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# CHRISTIAN MEN

Organ of THE BROTHERHOOD OF DISCIPLES OF CHRIST

P. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
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Volume 3 KANSAS CITY, MISSOURI, APRIL, 1910 Number 4

## The Spirit Soars

They laid it away the other day in Indiana—the body of L. L. Carpenter. They followed it with tears, but they placed it in the grave in hope. When E. H. Harriman was buried every wheel on every one of his great railroad systems stood still for five minutes. No trains stopped running for L. L. Carpenter. No market quotations on the stock exchange staggered unsteadily up and down, keeping time with the last fluttering pulse-beats of his tired heart. He had wrought long and to much purpose, but his wealth was not in stocks and bonds, in singing wheels, or girding bands of steel. He had chosen otherwise. His riches were in the devotion of countless thousands of warm-hearted friends. They were in the sealed record of more than half a century of consecrated Christian life and preaching. They were in some hundreds of churches whose man-made walls first echoed to the name of a God-made Savior when L. L. Carpenter had led the people through the stress of a money-raising hour to the moment of dedication. How many times had the glad note of victory run in his voice at the close of such a series, and how many times had his saintly eyes suffused with tears as in the humility of heart-swelling gratitude he lifted his face in thankfulness to the giver of every good and perfect gift.

There are some to whom death comes as a marring; some to whom death seems in our thought rather a blossoming into the glory of a perfected life. Among the latter, L. L. Carpenter finds a place, more than half a saint already. Each year adding graces to his gentle and kindly spirit, we have watched him growing less like ourselves and more like our Lord for several years. And now, the transition has been completed. To quote another, "The mystery of life has become the mystery of death." But the mystery of death is to us, through Christ, the assurance that the glory of the terrestrial has disappeared in the shadow out of which shall burst aurora-like beams of the glory of the celestial.

In this day, when there is blasting at the rock of ages, when the fundamentals of faith are being continually inquired into, what apologetic is there like to the life of such a saint as he. A life like his is a living witness that God reigns, that Christ lives and that His Spirit persists in the hearts and lives of his followers.

Such a man as this, in his death bequeaths to the Brotherhood with which he was identified, in the memories of his life, a thing of inestimable richness. We have churches and preachers and spiritual values towering mountain high in the State of Indiana, but among those values named first and remembered longest must be the memory of this good man.

In our thoughts, we are, by the association of seasons, again in the spring time of Christian history, again the birds are singing, again the flowers are blooming in the garden of the Aramathean, again the air is filled with the perfume of that new life, again our fancy is filled and thrilled with the knowledge that one has overcome the grave and led to captivity the captive—that one, Jesus, The Christ, The Galilean and The God.

It is fitting that at this season we should place upon the cover of our magazine the familiar features of this sainted man, whose body sleeps beneath the daisies, but whose soul soars above the stars.

Brother Carpenter was one of the truest friends of the Brotherhood. As we write, there lies before us, above that familiar signature, in those patient lines of his, these words, "I want to be identified with every work of the Christian Church. I hail the Men's Movement as one of the good signs of the time. God bless you in the good work. Very truly yours, L. L. Carpenter."

He held the movement as one of the *good signs of the time.* Bless his dear heart! He was an optimist and felt that this time was a good time, that it was God's time, that in it great things were being done and to the last hour of his life he wanted to have a part in the doing of them. He followed the Brotherhood sessions with the most sympathetic interest at Bethany Park last year, was a wise counsellor and a valued friend, and every reader of this magazine and every friend of the movement must mourn his loss, yet rejoice in his triumphant victory.

May we all prove as worthy as he of the life that God gave him and the love his friends showered upon him.

The pages which are missing were removed because they were advertisements

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# Heart to Heart

There is a little matter that has been coming to our attention a good many times in every twenty-four hours for the last three or four months, and upon which we feel that we ought to take counsel with our readers.

It comes about in this way. Won't you watch us closely for a minute while we sketch the situation and then help us think it through.

You like the magazine, or if you don't like it you like the ideals at which it aims and you want to see it succeed in attaining those ideals. We closed the first year with twelve thousand subscriptions. That did not reach our expectations by half. We thought we should have had twenty-five thousand. We tightened our belt and went after them. We gained a thousand new subscribers in January, another thousand in February and for the first seventeen days in March we received fifteen hundred. That is very nice, but here is what gives us pause. We had fifteen hundred expirations in December. Up to the present writing, only six hundred have renewed. About fifty have discontinued and from eight hundred we have heard nothing at all. We sent these expired subscribers a notice in December and one in January and one in February and another in March. Under the postal laws we can carry them upon our lists just once more, that is for April, and you are reading the April magazine now. Hence, we cannot reach them again unless we place a two-cent stamp upon the wrapper.

Obviously, we cannot afford to do this. We feel perfectly certain that the great majority of these eight hundred and fifty subscribers wish to remain with us, and that they have merely procrastinated in the matter of renewal. We should be very glad to extend credit, but the postal laws do not permit it. Under the law the weekly paper may send to delinquents for a year, or fifty-two times, but the monthly magazines only have four months or four times. Thus the magazine has but one-thirteenth of the opportunity to hold and renew you, gentle reader, that the weekly periodical has.

Our lot is therefore a hard one. If we are to bring our circulation up to fifty or a hundred thousand in the next four or five years, as we must, it is perfectly obvious that we must hold the great majority of our expiring subscriptions. The question is serious with eight hundred and fifty unrenewed December expirations, but when you consider that we have ten hundred and thirty-five unrenewed January expirations, twenty-one hundred unrenewed March expirations and seven hundred and ten unrenewed April subscriptions, approximately forty-seven hundred, or nearly one-third of our splendid list expiring, you will appreciate the gravity of the situation.

Why do we talk about this alarming crisis? Because it is your crisis as well as ours. The magazine is not making money. It probably never will make money, but it is rendering a great service and it will render a much greater service in time to come. We do not ask you to help it make money, but we ask you to help it render that larger service. Will you not examine the wrapper to see when your subscription expires and will you not make immediate renewal if it has expired and will you not also set yourself to work in your church to

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see that someone makes an immediate canvass of the membership where clubs have expired and renew the subscribers at once and also largely increase the list. We can make the magazine the best we know how and we can print it and we can mail it and wherever our secretaries go we can get a club of subscribers to the magazine, but that is all. And that is insufficient. The rest lies with you. We believe our confidence is not in vain.

We shall be glad to make you acquainted with our premium offer for subscriptions and to see you enter the contest for a prize watch fob, terms of which are set forth on another page of this issue, or we shall be extremely grateful if you will simply renew your own subscription and do your very best to persuade others to do the same, and that immediately.

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# Iowa Men Take Notice

Your attention is called to the Iowa Booster's Banquet, to be held in Des Moines on April 19th, looking to the assembling of a great host of men at the Iowa State Convention, which is to be held in Boone sometime in June.

The plan is to have at least a hundred representative laymen from all over the state present at this banquet and appoint committees, district them a territory and get busy to do this thing in the way that Iowa men know how to do things when once they are started.

Don't wait to be invited. Send your application for a seat at this table to Prof. C. N. Kinney, Drake University, Des Moines.

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# We Are Proud

We are proud of the detailed programs which we are publishing in the magazine from month to month. Many a Brotherhood has written to us that this solves for them the problem of what to do and how to do it. The thoroughness with which these programs are being prepared is also appreciated by our ministers. We hear of a number of them who are using our outlines in the preaching of special sermons or even in a series of sermons. This is good, and it is wise. We are employing the best talent to be had in the making of these programs and feel certain they must prove helpful to all who use them in any way.

We call special attention to the April programs which you will find set forth in the annual calendar and in detail elsewhere in the magazine.

We take pleasure in announcing Benjamin L. Smith, of Salina, Kansas, for many years Secretary of the American Christian Missionary Society, as the winner of the prize of five dollars offered for a special Home Missions Program. In other places in the magazine you will read of the wonderful success attending the World-Wide Missions Program. Get your men to try the "America-for-Christ" program. It will help. Whether your men are yet organized as a Brotherhood or not, let them try it. Put it before your Bible Class, your Men's League or Social Club. It will assist in giving them that definiteness of purpose and loftiness of conception which is necessary to the inauguration of successful local Brotherhood work.

# Arthur Holmes—A Man Among Men

ARTHUR HOLMES

One is interested in knowing something more about the man of whose speech at Pittsburgh the November CHRISTIAN MEN said. "What was by common consent the most enthusiastically received address of the Brotherhood sessions was that of Arthur Holmes, of Philadelphia, Religious Work Director of the Pennsylvania railroad branch of the Y. M. C. A., and Professor of Psychology in the University of Pennsylvania.

"This address was not only punctuated with frequent applause, but at times brought the audience to such a pitch of excitement that the entire mass arose as one man and with waving hats and handkerchiefs and stentorian cheers, they expressed their approval of the sentiments uttered."

It was approval not only of the sentiments, but of the man. That which has been finely said of the greater teacher, may not unfairly describe Mr. Holmes and his message: "Every word that he spoke had been fiercely furnaced in the heart of a man who was terribly in earnest." This man of whom we are likely to hear more. He is an Ohioan, born in Cincinnati in 1872. His father's early death obliged him to leave school and he learned the machinist trade, at which he labored for about six years. The experience and training of this period contributed much to the character of his later growth. He developed the qualities of unswerving constancy, precision, indefatigable application, patience, and reserve power. From being a skilled worker in iron and brass, he was to be trained in the things of mind and spirit. At the age of twenty he became a Christian and decided to fit himself for some special work for Christ. With this purpose in mind he wrought by day at the lathe and pored over his books at night. When twenty-two he entered Bethany for one year and then went to Hiram, where he took his A. B. degree. With what kind of a spirit and with what toilsomeness he gave himself to the making and saving of means for his college course and to overcoming the fact that he had had no high school studies, may be gathered from the following incident. At one time while working as machinist for a ship carpenter in Philadelphia, as the ship had to sail on a certain day, Mr. Holmes went to work on Monday morning, worked that day and night, all day Tuesday and Tuesday night, up to Wednesday afternoon, with no sleep except what was caught at his meal hours.

His desire for a reasonably adequate preparation led him to spend five years in the University of Pennsylvania; two of these were occupied in the Semitic Department. The other three were in the Department of Philosophy, Psychology, and Ethics. The degree of Ph.D. was granted. He ministered five years in the pulpit; four years in the Sixth Christian church of Philadelphia, and one in the Ann Arbor Christian church. While at

Ann Arbor he was assistant instructor in the Bible chairs. His interest in men caused him to turn to the Y. M. C. A., with which he had been more or less closely related from the time he went to Philadelphia. While he was studying at the University of Pennsylvania he was assistant secretary and assistant physical director of the P. R. R. Y. M. C. A., and later for four years educational and religious work director of the largest railroad men's association in America. The work among men and the conviction that the limitations of their lives frequently resulted from deficient development which intelligent method could largely change for the better, induced him to make psychology his specialty, and he is now professor in the Department of Psychology of the University of Pennsylvania.

Mr. Holmes is a large man in body, mind and heart. He is positive, but unassuming; sympathetic without display; intelligent without egotism; masterful without arrogance.

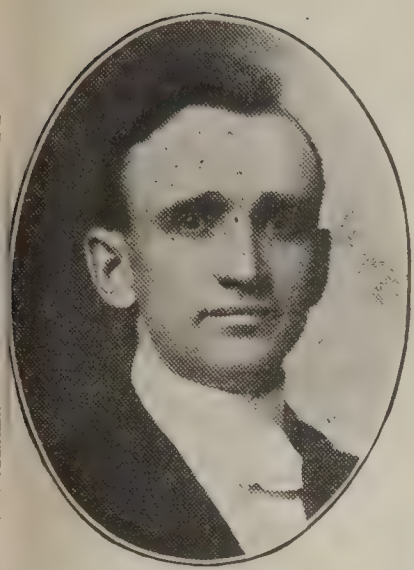
Six feet in height, broad shouldered, erect, with 210 pounds well distributed, he is physically a man to appeal to men. The development of the inner man is equally well proportioned and grips men. He has spent the years studying men, in almost daily contact with them where they live. The constant touch with the thought of the schools on the one hand and life on the other, has given him a balance and strength, a breadth of vision and warmth of sympathy most usable in the call to solve the urgent problems of our day. That which reveals the concrete quality of the man is the fact that his message finds response in the hearts of workingmen, business men, ministers and professors.


# Do You Want Arthur Holmes?

We have made arrangements with Mr. Holmes to make a number of addresses in the interest of the Brotherhood the first three weeks in the month of June. His engagement will begin at the Ohio State Convention in Toledo, Friday Night, June 3d, and close at the Missouri State Convention on Monday, June 20th. We shall be glad to arrange for Mr. Holmes to speak in eight or ten of our Brotherhood centers during this interval. He will be accompanied by one of our secretaries and for the time will be one himself.

Here is an opportunity to arouse the men of your city and community and perhaps get your Brotherhood organization going right: For Dates and Terms address the General Secretary, 419 R. A. Long Building. There will doubtless be enough applications to fill the time Mr. Holmes has at his disposal four times over, therefore, get your request in immediately. Don't write to him: he knows nothing about it.

# Texas State Brotherhood Committee



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Pastor First Christian Church,
Houston, Texas

J. O. SHELBURNE
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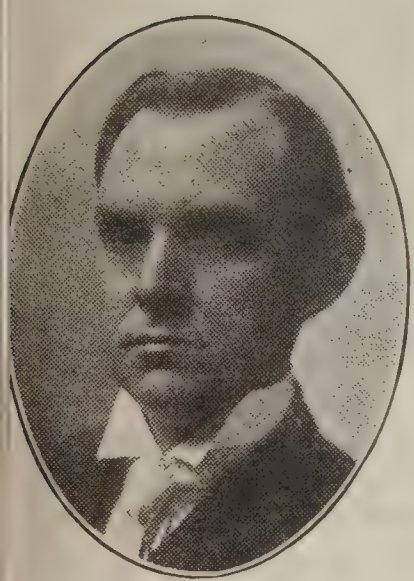
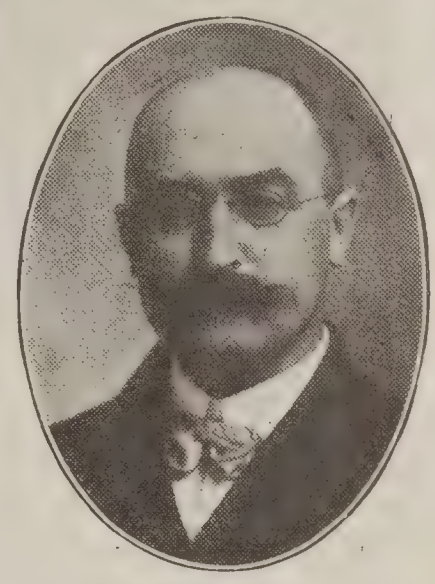
Dallas, Texas

Dr. WALDO N. LEMMON
Greenville, Texas



JESSE F. HOLT
Attorney, Sherman, Texas



F. M. COMPTON,
Business man, Waco, Texas

# Texas Brotherhood Convention

The Texas State Brotherhood committee, whose features look out from above, are strong souled men of action. The Texas convention this year will be held in Dallas May 9 to 12, and the committee is enthusiastically at work on a campaign to bring a thousand men to the Brotherhood sessions of this convention, which occupy practically a full day. Chairman Shellburne has already received $200 sent in promptly by laymen of the State of Texas for use in the campaign for a large attendance.

Without any doubt whatever, this will be the greatest state convention in the history of the cause in Texas, and the men are going to play a tremendous part in it. The energy and sagacity which the Texas men show in their manner of going about this thing should be an example to Brotherhood men everywhere.

By the way, why should the Lone Star twinkle quite so lonely in the Brotherhood sky? We hear that Iowa and Ohio are putting up their stars also, and that Missouri and several of the Northwestern and Pacific Coast states are getting ready for great Brotherhood sessions.

Evangelist Herbert Yeuell holding a night meeting in the street during the Centennial Convention, at Pittsburgh, in October, 1909. Mr. Yeuell has preached to men both in America and Great Britain, but he believes this to be the largest men's meeting which he ever addressed. The sermon lasted fully half an hour and the attention was as profound as in a church.

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# The Centurion's Story of the Resurrection of Jesus*

## Antonian Tower, Jerusalem, Province of Syria

II.

*Sergius, Centurion of the Tenth Legion, to Marcus, the Prefect, Alexandria, Greeting:*

And now, Marcus, what shall I say? Out of the foolish, fond heart of me, like the babblings of a child, I wrote unto thee by the Egyptian post of this Jew who had interested me. After all, it was but a passing fancy. I thought that I had done with him when I had done with writing to you, but by the gods, no! If you could see me now, Marcus, you would know that I have lived ten thousand years since I wrote the name of Sergius at the bottom of my last script.

In what terms shall a man write down that he has looked upon the face of God and in what language translate the strange emotions that possess him? I have seen a light that was not of the sun and yet was of a brightness surpassing the brightness of day upon the desert. I am confused and humbled. I have travelled far and seen much and upon all that I have seen it has been my habit to make reflection, and converse regarding it, and if it seemed worth while, to make it the subject of conference with those more intelligent than myself. Things that seemed to me wonderful and passing knowledge I have come either to understand or to catalogue as occupying some fit and proper place in the vast unsearched areas of the cosmos beyond the power of man to know.

But all mystery and all marvel is today as nothing. For, Marcus, I have looked upon the face of the Inscrutable. My soul has been bathed in mystery, I have seen the spirit of the cosmos itself, or indeed I must say himself, for the spirit is a man, and the man is God. At least so it seems to me. But there has been none to teach me. If there be a school or cult that did forecast the mystery of last night, and indeed methinks I see signs that such there is, I am not yet admitted to their circles.

Remember that I write thee wide-eyed; that the lids have not fallen over these wondering orbs of mine since I looked into the face of the living Jew, who, three days before, I saw bound with the spell of death, wrapped in the cerements of the grave, and as dead, I swear, Marcus, as any mummy in the pyramids that peep over thy shoulder as thou readst what I write. You will not question that I am disturbed, or rather ask if I but interpret the facts aright? Do I apprehend the phenomenon? Have I seen what I think I saw, or do I but dream and totter into dotage?

Let me then set down in order the events which have transpired in these three marvellous nights since last I wrote to you, and you yourself shall judge.

To begin with, we lifted the noble Jew down from the cross with the blood of a spear thrust that had searched his heart drying on the glistering white side of him. Evening was coming and there was a great hubbub and knocking about of old graybeards among the Jews. The morrow was one of their high days, it seemed, and it would be an unclean thing for the dead to hang upon the cross over this day, and so they were for hustling them into graves at once. Off they bundled to Pilate, which was agreeable enough to

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me, for I am always glad to be rid of such a business. To save time and vent my spite upon certain curiosity seekers, I turned some score of them to digging graves in front of the crosses. They howled and protested, but the stout spat of the flat of the spear with an occasional prod with the point of it kept them sweating at their work.

Before we were finished, back came a servant of that sharp dog Pilate to know of me if the Jew were really dead. The old fox, it seems, has done nothing but think of this young prophet since the trial, and his mind was sticking at some talk of women that the man was a god and could not die. It was this superstition that brought the message from Pilate's wife I told you of, and made him wish to save the Jew, if such might be; but Pilate is an obstinate dog and once he has chosen a course he will walk in it to the turn of the road. Since he had delivered the man up to death, he would have no halfway measures; he would have him so dead that if he come back it will be like the ghost of Cæsar to Brutus at Philippi, for Pilate is a crass rascal and knows that ghosts are harmful only in dreams.

"What, is he dead yet?" said the officer of Pilate, a Phrygian whom I have always despised. "He is still dead," I answered. The fellow looked mystified. May the divine Tiberius forgive me this jest at the fears of one of his worthy procurators. For, as you shall see, Pilate's haunting, suspicious fear was not that we had killed him, for he knew I would see well to that, but that he should remain dead when once he was slain. What a foolish fear! What an idle superstition! What a power in life this Jew must have been that he could haunt with fears when he was dead those who hated him and torture them with horrid suspense lest he break the seal of death and move again among the people or cast a spell so strong that thrones would crumble and empires fall away. However, the thrust of my keen wit broke its point upon the thick skull of the Phrygian, and the Procurator knows not that I did jest with his fears. The Phrygian, however, knows death as well as another, for murder is one-half his trade, I know, and he looked beyond me to the grave-flesh upon the cross and knew it for what it was.

Soon the Jews were hustling back with the order from Pilate to bury the dead, but one of my graves was doomed to emptiness unless I knock the bothersome Annas on the head and tumble him into it, and right well I had a mind to do it. For with those who came from Pilate was a rich Jew named Joseph, who seemed to be of the party of the Galileans to which this Jesus belonged. Anyway, he had a scroll from Pilate commanding me to give him the body of Jesus to be laid in a newly hewn tomb in his garden on the western slopes of Olivet. The Phrygian was come back also with Pilate's signet ring and the command of the Procurator to see the body sealed within the tomb and mount guard upon it for three full days. It was about the eleventh hour and the long march around the city and down the dry bed of a spring brook till we found the way across from the temple and leading up the sides of Olivet to the garden, made it near the sunset hour when the tomb was closed and sealed.

It was not an imposing funeral cortege. My half dozen men muttering over the dusty way, four or five stout fishermen of Galilee who bore the dead, the Joseph of the garden, and the handful of women who talked in low tones and wailed in high ones, and as we climbed the hill were saying how often the Jew himself had come over this pathway with his disciples to find repose at night in the

very garden of Joseph where now they made his tomb.

We laid the body in the inner crypt, and after I had examined carefully the outer chamber, that it was all hewn from solid rock, my stout fellows rolled the heavy stone in its well-proportioned groove to the door, dropped it into the niche, and across the stone I stretched a purple cord that spoke of the imperial dignities, and upon either end of the cord I smeared the wax and made the imprint of Pilate's signet ring. I bade the soldiers turn their faces from me while I myself did the foolish thing, for I knew the grinning rascals mocked me, especially that black-browed Stephen whose own spear had split the prophet's heart. Too often he had given the death thrust not to know when it was well done, and here, while the very heavens mocked and while the deep, breaking sobs of women chanted a dirge of death, we were making confession of a procurator's shameful fear. Do I err, Marcus, when I set you this down in such painful detail? I trow not; for those trivialities, impressed upon me then because of their shameful uselessness, now burn into my memory.

I remained about the garden until the watch had been changed and saw all disposed for the night, then made the best of my way down the darkened sides of the valley and up by the pool of the angel to the temple mound and thence to the tower, where, weary as I was, I could not refrain from writing you of the death of the Jew.

It was a strange thing that on the morrow the grove and the garden cast a spell over me. I could not wait for the guard to report, but myself was there and saw the watch changed. All was as we had left it.

The next day was the Jewish Sabbath, and again I found myself in the garden when the morning watch was changed. "All's well," they reported. "Hath nothing chanced?" "No," they answered, stolidly. I was foolish, Marcus. I was provoked with them for their indifference. Why had not something chanced. "Have you seen nought?" I asked. "No," they said, "except some women who come and sit under yonder tree and weep and wail through the night." "Where are they?" I asked. "I will talk to them." "They are gone," they answered. "There are two of them. They come at night. They have been here these two nights now." "Do you see no men about?" I queried. "No," they answered, "none come."

I came in with the men who had been relieved but in my own mind I made appointment to keep the watch that last night myself, and it is well, too, Marcus, that I did, for what wonder was wrought in yonder garden with its gnarled olive trees, with its feebly dripping fountains and with its few and scraggly flowers, I cannot of a verity say, but something wonderful, which I now try to describe to thee, my thoughtful friend, while yet it seems to make its largest impression on my mind.

I reached the garden in the evening, just at sunset. The rays stealing in through an opening in the trees fell full upon the hard surface of the stony crypt and were given back in a gleam of gold. At the moment I thought it was curious, but now it seems to me prophetic as I recall what golden light I saw streaming from that crypt ere yet another day had dawned. I looked to the purple cord and to the seals of Pilate upon it. They were intact.

Some foolish weakness made me lean an ear against the stone and listen. All was still. My senses detected nothing but the chill of the rock and the heavy odor of the pounds upon pounds of spices in which the Jews swathe the

bodies of their respected dead. And then inquiring where the women were wont to appear, I started that way. It was up the hill a stone's cast, and along beneath the brow of it, in another garden, like the last but more secluded. Here, beneath heavy shade, one might pass the night in this hospitable atmosphere with no more than a cloak between his body and the ground and the fold of a tunic between him and the stars. There was but one woman. Have you ever observed, Marcus, that the sound of one woman weeping, somehow, gives the impression that there are two? So my soldiers had been fooled. Here this one was, shrouded in the dusk. I spoke to her and she ceased her sobbing at once and responded to my address in startled tones. "Why do you weep?" I asked. " Was he your brother?" "No," she aswered, "no, but he was like a brother unto me and something more. I loved him, but as one would love God, whom indeed we had thought he was."

This was said in tones of the most complete dejection and melting sadness that ever I had listened to. With weeping through the night, the woman's soul had become so tuned to grief, that her sobs were a melting symphony of sorrow, like to which mine ears had never listened before.

"You were a disciple of his?" I asked. "Ten thousand demons held me in a bitter thrall," she answered. "He set me free and then he made me quit of every grief till his death at the hands of wicked, shameful men came, striking a dirge of sorrow from every chord of this sad heart of mine." "Why do you weep here?" I asked. "Because the soldiers hinder me," she said. "Tomorrow that foolish word of the priests that he will rise again will be made false. The guard will be removed and we may complete the preparation of his dear body for its last rest."

The woman talked like a poet, but she sorrowed like a woman, and I had respect enough for her grief to leave her and go on my way to the brow of the hill, where for hours I walked amid the stars and reflected. My mind went back over all the past. I remembered how when a boy I floated my puny ships upon the sea at Puteoli while I cast the enlarging eye of wonder upon the sails that came over the horizon. As I saw them come, my childish soul questioned what lay beyond. I have traveled far since then. Gaul and Britain and the forests of the Danube have been familiar ground to me. My heels have brushed the dew from the grasses in the far North beyond the great Scythian sea. They have stirred the dust of the great African desert and once you and I waded knee-deep into the yellow tide of the Euphrates. Yes, I have travelled far and yet, wide-eyed, with childish wonder in my mind, I still marvel that the curve of the horizon balks me yet. What is behind it? Ah, that is the question.

I saw the Jew die two yesterdays agone. Did he die or did only the soul of him sink behind the horizon, as in my boyhood days I saw the proud galleys sink behind the curve at sunset into other seas than mine own eyes looked upon? I have tried to frame my thoughts a times in the school of Epicurus to say that death is death and let it go at that but Epicurus takes no account of th curve of the horizon. To say the shi ceases to be when it drops over the wa tery hill is not reasonable, and to sa that our friends cease to be when the drop out of sight of our childish, wor dering eyes is not an answer that ha commended itself to my mind for lon at a time. I have held, rather, with Pytl agoras, that the soul that is dead soa like the Phœnix.

While I wandered thus in the brigl

moonlight, I came upon a man, youthful but of a solid figure. As he stood, his face uplifted where the rays of the moon fell full upon it, I saw that it was the face of an artist. There was genius in his countenance. But across it, too, came a look of pain and trouble and sadness not native to his features; a certain horrible shadow of suffering that had been flung upon it suddenly. I thought I recognized him for that friend of the crucified Jew who had gone with him to the house of Annas. Involuntarily, I stopped without disturbing him. He stood a dozen paces from me on a broad, flat rock. His hand was on a wall, his eyes wandered off, off over the gardens, along the slopes until they rested upon that spot where the iron heels of my soldiers clanked to and fro on the rocky way and kept watch over a tomb whose solid rock was not more cold than the flesh of that which lay therein.

As he turned the light played yet more freely upon his face, and I saw in those features beside the shadow of suffering the growing fire of yearning, and while I looked I thought the yearning became a hope.

I spoke to him. He started, and then returned my salutation with that strange dignity which now and then I have met among the more kingly of these Jews. You know how mean and churlish are they with a Roman. This man seemed to recognize me.

"Centurion," he said, "you saw him die. What think you? Will he live again?"

"As all men live," I answered, "beyond the horizon; not here and not now."

And then the young man drew closer to me; so close that I caught the smell of the tarred sheepskin fisher's coat with which he fought the chill of the midnight air.

"Centurion," he said, "I have seen this Jesus whom you slew"—I started at the word—"by order of Pilate, at the instance of the Jews, touch the hand of a girl that was cold in death, and she arose and asked for food. I have seen him touch the bier of a man being borne to the grave and call upon him to rise, and the man stood up and questioned whither they were taking him. Nay, more; I have stood before a rock-hewn tomb over the brow of this hill, scarce a dozen furlongs, and heard his voice wake one who for four days had slumbered in the cloying embrace of death, and the dead, swathed round about with grave clothes, strode forth instinct with quivering life. How say you, then, that he shall only live as all men live again, amid the unsubstanced shades of the Hadesian world?"

The young man cherished a great hope. I approached nearer to him. I felt a sympathy for this dark-eyed youth. Somehow, he was like mine own son, that pretty boy Lucillus, whom thou dost so well remember, whose voice was like the chords of a deep-toned lyre and whose face was like a vision of mankind in its morning. My heart was touched with sympathy for the youth and for the great hope in his breast. I myself was wandering on the mountainside in the raw night air because the spell of the Galilean lingering after death had caught upon my nerves, and yet I knew the man was dead. I knew the tomb was cold and silent and tenantless save by withering flesh. I was but waiting for the rising sun to proclaim the folly of Pilate's precautions, so I sought to rescue the young man from his delusions.

"Young man," I said, "among the Picts, far to the north in Britain, I have seen the bard, chanting the battle-songs of a nation, call back to life the dead warrior by the very fervor of his patriotic ecstacies. But the man had never died. The bard only called him back from the slower reaches of the dark

river's flow before the swifter tides had gripped his soul. Yet the cry went out that the seer had raised the dead. In Egypt I have seen a conjuring priest seem to give back the dead to life. Once, by the Euphrates, I saw it again. Yet it was not what it seemed, but instead a mere necromancy. Given any man who has power to wake the multitudes to enthusiastic devotion by the magic of his spell, and he will have art enough to earn a reputation as one who can call back the dead to life. But let me tell you, while I have traveled far, I have never yet seen the prophet or magician who could put one single, living spasm in that heart through which a Roman spear has passed."

The young man looked at me soberly and weighed my words. He marked them and gave them credence, and yet, as his mind ran over those thoughts of which he had spoken to me, said:

"But these of which I speak were no necromancy."

I still felt my sympathy growing. He was so modest and so serious. I dropped my hand upon a rose. I snapped it off and held it before him. While he looked I dismantled it, petal by petal, the while he watched. "Look," I said, when nothing remained. "A moment before, a beautiful rose, its fragrance floating on the breeze, now its petals are borne upon the air to wither and be lost. It is gone. It will never be again. There will be other roses, but never that rose. So, your prophet is gone. There will be other prophets, but never that prophet again. Only in that great beyond of which we have spoken, our shades live on, there, it may be in a voiceless existence, his spirit may mingle with our own and we three, by such means as spirits use, may commune upon the nature of human existence."

The young man watched the breeze take up the rose petals one by one and bear them away, and then with a heavy sigh and a grave manner, as of one whose thoughts were far too deep for words, he turned and went down the path that led down the mountainside to Jerusalem, and groped his way into it.

How long I stood lost in reverie I cannot tell, but suddenly I was recalled to myself and my surroundings. My first thought was that the wind had freshened. The whole mountainside seemed a-quiver. There was a rustle in every branch and bush and flower and petal and blade of grass. The very cells and tissues of my body had caught the thrill of something wonderful; of some rare potentiality that was cosmic in its measure. My mind was filled with a strange uplift and feeling as of a new world about to be born out of the past and all the future swung around me in a mighty circle.

In the east from where I stood, upon the brow of the hill, I caught the first gleam of the morning star. I listened for the wailing of the woman beneath the tree. It had stopped. Worn out with her long vigil, she had sobbed her way homeward. As my eyes wandered over the hill to the garden and the tomb, I started, involuntarily, for a strange glow was there. At first I thought the soldiers had kindled a fire, for the night was chill, and it was the glow of firelight on the branches that I saw, but then I saw there was no flickering, as of firelight, but rather a kind of golden cloud that hung over the spot lika a halo, and strange odors, such as travelers observe in the Valley of Perfumes in Araby, were floating on the breeze. I sniffed the breeze and breathed deep of it. My feet took wings as I hurried to the garden. Mysterious thoughts possessed me. Wonderful emotions stirred my soul. I ran faster and knew not why I ran. I seemed

obeying some primary instinct of my nature and leaped from rock to rock, or clambered over walls, or tore through hedges of roses, or pushed under trees. Nothing could be permitted to impede my progress. Halfway there I met a soldier, fleeing, wild-eyed. I drew my sword. The man cowered at my knee. He was speechless. Some vague horror possessed him. He cast terrible looks backward and muttered incoherent sounds. I could have slain him but that some wide spirit of peace seemed brooding over all. There was a spirit of life in the air and I could not kill. I sheathed my sword. The man rose up and cast one lingering, terrified look backward and stumbled on. He was fleeing in the opposite direction from the *Antonian* tower. Panic had possessed his soul. He knew not whither he was going, nor cared.

In another dozen paces I came face to face with another soldier, fleeing like the first. It was Stephen, the hard-featured Galician who plunged the spear in the side of the Jew upon the cross. I seized him by the throat and forced him to his knees. "Coward," I said, "what have you seen?" "Seen?" he muttered. "Seen?" he gasped. "We have seen nothing but a golden cloud that hangs above the tomb and there is life within the tomb. We have heard a rustling within and the voices of men." "Is the seal broken?" I asked, and flung him from me and rushed to the tomb.

But when I reached the area of the golden cloud I halted as quickly as I had started. There came to me a feeling that I trod on holy ground, that I was about to see that which it was not permitted a man to see. With slow and faltering steps I approached the tomb. There was music in the air. I could not tell you whence it came, but now, as before I had caught that strange rustling sound on the whole hillside, there was a sound of celestial harmonies. I looked about me. My senses were abnormally quickened. Nothing escaped me. Far down below, I heard the passage of another frightened soldier, as, with his arms, he clambered, clanking, over the wall, but all around me, all the hillside was caught in the spell of music. Every branch and blade of grass and shivering petal of a flower was now vibrating with this strange, invisible, indescribable harmony that struck a rythm from the heart strings of my soul.

I approached the tomb and laid my hand upon the stone. It was no longer cold but warm. I swear it was warm to the touch. My soul quaked within me, my heart stool still.

"If there is life within," I said, "that life shall come forth."

The next instant I was bathed in a flood of light that streamed from the opening portals.

I looked!

And not only looked, but saw; not only saw, but contemplated, for one long, glorious, transcendent instant of time, and then I turned away and sat upon the stone which I had rolled from the door. My body was collapsed in utter weakness.

What length of time I remained thus, inert, with closed eyes and ears, I know not, but when I opened my eyes the golden cloud was gone. The music, too, was still, but for all that, the grove of the garden seemed thrilled with a presence that had not been before. The morning star was still shining, but the dawn hurried over the top of the hill, and I was aroused by the sensation of an earthquake. Twice it seemed to me the stone under me shuddered and then lifted, as with some mighty convulsion of nature. When the vibrations had ceased, I opened my eyes and cast about me in wonder, as

upon a new world. Down the mountain-side I heard the talk of women and presently that woman whom I met the night before beneath the tree. I recognized her by the tones of her voice. She seemed surprised to find the stone rolled away. In a moment she had stooped and peered in—then with a great melting sob hurried down the mountainside. That she saw me as she came near I am almost certain, but she was blind with weeping, and though she passed me by a foot, gave no sign. Other women came and stood a little way apart in a group. They looked upon the tomb, but seemed afraid to draw near, and after conversing in low tones, turned about and went away. It was strange, but I had no desire to enter the tomb. I had seen what I had seen and the memory of it was still thrilling me to the finger tips with a sense of ineffable glory.

I heard the sound of hurried footsteps and up the path to the garden came the dark-eyed youth whom I had met in the night upon the mountain, followed closely by a great, shaggy-haired giant of a Galilean whom I had seen with the Jew at the time of his arrest—he who smote off the ear of Malchus—and again as a member of the burial party. The youth was fleeter of foot and reached the tomb first, stooped and looked in, and after him the larger man labored heavily up the way. His was an impetuous soul, and he flung himself immediately into the chamber.

A sudden horrid suspicion entered my mind. Shall I ever forget the shock of it—the suspicion that after all I had been dreaming, or at most walking in my sleep. While I slept or dreamed my soldiers had been frightened away and the body stolen. My ecstacy was not real. My emotions were begotten of troubled slumber, and after all I was but a stupid dolt. The suspicion, while it lasted, gripped me sickeningly. For a moment my state of mind was pitiful. Then an aggressive spirit leaped up within me. I would see whether this were so, could be so, or no. I left my seat upon the stone. I, too, entered the tomb.

The air was heavy with the odor of spices which had been wrapped about the body. These were heaped in a careless pile where they might have fallen from an upright figure as a shroud was unwrapped. Unwrapped, I say, Marcus. Note that. For here the theory of a desecrated tomb halted abruptly. What body thieves would pause to remove the shroud? Would they not, fearful of discovery, snatch the corpse and make off with it swiftly in a frenzy of terror? however it might be desirable to lighten the body of this round hundred pounds of spices. So my grave-robbing theory got upon its legs and limped on a few paces, only to receive its death-blow as I looked upon the shroud itself, composed of strips of linen cloth, and folded in a pile, I swear to you, Marcus, as a woman might have done it. What body of Galilean fishermen stealing the body of a dead comrade from under the guard of Cæsar, and hurriedly casting off the weight of embalming materials, would have stopped to dress the crypt with folded linens like a fuller's bench? Would not rather the eager strength of ready fingers have torn these cloths from the body as it lay prostrate, and have strewn them in dire confusion? You shall judge if this ordered heap of linens did not prove that what possessed me was no vagary.

But yet another piece of napery cried out to me, "The Jew is risen." This was the head-tire which I had seen upon his brow the night of his arrest, a piece of finest silk with brightly-colored border. In the house of Annas I saw him bestow it upon the younger of the two men now in the tomb like a keepsake. When we

took the body from the cross this same youth produced the head-tire, and reverently bound it on the thorn-ridden brow. So it went into the tomb with him, and by Vulcan, now, here it lay neatly folded on the shelf of the crypt, its silken binding cord beside it. Since the world was fluid fire what grave-robber ever stopped to fold a head-tire? Write that down on the first piece of papyrus at hand, Marcus, and send it to me by swiftest military post, or I shall hold that never it was done, and that in this folded head-tire is a voice that cries out like thunder that my senses were not deceived and my memory does not stumble on the way to perfect recollection.

In truth, Marcus, all raillery forgot, what I saw confirmed the memory of my glorious vision.

The Jew was alive. His body thrilled again with life. His cold and pulseless corpse was not stolen from the tomb by the craven hearts of fear-stricken men, but he rose as men wake from slumber, and walked forth warm and glowing with the glister of a different existence, for the glory of the Man, which mine eyes had seen for a moment, was the glory of God himself. The ordered linen cloths, the heaped-up myrrh and aloes, the creased and folded head-dress all proclaimed that angels had come to serve him and for a moment this rock-hewn crypt had become the tiring room of the son of the Immortal.

To set down what I saw in a single glance, to record what I felt in one uprising tide of conviction ere I had taken a second breath of the heavy air of the tomb, has required, lo, these many words; but in my next glance I surveyed these close friends of the man. Was there a plot to steal his body, and they did not know? Were women hurrying to the place the instant the guard was relieved, with spices and perfumes? All the while the body was speeding off Galileeward through some unfrequented cleft of the northern hills? Ask thyself, Marcus, as I have done, can it be so considered?

The older of the two men stood, combing his gnarled beard with his fingers, a look of mingled doubt, misgiving and hope upon his face. The younger man's features wore a glow of joy and he spoke to the other excitedly in that harsh Galilean jargon, pointing to the napkin. I asked in the Greek tongue what he said, and he answered in the same: "The master's head-tire. You see how the two ends cross over and under the third as it lies. It was his custom. He has been in this tomb alive."

There was an exultant sob in the throat of the young man. His eyes were flashing brightness. The older man's face bore a puzzled, thoughtful expression. It seemed as though his had been the greater and more uncomforted sadness, and now hope took slower hold upon his soul, yet with each passing moment, I perceived a growing animation.

We walked out of the heavy air. All the hill was sparkling with sunshine and the roofs of the city were agleam with it. The two men, in animated conversation, after looking about them, hurried down the road to the city.

I lingered. The garden had become very dear to me.

My back was towards the empty tomb. I pondered it all, and oftenest my mind was at stand upon what the young man said about the folded napkin. How many, many times has my wife Afrania said: "No, Lucillus is not within, but he has visited his chamber since with my own hands I dressed it this morning. I know, for he cannot go in nor go out, he cannot take up or lay down a mirror nor move a perfume jar upon the table that I do not know he has been there." And so it seemed to me a thing most natural that this young intimate of Jesus should recognize in heaped up linens and folded

head-tires the ministering living hand, the accustomed presence of his master, and say with solid assurance as I do now, He is alive.

I know, dear Marcus, that what I write is a jungle of confusion; yet I think there are no contradictions. I have communicated to you my state of mind, the progress of my thoughts, and what I saw in the tomb when I entered with the two men. Of all that happened I have carefully set down, even to the panicky cries of a flying soldier, and of all that I saw, except in that single ecstatic glance, when, peering through the open door, in the streaming light of ineffable glory, my eyes rested upon that which I have no words nor will to communicate to another, lest it be lost to me.

I have not yet made report to Pilate. Already the story that the body was stolen is current in the streets. I passed the last watch of soldiers, crouching, terror-stricken, in the hall as I came here. They gazed at me out of fear-troubled eyes. They expect the knife for their cowardice.

Before noon I must stand before Pilate and recount the events of the night. Should I falsely tell him that we were overpowered by a sudden rush of numbers and his body borne away by friends, he will believe me and dismiss me with a chiding. If I tell him truly, he will think I am lying, and fly into a rage, ordering me to Cæsarea to await the executioner's sword.

Wherefore, if this be my last letter to thee, good friend, I make no quarrel with my fate. May yours be happier. Vale.


## BROTHERHOOD SUPPLIES

"Christian Men," per copy, 5 cents
"Christian Men," per year, 50 cents
Official organ; published monthly.
Club rates upon application.

Brotherhood Covenant Cards, per hundred - - - - 50 cents
(For new members' signatures)

Brotherhood Bible Class Pledge Cards, per hundred - 30 cents
(Bricker Contract Plan)

Brotherhood Bible Class Buttons, per hundred, $1

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(The colors are red and gold)

| | Solid gold | Rolled plate | Roman gold |
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| Lapel Buttons, each - - - | $1.25 | $ .40 | $ .15 |
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These emblems are models of the jewelers' art, made of the finest of material, and best workmanship, with no limit as to wearing qualities. Buttons are of the regulation screw back, the scarf pins and cuff links are such as to add beauty and lustre to cravat and linen. Order from

**Brotherhood of Disciples of Christ**
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# Wireless Whispers

"I am with you heartily in your good work." —STEPHEN COLLIER, Sparta, Tex.

* * *

L. B. D. C. No. 272, North Side Church, Omaha, will take up the Comrades of Paul movement before long and enlist a number of men in its support.

* * *

"I want to become a member of the Brotherhood. Please send me a Covenant Card and Brotherhood emblem."—K. A. WILLIAMS, General Evangelist, Eureka, Ill.

* * *

"I am going to make a strenuous effort to produce that March program in such a way that it will surprise the men themselves as to what they can do if they try."—B. F. CATO, Beaumont, Texas.

* * *

The men at Elkhart, Ind., are sitting up and taking notice of what our men are doing elsewhere and as soon as the present meeting with Evangelist Varney is concluded a Brotherhood will be organized. Field Secretary J. K. Shellenberger was with them on February 14th.

* * *

J. E. Davis, of Beatrice, Neb., made the annual address at the North Side Church, Omaha, L. B. D. C. No. 272, taking for his subject "The Disciples of Christ and the Movement for Church Unity." Splendid committee reports were made and all the old officers were elected.

* * *

"The External Side of Discipleship" was the prayer-meeting subject for a recent Wednesday night in the First Church at Springfield, Ill. The meeting was properly placed in charge of the Brotherhood Bible Class, with Mr. C. E. Brown and Mr. Burnham leading. Result, of course, a good meeting.

* * *

A. R. Spicer, our minister at Dixon, Ill., and an enthusiastic Brotherhood worker, has accepted a call to Lawton, Okla. We count Brother Spicer one of our most worthy exponents and consider any congregation extremely fortunate which secures his able services.

* * *

"We are just to the point. I would have done it last Sunday only we were getting ready for this Missions program, but I am ready now to present the magazine, CHRISTIAN MEN, next Sunday morning to my classes—we have the Loyal Brothers' class and the High School Crusaders—to see if they won't adopt it."—W. Y. ALLEN, Fort Scott, Kas.

* * *

C. T. Morris is a Brotherhood traveling man, going from place to place and representing the Brotherhood and CHRISTIAN MEN wherever he goes. We have heard from him at Newcastle, Pa.; Peru, Ind.; Ottawa, Ill., and Webster City, Iowa. Men of his position can assist the cause of the Brotherhood and CHRISTIAN MEN materially by speaking a good word as they have opportunity.

* * *

Robert Simons, writing from his sick bed at Lufkin, Texas: "After returning from the Centennial, I commenced to work up the Brotherhood movement (how could I help it after the Luna Park meeting?) and matters looked encouraging when this illness stopped all my work effectually. I love the Brotherhood and believe in it to the bottom of my soul. It is a God-founded and God-sent movement, and if I am permitted to get well again I shall do something along these lines. Have been a subscriber to CHRISTIAN MEN from the first number and enjoy every one."

* * *

General Secretary Macfarlane stopped in Peoria, Ill., a few hours between trains March 3d. He was royally entertained by our Peoria Brotherhood men, including President A. I. Buckwalter, Evangelist Harlow, W. F. Turner, Pastor Central Christian Church; William Price, Pastor Howett Street Church; H. B. Holloway, Supt. Central Bible School; Arthur Leu, Assistant to the President P. & P. U. Ry.; G. H. Bradley, wholesale grocer; A. J. Elliott, manager Demurrage Bureau, and the invincible M. W. Roachford, Supt. Howett Street Bible School and all around Brotherhood man. Luncheon was taken and Mr. Macfarlane was given opportunity to tell the Brotherhood story before taking his train for the Tri-Cities.

* * *

The Brotherhood at New Berlin, Ohio, is in prosperous condition. Recent correspondence with their pastor, Robert B. Chapman, shows that there are four churches in the town of one thousand, one Catholic and three Protestants. The Men's Club was organized two years ago, and, while fathered and officered by our men, the membership is open to all men regardless of Church affiliation. The members of the Christian Church are naturally the most active, but many from other churches take an interest and attend the meetings, held every two weeks. They never have a meeting without a program, and they always have good programs, followed by a light luncheon free to all, expense being defrayed from the Men's Club treasury. Their local dues are 25 cents every three months. Their meeting January 25th was attended by sixty men of all churches and no churches. Christian Church parlors is the meeting place and is the center of social life for the men. Addresses were made by a Catholic

Priest and Protestant Minister and Laymen from Methodist Reformed and Christian Churches. The address of the Catholic clergyman is reported as especially commendable. George Darsie, of Akron, addressed the first meeting in February.

* * *

The men of Kendallville, Ind., held a missionary banquet February 15th. A. McLean, of Cincinnati, was the guest of honor and delivered the principal address. Field Secretary J. K. Shellenberger, who was an unexpected visitor, also spoke to the enthusiastic gathering. "Both men made tip top speeches," says A. B. Houze, the pastor. Officers were elected:

Prof. M. L. Darise, President.
Attorney Fremont Finley, Vice-President.
Roy E. Davis, Secretary.
W. H. Smith, Treasurer.

These men have not affiliated with the General Brotherhood, but their enthusiastic pastor is moulding them that way.

* * *

The American Bible Society is one of the oldest religious organizations on American soil, dating back to the time of General Washington himself, who was an early member. Through the generosity of Mrs. Russell Sage, widow of the late king of finance, this society is coming into a handsome legacy, which hinges upon a complemental sum to be contributed by the church at large for the purpose of printing and distributing the Scriptures in every known tongue. The emissaries of the Bible Society are doing great work in foreign lands, and the work of our own missions would be seriously retarded but for the work of the Bible Society. To raise this fund, union religious gatherings are being held in some of the large cities under the direction of Rev. Walter Scott Elliott, brother of Ashley Elliott, of Peoria, and Ernest Elliott, our Assistant Secretary. We bespeak for him and for the work of the Bible Society the most cordial co-operation of Brotherhood men wherever they go, and say that both the society and Mr. W. S. Elliott, its representative, are worthy of any confidence which may be reposed in them.

## A Boys' Brotherhood Organized

They have organized a Boys' Brotherhood at Wooster, O., with the following officers:

Elton Wyre, Chief.
Harry Bell, Assistant Chief.
Horace Williams, Scribe.
George Derr, Treasurer.
Forest Casner, Collector.
Paul Shellenberger, Chaplain.
Myron Badger, Sergeant-at-Arms.

The boys range in age from twelve to sixteen years. Twenty-two signed the following covenant:

"I remember that at one time Jesus was a boy just the age of myself; and that at my age he was pure, strong and manly, though his temptations were like unto the temptations of any boy of my age.

"Remembering this, I promise to do my best to be like him, and in my work or play I will try to do nothing that I would not do were he standing by my side.

"I promise to play fair in every game, whether in sport or in real life; and to be square whether seen or unseen by my fellows.

"I promise not to give information concerning the mistakes of my fellows, but to help the fellow who makes the mistakes not to do so again. I also promise to inform on myself when I intentionally or unintentionally violate the principles of the Brotherhood.

"I promise to attend Bible School regularly."

(The signing of this covenant shall be considered an application for membership.)

Fifteen more will sign it. When writing of them, our Field Secretary says: "They are a dandy set of boys, full of manhood, took that pledge with a reverence unaffected and genuine. Miss Olive Bowers is teacher of the boys' Bible class, and is unusually successful with them."


**IF YOU RECEIVED**

a coin card in your April copy of CHRISTIAN MEN Magazine

**IT MEANS**

that your subscription expired with this issue.

**PLEASE RENEW**

by placing the money in the slot, writing your name upon the card and mailing to us. We will promptly extend your subscription.

# Bible Class Notes

"Please send us two hundred Bricker Contract Pledges. We are going after a Century Bible Class."—M. Lee Sorey.

* * *

"The men of my Bible Class are well pleased with Christian Men. Yours for unbounded success."—H. J. Hostetler, Virden, Ill.

* * *

"Please send me one hundred Bricker Contract Plan cards and information on 'How to Organize.'"—D. B. Titus, Rupert, Idaho.

* * *

"Enclosed you will find $5.00, for which please send me twenty copies of Christian Men one year for my Sunday-School class."—Dr. T. O. Davis, Maitland, Mo.

* * *

"Our Bible School Board decided last night that you should send sixty-five copies of Christian Men for our Men's Bible Class."—M. Lee Sorey, Dodge City, Kas.

* * *

"I have a Brotherhood class of almost forty men, and will send in a club for Christian Men in a few days. I like the magazine very much."—Zwinglius Moore, Deming, N. M.

* * *

"I want to tell you now that Nelsonville and Mount Vernon will, on reaching Topeka next fall, know that Omaha is on the Brotherhood map."—C. E. Mangum, L. B. D. C. No. 272, North Side Church, Omaha.

* * *

A portion of the church at Carlisle, Ind., was recently destroyed by fire. The up-to-date superintendent, Harry T. Alumbaugh, immediately rented the opera house, and Bible School is going on just the same as before.

One of the most interesting leaflets coming to our desk is the "Y. M. B. C. *Item*," published "occasionally" by the Young Men's Bible Class, Minerva, Ohio. It is full of bright, breezy, masculine news, up to date and interesting. They had their third annual Washington supper on February 22d.

* * *

"I have just received the February number of Christian Men, and think your writeup and picture of the great men's class at Nelsonville, Ohio, is a fine piece of work and should be a great inspiration and help to other classes.

I received a nice letter from Brother R. A. Doan a few weeks ago, with which he enclosed several copies of their weekly bulletin. We are thinking of adopting this plan ourselves."—H. C. Carr, Bellavben Bible Class, Bellevue, Pa.

* * *

February 21st, the fifty-four men of the First Church of Abilene, Tex., banqueted together. Officers chosen were: President, Morgan Weaver, president of the First State Bank; Vice-President, Fred Anderson; Secretary, W. O. Shackelford; Treasurer, R. A. McClain.

Addresses were made by W. H. Sewell, George H. Morrison, pastor, W. G. Walker, pastor San Angelo, and C. K. Marshall.

A fund was started to provide a room for the class, Superintendent Bacon subscribing $250. Christian Men will be used by the class, and they are considering affiliation with the General Brotherhood. They will be well represented at the Brotherhood session of the state convention at Dallas, May 9-12th.

BROTHERHOOD BIBLE CLASS, MASSILLON, OHIO

The Brotherhood here is four months old and the Brotherhood Bible Class two weeks old. Pretty good sized watermelon to grow on such a young vine, don't you think?

# Echoes From the World Wide Missions Program

"Your Missionary program for February meeting was fine."—OLIVER LIVENGOOD, Weatherford, Tex.

* * *

A. M. Bird, the pastor of our church at Barberton, Ohio, attended the World Wide meeting at Wooster, Ohio. He said, "Why, I would not have missed that meeting for anything. I had no idea that the Brotherhood was doing anything like that."

* * *

The Brotherhood at Wooster, Ohio, observed the World Wide Missions program published in the February magazine. Someone attending it wrote, "I think the millenium is coming, all right. They closed by voting to make the average offering from the church at least 50 cents per member. That would make $150, against less than $30 last year."

* * *

"Our Brotherhood had charge of the Missionary service last Sunday morning, and it was a 'hummer.' We had three short addresses and three short papers. Altogether it was a good meeting. Some of our men took part in the service who were never known to speak in public before. The Brotherhood movement is the best thing for the church that has been started in many years. The men are coming right to the front in our church since the Brotherhood has been organized. Mr. Shellenberger is to visit us March 25th."—ALVIN ARIE, Secretary Local Brotherhood No. 279, Oak Park, Ill.

* * *

"Both meetings of the Brotherhood calendar for February were splendid, and we have been especially pleased with the interest manifested by our men in the March offering. We provided special envelopes for our Brotherhood men to use in making their offerings, and with an attendance of only thirty-seven in the Brotherhood class yesterday, their offering was larger than any the entire church has ever made for foreign missions, and there are many envelopes that will be handed in later."—C. A. MANGUM, L. B. D. C. No. 272, North Side Church, Omaha, Neb.

* * *

The Local Brotherhood at Ames, Iowa, in connection with their annual dinner, had the World Wide Missionary program suggested in February CHRISTIAN MEN. Forty men were present. A unique feature was a debate on the subject, "Resolved, that Africa is a riper mission field than Japan." The claims of both countries were strongly represented, but the decision was divided. J. J. Grove, the president, says, "It was a real joy to note the interest our men took in the discussion of World Wide Missions, but best of all was a unanimous vote to add $50.00 to the regular offering from the general congregation for foreign fields."

* * *

"Last Sunday we held a World Wide Missions service, and we had men on the program that never had been on the program before. We had a debate. We discussed the question, 'Resolved, that India is a larger mission field than China.' We had four speakers, and it was great. How they did study to see the conditions in those fields, and they brought out those conditions before the people in a fine way. I think this is a success. The house was just packed, whereas if we had just announced we were going to take an offering the attendance would have been smaller."—W. Y. ALLEN, Fort Scott, Kas.

BROTHERHOOD BIBLE CLASS AT MOUND CITY, MO

C. W. Comstock, gold medal winner in Christian Men subscription contest, May, 1909, pastor and teacher. Photo taken on occasion of visit of Field Secretary, J. K. Shellenberger. This class takes 50 copies Christian Men monthly, and will very soon affiliate with the General Brotherhood.

# A World-Wide Banquet

By B. P. ROSECRANS, Secretary Local Brotherhood, Champaign, Ill.

I must tell you of our great meeting last night. Yesterday was our "Missionary Day" and all who were able to attend the morning and afternoon services enjoyed them to the limit, but the feast for the men came at an evening hour.

Gathered around our board were many men from neighboring towns; including the Christian ministers from Rantoul, Paxton, and De Land, Brother LaSalle, of Danville, who has made our mission at Longa, Africa, possible; Fred Hagin from Japan, Paul Wakefield from China, and Brother Corey, our General Secretary of Foreign Missions.

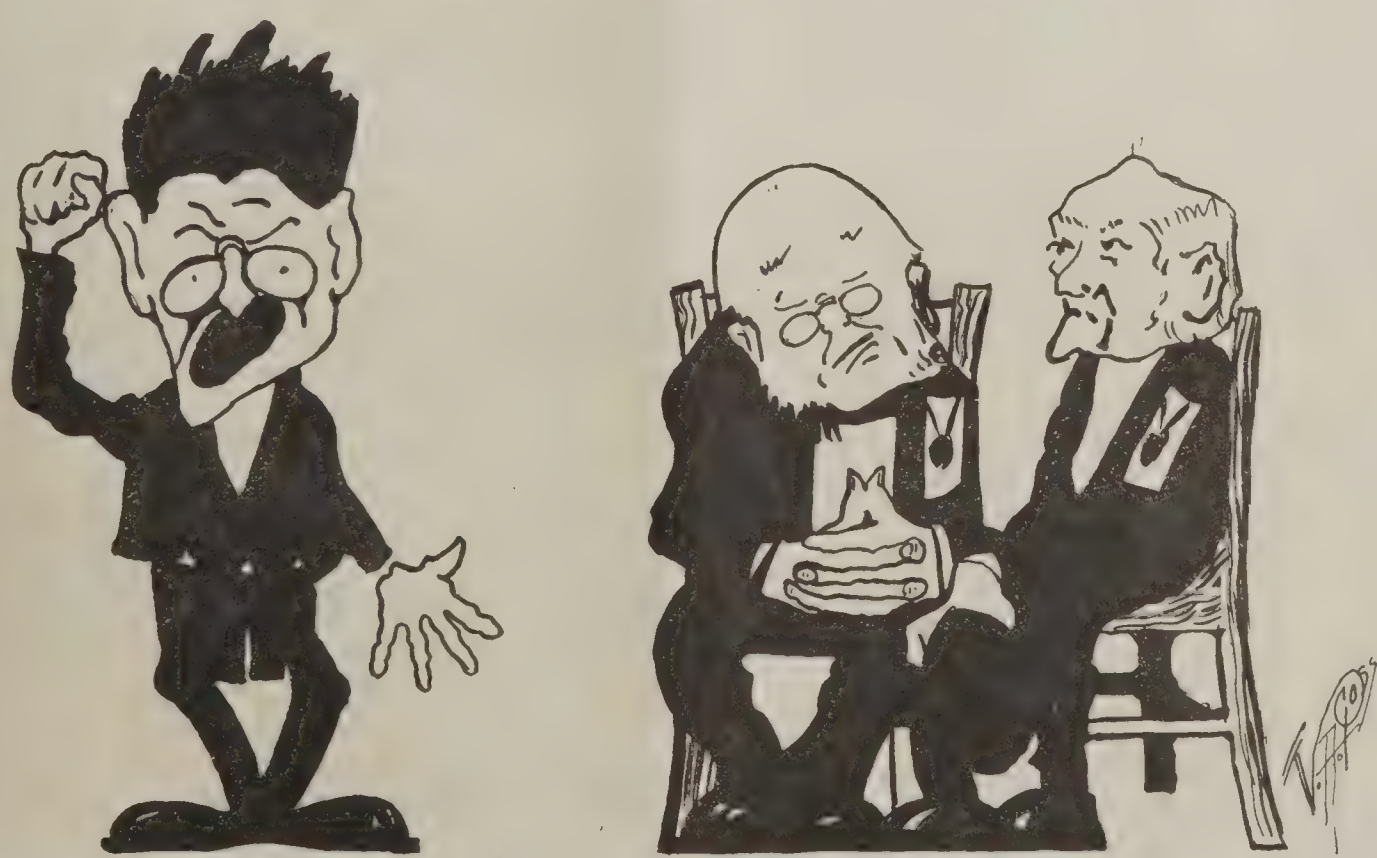
These men tore away the darkening shutters of indifference and spread the cruel and shameful truths before us, in such a manner that I am sure there was not a man present but felt the call to missionary support as never before. Seed was sown, Brothers, and we will surely see the harvest garnered.

Not only our local men but also those from other churches felt the call. Their faces shone as with a great light and into their eyes leaped the fire of a determination to far exceed all of their past efforts, to carry their congregations deep into this great work where so few have been loyal enough to venture.

What is our motto, brothers? "A man's work in a man's way?" What is more worthy of the men of Christ's Kingdom than to bear His great commission, "Go ye into all the world, and preach the Gospel to every creature?" If *you* will not go; if your love for the comforts of life as found in the United States is too great to permit you to personally carry into the regions of darkness the Gospel that makes such comforts possible, you can at least send someone as your substitute. Nine such men can support a tenth man in some foreign field. Make it one hundred men. Let every ninety and nine men send the hundredth. He is willing to go. If you do not know his name, write to your Foreign Missionary Secretary.

Brothers in Light must help their brother who is groping in darkness. Fifty-five cents per month from ninety-nine men will place the Gospel some place where it has never been before. Let every local Brotherhood establish a Living Link. Let us set a goal for ourselves worthy of our name—a present to Christ at His next birthday of a new point of light shining in some vast darkness—and see the results to ourselves and the world at large.

Champaign, Ill.



James Taylor Ferguson, Pastor Ivanhoe Church, Kansas City, Mo., in action during the late Brotherhood debate

# Brotherhood Achievement

"Please send by return mail thirty Constitutions and material that will be useful in organizing a Local Brotherhood."—CHESTER A. COON, Palo Alto, Cal.

* * *

"Received the General Certificate, and it is a beauty; also the cards, which are certainly neat."—ALVIN ARIE, Secretary Local Brotherhood No. 279, Oak Park, Ill.

* * *

"It is our intention to organize a Brotherhood as soon as our new assembly room is completed. We are for the Brotherhood."—E. M. PETERS, Rushville, Mo.

* * *

"Please send thirty Brotherhood Constitutions and By-Laws by return mail. We need them right away. Yours for a great Brotherhood."—E. D. MURCH, Hillsboro, Ohio.

* * *

"We have just organized a Local Brotherhood. Have elected officers and are moving out nicely."—C. S. KEY, Secretary; J. R. CHURCHILL, President, Brownwood, Texas.

* * *

"Next Friday night we will fill out the application blank for membership in the National Brotherhood, as this is our regular Brotherhood night."—E. E. BENTON, Elkhart, Ind.

* * *

Knoxville, Illinois, Brotherhood had annual election on February 24th. James Dennis, president; N. J. Crump, vice-president; George Jacobson, secretary; George K. Sherman, treasurer. They also sent to the general office for Brotherhood emblems.

* * *

The men of Howett Street Church, Peoria, Ill., met March 10th and voted to organize a Brotherhood. A committee of five were appointed to go into the matter and call another meeting of the men at an early date. We will look for stirring things from this enthusiastic group.

* * *

The men at Eldora, Iowa, affiliated with the General Brotherhood on February 24th, remitting dues for twenty members and ordering CHRISTIAN MEN sent to every member. Officers are: D. O. Kind, president; D. P. Aylesworth, vice-president; Morris Frisbie, secretary; N. F. Golly, treasurer.

* * *

The men of Kalamazoo, Mich., organized February 17th, with F. S. Weston, an attorney, president; A. L. Shaw, vice-president; Eugene Croe, secretary; H. P. Darling, treasurer, and have subscribed for fifty copies of CHRISTIAN MEN monthly. Field Secretary J. K. Shellenberger was present and assisted in the organization.

"Enclosed please find fifteen cents in stamps for which kindly send me material on 'How to Organize a Local Brotherhood,' as advertised in your circular."—J. L. LOBINGER, Ocean Park, Cal.

NOTE:—The above is a most familiar communication. Many such letters come to the general office each month.

* * *

The men of Chico, California, apply for certificate of membership in the General Brotherhood, enclosing dues for thirty members, ordering twenty copies of CHRISTIAN MEN and forty Brotherhood emblems. The officers are: H. D. March, president; J. M. Osborn, vice-president; A. A. Jay, secretary, and J. M. Margson, treasurer. G. L. Lobdell is the enthusiastic Brotherhood pastor and a loyal friend of CHRISTIAN MEN.

* * *

Modesto, Cal., Brotherhood was organized last March, but only recently affiliated with the General Brotherhood, remitting dues for eighteen members and ordering Brotherhood emblems for each man. The officers are: M. H. Noonan, president; J. W. Hawkins, vice-president; R. W. Johnson, secretary; H. Haggard, treasurer. Brother J. J. Haley is the minister and J. W. Webb, an enthusiastic Brotherhood friend, is an elder and leading member.

* * *

Local Brotherhood No. 253, Washington, D. C., held their annual meeting February 8th, re-elected A. A. Ackerman, president; G. J. Crymes, vice-president; C. W. Pultz, secretary, and W. W. Pates, treasurer. A feature of the meeting was the presentation to the president of a pair of Brotherhood dumb bell cuff links. They are planning to double their membership during 1910 and also every member is renewing his subscription to CHRISTIAN MEN.

* * *

Our men at South Bend, Ind., organized a Local Brotherhood February 14th. Field Secretary J. K. Shellenberger was present and made an address, at the close of which thirty-two men took the Brotherhood covenant and elected the following officers:

Cadmus Craybill, president.
J. D. Kuns, vice-president.
Guy Williams, secretary.
Dr. H. C. Viton, treasurer.

C. C. Buckner is the pastor, and an enthusiastic Brotherhood man, who is not only doing the thing with the Brotherhood, but with other departments of the church as well.

Council Grove, Kansas, is a small town named after the beautiful grove in which representatives of the government and the Indians held council in regard to extending the Santa Fe trail to the West. But that was many years ago. The Christian Church there has a pastor who has caught the vision of the Brotherhood. On March 7th he invited all of the men of the town to a banquet in the new gymnasium and club rooms of the church. About seventy-five men accepted the invitation. C. A. Cole, the "Live Cole" of Abilene, Kas., and Assistant Secretary Mr. Elliott, were the speakers. More than one hundred dollars was subscribed to provide equipment for the gymnasium and reading room. This town has no Y. M. C. A. nor public library. These two features are to be supplied by the Brotherhood. The work is receiving a tremendous boost from Pastor Gillmore and his corps of faithful workers.

* * *

Two hundred men and women of the First Christian Church, Omaha, Neb., sat down to a banquet February 18th. The speakers were Mr. Clement Chase, executive secretary of the Omaha Laymen's Missionary Convention, and our assistant secretary, Mr. Elliott. Pastor J. M. Kersey was toastmaster, and at the close of the banquet presented this statement by authority from one of the leading men of the church:

"If the audiences of the First Christian Church of Omaha will average one thousand per Sunday (five hundred in the morning and five hundred in the evening, or otherwise to make one thousand) for any three months to be selected by the congregation prior to March 1st, 1911, $5,000 will be paid into the church treasury."

It was enthusiastically accepted.

A Brotherhood organization is to be formed at once, and already the boy problem is receiving consideration, led by Judge W. W. Slabaugh.

* * *

The Brotherhood at Lebanon, Mo., organized February 13th, with a platform meeting, with addresses on "Brotherhood Work as Outlined in the Constitution," "Brotherhood Spirit, Found in the Name," "Brotherhood Ideals, Contained in the Motto," and "A Brotherhood Feature, a Men's Bible Class." Thirty men have taken the covenant and charter roll will be held open until March 21st. They are likewise considering the Men's Bible Class. Barclay Meador, their pastor, writes "The outlook is most inviting, for the men have caught a vision of doing something for the men and boys of the town."

* * *

"The Booster from Wooster did us much good. Our second meeting is February 28th. We expect to have at least forty members then."—C. C. Buckner, South Bend, Ind.

By the way there is something in blood, for C. C. Buckner is a brother of S. G. Buckner, of Elkhart, and both are sons of George W. Buckner, professor of theology and homiletics. Christian University, and pastor of our church at Canton, Mo.

* * *

R. J. Bennett, Mitchell, Ind., is putting forth extra effort for the enlistment of his church men for active service. A Brotherhood is being organized and the men of their own accord have started to hold regular meetings every other Monday night in Red Men's Hall. They sing, talk, have music and enjoy themselves socially. On Sunday night, March 6th, forty or fifty men sang in the choir and the minister preached on "A Man's Job," and they took up an offering for Foreign Missions. It is their intention to hold a similar service the first Sunday night of every month.

* * *

We present in this magazine a picture of the members of Brotherhood at the La Belle View Church, Steubenville, O., L. B. D. C. No. 264. This organization was effected on November 29th, with ten members and the growth has been steady and continued. Today there are twenty-seven members and are showing additions at every meeting. The members are all hustlers and it will be but a short time until their number will reach a hundred. The President, C. N. Jarrett, who is a minister, is always working and pushing the Brotherhood. They are bringing young men into the Bible School and church that would not have thought of attending before they joined the Brotherhood, and as C. R. Heltman, the Secretary, writes, "I think that is accomplishing something grand."

On the night of February 24th, they held their first annual banquet. The menu was varied and attractive. The Toastmaster was C. N. Jarrett. Judge R. G. Richards made a stirring address in which he pleaded with the men to introduce masculine efficiency into every department of the church. Another speaker was Field Secretary, J. K. Shellenberger. George Swan spoke on "The Power of Necessity and the Necessity of Organization," while A. F. Stahl, pastor of the First Church, Steubenville, urged that the organization should produce definite results at all times.

* * *

The men of the tri-cities—Davenport, Moline and Rock Island—were entertained by the men of the Rock Island Church in a delightful banquet on Wednesday evening, March 2d. The General Secretary was the guest of honor. He spoke at the banquet on "The Brotherhood Practical," and later preached a sermon in the revival series being conducted by the pastor, E. T. McFarland, on "The Brotherhood Ideals," and after this meeting preliminary steps looking to the organization of the Brotherhood in the First Church of Rock Island were taken. Pastors S. M. Perkins, of Davenport, and Robt. E. Henry, of Moline, were present. It was a most enthusiastic meeting and there are effective working Brotherhoods in both these churches.

March 6th, the men of the First Church of Paris, Texas, organized a Brotherhood Bible Class in the Bible School. This is the first practical work of this new Brotherhood. It is presumed that the teacher will be J. T. Ogle.

* * *

Fort Scott, Kansas.—"Five men contributed to Foreign Missions last year; thirty-six this year. That is because we used the World Wide Missions program provided by the Brotherhood."—W. Y. ALLEN, minister.

* * *

"I mean to organize the men in every meeting. I am getting more enthusiastic over this matter every day. I organized them at Newark, Ohio, without the literature. Couldn't wait for it. God bless you."—W. T. BROOKS, Evangelist, Chattanooga, Tenn.

* * *

J. K. Shellenberger was at Bluefield, W. Va., on March 9th. A temporary Brotherhood organization was effected with Jas. H. Gallihon, President; J. E. McMullen, Secretary. Twelve of the sixteen men present signed the covenant. They hope to start with fifty members. Watch them.

* * *

The General Secretary enjoyed a very pleasant two-hour's visit with Clyde Darsie, pastor of our church at Quincy, and É. S. Potter, who is a wheel horse there among the laymen. They have a splendid Bible Class, which appears among the readers of CHRISTIAN MEN. A great interest is taken in all the departments of the church work and the men are anxious to do their full duty. Watch for a flourishing Brotherhood here before long.

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A Brotherhood was organized at Valparaiso, Ind., where Claude E. Hill is the minister, in December. They have about fifty members. John M. Mavity, editor of the Daily Vidette, is the President; Henry Kenney is the Secretary. Monthly meetings are largely attended. Austin Hunter delivered the annual address. H. B. Brown, President of the Valparaiso University, is the chairman of the Evangelistic Committee. These men are going to hold a great evangelistic service April 12th. The Netz sisters will be there to sing. The organization is a success in every particular.

* * *

The General Secretary was present at a banquet given by the men of the First Church of Keokuk, Iowa, where R. W. Lilley is pastor. About a hundred men sat down at a most delightful banquet. Representatives of the Presbyterian and Methodist Brotherhoods, as well as the Brotherhood of St. Andrew, were present and several very interesting talks were made by these gentlemen. L. D. Davidson was toastmaster, and the General Secretary was heard at length on the Brotherhood theme and at its close a goodly number of men signed the covenant and paid their first year's dues. J. O. Boyd, who has been the prime mover in the enterprise and is the teacher of the Brotherhood class here, proposed that he would give a year's subscription to CHRISTIAN MEN to every man signing the covenant card.

The signs point to the building up of a very strong Brotherhood organization here. There is already an association of the men of the town.

* * *

L. B. D. C. No. 283, at Eldora, Iowa, has elected officers as follows: D. O. King, President; D. P. Aylesworth, Vice-President; C. L. Hays, Secretary; N. F. Golly, Treasurer.

The work of the organization runs back to a men's Bible Class organized about May 1, 1909, and a club of twenty subscribers for CHRISTIAN MEN. The total enrollment in the class reached twenty-five with a collection of $25. The class was the mover in a men's banquet of the men of the different churches. About seventy plates were sold. This was a success, the class, partly by accident, furnishing about half the speakers. As a class and as a Brotherhood they are now constructing a steel ceiling in the unfinished basement of the church for a meeting room for the class and club. There is a genuine working enthusiasm. Their plan is to place all strongly upon the helping hand and rescue basis. "The Brotherhood idea," writes C. L. Hays, Secretary, "is of untellable value."

* * *

The Men's Brotherhood in the Methodist Church is preparing for another advance. Dr. Fayette L. Thompson, of St. Louis, Mo., has been elected General Secretary while Mr. William B. Patterson, who, from the beginning of the organization has been the General Secretary, assumes the duties of Corresponding Secretary.

Mr. Patterson has served with consecration and distinction and it was at his request that the change in the organization was effected. All hands pointed to Dr. Thompson, of St. Louis, as conspicuously the man for the place. While yet a young man, he has attained to high place in Methodism, having held some of the best pastorates in the country, and his work has always been characterized by leadership and vision. He has been a man's man and brings to the great and difficult work which he now undertakes the ripened powers of physical and mental life. The man who does this work successfully must have the vision of a prophet and the organizing genius of a great general. All signs indicate that Dr. Thompson possesses these qualities in large measure, and we have a right to look for splendid results.

In the utmost harmony, Dr. Thompson and Mr. Patterson will carry forward the work. Speaking of the work of Mr. Patterson, Dr. Thompson says, "For about two years Mr. Patterson has directed the destinies of this new movement. There have been many perplexities; we were projecting an entirely new enterprise along untried channels and none of us knew exactly what methods were best. But the breath of God was on us, and with a devotion that has more than once placed his health in jeopardy, with a wisdom far beyond what any of us appreciate, and with effective results quite unknown to the church at large, our leader has given literally of himself, without reserve and without counting in any degree the cost."

The Three-Months-Old Brotherhood in the La Belle View Church at Steubenville, Ohio, L. B. D. C. No. 264.

# Golden Opinions

"Your excellent journal is O. K."—L. G. BRASSFIELD, Seattle, Wash.

* * *

"The last number of CHRISTIAN MEN was a 'Jim Dandy.'"—W. W. BURKS, Nevada, Mo.

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"CHRISTIAN MEN is certainly a gem. Nothing better."—N. LEE SOREY, Dodge City, Kas.

* * *

"CHRISTIAN MEN is fine; ably edited and faultlessly made up."—P. H. DUNCAN, Laonia, Ky.

* * *

"We become a living link and CHRISTIAN MEN helped to do it."—GEO. W. BUCKNER, Canton, Mo.

* * *

"CHRISTIAN MEN is a bright and breezy publication. Our men enjoy it very much."—J. IRVING BROWN, Sac City, Iowa.

* * *

"Enclosed find fifty cents for renewal of subscription to CHRISTIAN MEN. It is great. I cannot do without it."—MERRITT OWEN, Cincinnati, Ohio.

* * *

"I have been a subscriber to CHRISTIAN MEN from the first number, and have every copy, which I value too much to be induced to part with them."—ROBERT SIMONS, Lufkin, Tex.

"Listen, men; one of our fellows said if anyone takes CHRISTIAN MEN and reads it three months and says he don't like it, that he would give them back their money. Don't that sound good?"—A. A. ACKERMAN, Washington, D. C.

* * *

"Your magazine gets better with each number. Any manly man who wants to do a man's work in a man's way will appreciate it. I wish you all kinds of success in this blessed and God-approved ministry of interesting the men in the church."—B. F. CATO, Beaumont, Tex.

* * *

"The photo of the Nelsonville Brotherhood Bible Class is worthy of a frame and to be hung over every preacher's desk as an inspiration and reminder of the possibilities of the Brotherhood. That is better than a vision. It is the real thing."—H. H. ELWINGER, Chardon, Ohio.

* * *

"I want to congratulate you upon the March number of CHRISTIAN MEN. The outline for programs I find especially helpful, and I can scarcely find a page in the whole magazine that is not worth the price of a year's subscription."—C. A. MANGUM, L. B. D. C. No. 272, North Side Church, Omaha.

# Bellavben's New President

By WM. ROSS LLOYD

E. S. NORTON

The annual election for president of the Bellavben Bible Class at Bellavben, Pa., resulted this year in the unanimous and entirely satisfactory selection of Brother E. S. Norton to fill the position. Certainly no member of our class is more imbued with earnestness and love for the class and none are more fitted to take his place at the head of it than President Norton is, and the announcement of his selection as president was received with comments of endorsement and praise on all sides.

Brother Norton knows a whole lot about electrical engineering and also a whole lot about base-ball and other legitimate athletic sports, and he is also a sturdy, earnest and enthusiastic Christian worker. He got his electrical engineering knowledge at the Ohio State University, where he also first became prominent in athletics. But it is as a devoted and tireless member and supporter of the Bellavben Bible Class that he has done and is doing the most effective, fruitful and lasting work. He has always been eager for its success and very helpful in building it up and maintaining the deservedly big name it has among the church and Sunday-school organizations of the three boroughs and of the Greater Pitsburgh. An instance of his popularity in his home borough of Avalon was his his recent election to the Avalon Council by a decisive majority, in the face of very strong opposition.

For a number of years Brother Norton was conspicuous as a base-ball player, and he finally got into the major league as a pitcher on the Washington National League club. He has also had some experience in the newspaper field and was correspondent for the Atlanta (Ga.) *Constitution* while on a base-ball trip through the South. His experience as a player was a big help to the Bellavben Bible Class, and he was very instrumental in getting up the Suburban Bible Class league, of which he was president.

Brother Norton is popular, and his efficient work for the class has long been appreciated, both by all the members of the class and by its highly esteemed instructor, Dr. George W. Gerwig.

The great class *being alive* must keep something doing, of course, so a contest for new members was decided upon. The Reds and the Blues were to make the struggle short and hot, and they did. L. L. Knox, secretary and manager of the Keystone Furnace Construction Co., knocks hard at whatever he goes at, but the knocks Knox knocks are the knocks all good men knock. He led the Reds. The Blues were headed by that former base-ball pitcher, but now expert electrician, Elisha Norton, and he put on a new combination of "curves" and electricity that put it up to the Reds to furnish the victuals for all the Blues and their sweethearts and wives. And maybe those Reds didn't make good. What a happy crowd it was. The photographer was there and as soon as the eating and merriment could be stopped long enough, they were all "tuck." The community is well worked over by the men's classes in nearly all the churches, but a fine string of thirty-six big fellows, all game, was the "catch." Not a one of them weighed under 125 lbs., dressed, and not a one is going into *cold storage.* We are saving them by *keeping them hot,* see? At first they are treated once a week on Sunday morning to a solution of salt that saves, then to subscription for CHRISTIAN MEN, and then comes the third degree for membership in the Brotherhood. At the banquet the music and the toasts were full of frills and thrills, but the toast-master was the biggest Shock of all. The class has all the main elements of success. They like their president and their instructor. They like R. A. Long and CHRISTIAN MEN, and they do like Macfarlane, and they are not too much stuck on themselves. As the old darkey says, "Ain't thin good simsons?"

March 8th, 1910. Bellevue, Pa

# The Brotherhood Covenant

(SECOND EDITION)

**OBLIGATORY**

Section 1. I recognize the Fatherhood of God and the Brotherhood of Man, and believing in the ideals of Christ for the individual and for society, I hereby accept them for myself.

I agree to make an earnest effort to observe the Golden Rule in all my dealings.

As a Brotherhood man I promise to be
—Gentle with children;
—Chivalrous toward women; and
—Helpful toward my fellow men; to
—Advance the Brotherhood objects, and
—Uplift the Brotherhood ideals.

..... **Signature**

..... **Address**

**OPTIONAL**

**Pledge to Prayer and Personal Evangelism**

Section 2. I further promise to pray each day of my life for the extension of Christ's Kingdom and the Union of God's people; and agree to make a personal endeavor each week to bring at least one man under the sway of Church and Brotherhood influence.

..... **Signature**

..... **Address**

**THE OBJECT** of Section 1 of the Brotherhood Covenant is to make the local organization sufficiently inclusive to take in the fringe of men outside of the church membership, but who are, nevertheless, attendant upon its services and devoted in a general way to its welfare. This is not intended to be in any sense a confession of Christ or a compromise upon such confession. It is the expression of the judgment of most pastors with whom we have conferred that it is advisable to bring such men into the organization, and to bring them in upon some statement of principles to which we can definitely commit them. For a more complete statement, see the editorial entitled "The Brotherhood Covenant" in the March number of CHRISTIAN MEN, 1909.

**AFFILIATION** Should any pastor or group of laymen decide that it was inadvisable to found their organization upon Section 1 of the Covenant, they may affiliate with the National Brotherhood by adopting Section 2, and imposing it as obligatory on all members. It will be understood that we regard Section 2 as the core of all Brotherhood work, and the source of its largest usefulness, but we also deem it wise to reach the man outside, and thus multiply the evangelistic efficiency of the organization, and to this end we propose Section 1 as the obligatory pledge or enabling act. The Article of the Constitution which makes obligatory the subscription to this Section 1 of the Covenant, is to be interpreted as meaning that the Covenant must be taken at least this far. A Brotherhood that based itself upon Section 2 would be regarded as meeting the conditions of this Article. However, in such an event, the Committee would reccommend that the Brotherhood do not discard Section 1, but simply make both Sections obligatory.

## The General Brotherhood Card

**General Brotherhood Card No.** _

Kansas City, Mo., _____

Mr. _____

is a member in good standing of the General

**Brotherhood of Disciples of Christ**

and as such, we cordially commend him to the fellowship of Brotherhood men everywhere.

Gen'l Sec'y.

Assistant Secretary

Nat'l Pres.

# Prize Winners in February

W. C. Westlake, Trenton, Missouri, first prize with 40 individual subscriptions paid in advance.

C. E. Rash, Plainville, Kansas, second prize with 34 individual subscriptions paid in advance.

A. R. Spicer, Dixon, Illinois, third prize with 32 individual subscriptions paid in advance.

## Wasn't It Easy?

—

## Who Will Be the Winners in April ?

## Maybe You

—

## Try It Today!

—

FIRST PRIZE—SOLID GOLD
SECOND PRIZE—SOLID SILVER
THIRD PRIZE—BRONZE

—

RATES:

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|---|---|
| Clubs of 20 - - | 25c |
| Clubs of 10 - - | 35c |
| Single Subscription - | 50c |

Present rates of subscription are not guaranteed beyond May 1, but the prize offer will be continued from month to month.

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## It Is Easy to Get Subscriptions for

Christian MEN

—

## Time Limit, April 1 to 30

—

To the person sending us the Largest—Second Largest—Third Largest List of Subscribers, we will give above prizes absolutely free, but they must be members of the Brotherhood in order to be eligible to wear the Brotherhood Emblem. In case of a tie for any of the above prizes offered, a prize similar in all respects with that tied for will be given to each of the persons so tying.

# The Brotherhood Calendar for 1910

## Beginning with the Annual Meeting in February

Prepared by J. K. SHELLENBERGER, Field Secretary, Wooster, Ohio

APRIL.

1. **Is the Church a Necessity?**—Can we get along without it? If so, what will take its place?

2. **Home Missions.**—America's problems, and their solution.

MAY.

1. **The Brotherhood and Fraternities.**—A program for the Fraternal Committee. Can the Brotherhood be made as rich in fellowship as the lodge?

2. **The Brotherhood and the Boy.**—What is the Brotherhood's attitude to the yeasting character of the boy? Why are more boys on the street than in church and Bible School?

JUNE.

1. **Brotherhood Possibilities.** — An enlarged vision coming from experiences of the past. An organized POWER of the kingdom.

2. **Good Citizenship.**—A call to Christian men. Some problems that are crying for solution which only Christian men can solve.

JULY.

1. **The Kingdom of God a Social Institution.**—An emphasis on the necessity of light-heartedness as well as the gravity of Christians.

2. **Is the Church a Fruitless Institution?**—A study of how God treated a dying nation. Ez. 37.

AUGUST.

1. **The Annual Picnic.**—The Social Committee will arrange for a day of rollicking joy for every Brotherhood man and his family or his friend.

2. **Church Extension.**—A careful study of the institution that gives permanency to our work.

SEPTEMBER.

1. **The Brotherhood and the Bible School.**—How the Brotherhood can boost the Bible School. The Brotherhood's attitude to the men's class.

2. **The International Convention.**—This is when we determine to go en masse to the biggest Men's convention the Disciples of Christ have ever held. "On to Topeka!"

OCTOBER.

1. **State Elections.**—Principle above policy. Manhood above party. Courage of convictions everywhere.

2. **State Missions.**—A study of the calls of our State to men strong in the faith of Jesus Christ.

NOVEMBER.

1. **Civic and National Reforms.**—Here is where we lock arms with the W. C. T. U., the Bible School, the Y. P. S. C. E., the International Reform Bureau, et al, in the onward march toward a stronger manhood and purer womanhood.

2. **A Harvest Home Meeting.**—Thanksgiving. A season of special rejoicing for the goodness of God.

DECEMBER.

1. **Brotherhood Benevolence.**—An acknowledgment of services rendered by heroes of former days. The Brotherhod will remove the terrors of creeping age from the preacher's vision. The servant is worthy of his hire.

2. **A Visit to the Manger at Bethlehem.**—The greatest gift we can give is the gift of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family prayers, like sweet incense, fill the home with perfumes rare. We're going to start the year aright.

2. **Evangelism.**—Plans for the year's work. The Brotherhood will be the Church's strongest and longest arm in bringing men to Christ.

FEBRUARY.

1. **Annual Meeting.**—Once around, and what has happened. Yearly reports, and annual address.

2. **World-Wide Missions.**—Golden Opportunities and social responsibilities in and to the Foreign Mission field.

MARCH.

1. **The Integrity of the Home.**—Marriage and divorce. A debate. Invite your wives and sweethearts.

2. **From Bethany to Olivet.**—Easter. A week of meditation. A study of our covenant.

# THE BROTHERHOOD IN APRIL

I.
Is the Church a Necessity?

II.
Home Mission Program

Extract from Annual Letter.

NOTE.—These progams go into great detail in order to be thoroughly suggestive. They cover a very wide range in order that the treatment may be as thorough as desired and at the same time program makers are at liberty to select only such features as they deem practicable. Brotherhoods are especially cautioned against getting too many long addresses. Where several addresses are used, in addition to a debate, the time limit should not be more than six minutes each. Here are the suggestions carefully worked out. Make your own adaptations. Be sure you make the meeting interesting. Be sure you make it thorough. Be sure you make it effective.

**Note:**—Let this meeting be conducted in the manner of a Round-Table and debate. Let the Cultural Committee select a leader for the Round-Table who knows how to do it. We would suggest a consecrated lawyer, a wide-awake professor, at any rate he must be wide-awake. Let the leader be appointed as soon as the magazine gets to you. Let him **thoroughly** inform himself on the program with a view to getting the men to freely engage in informal discussion. **Lead your men to express their convictions.**

Ring it into the ears of the whole Brotherhood that every man is to read **every** passage of Scripture herein and familiarize himself with their contents before the Brotherhood meeting. Suggest that the men take these for daily readings. Let shop men read and discuss a passage each day over their lunch baskets; others over their lunch tables; others in the evenings at the fire side. Let every man be familiar with these Scriptures by the time he comes to the meeting.

Discuss freely, intelligently and practically the questions. It will make one of the most practical evenings you have ever spent together.

Determine to see the church from the New Testament point of view this evening.

And Dear Mr. Leader: Do not try to pump **your** ideas **into** your men, but try to pump **their** ideas **out** of them.

Mr. President: Make this meeting a **Free For All** one, but see that the men keep to the subject. There will be a constant temptation to wander.

## I.

## Program

**I.—Instrumental Music.**
**II.—Hymn:** "I Love Thy Kingdom Lord."
**III.—Prayer.**
**IV.—Scripture Readings.** (Should be assigned to different men.)
Matt., 16:13-20.
Acts, 2:37-47.
Luke, 4:16-19.
**V.—Round Table.**

1. **The Church's Foundation.** Matt. 16: 13-20.
   What is the foundation?
   Who is the foundation?
   What is the relation between its foundation and Peter's confession?
   Do the "Keys" stand for **authority** or **privileged ability?**
   Through whom do the "Keys" relate themselves to the confession:
   In Peter's time?
   In the present time?
   Is Peter an isolated character or is he a type?
2. **The Church's Territory.** Dan. 2:36-45.
   Where is the field of operation for the Church according to:
   Daniel,
   The Book of Revelations,
   The Lord's Prayer?
   How much of this earth is open to conquest?
   Is this conquest territorial or social?
   Is this conquest theological or sociological?
   Is this conquest sentimental or practical?
   Can we locate for ourselves a definite, tangible, Kingdom of Heaven?
3. **The Function of the Church.** Eph. 2:11-22; 3:14-20.
   (Note: We should remember that **we** are **Gentiles.**)
   Is it the purpose of the church to simply prepare souls for heaven?
   Is the church a "transportation society" or a "manufactory?"

Is the church an "ark" or a school?
How should the church function:
Among the decidedly wicked?
Among the wantonly ignorant?
Among the uncultured and undeveloped?
Among the helplessly poor?
Among the drunkards?
Among the unfortunate laboring class?
Among organized laboring men?
Among the conscienceless rich?
Among the people of higher education?
Among the people of leisure?
Among the nations as nations?
Among other religions?
Among the real saints?
Among the hypocrites?
Among the members of the home?
In our social gatherings?
In the sick room?
In times of deep sorrow?
In times of great catastrophe?
In times of triumphant joy?

4. **The purpose and organization of the church.** Eph. 4:1-16.
According to this scripture:
What is the purpose of organization?
Is it to establish ritualism?
Or uniformity of interpretation?
Or unity in the midst of diversity?
How can we know when the church is realizing its purpose?
Is it by credulism?
Is it by ritualism?
Is it by uniformity of belief? or
Is it by unity of **faith?**
What is the standard of life in the church?
Is it the by-laws of an ecclesiastical body?
Is it the decision of the council?
Is it your or my interpretation of the Bible? or
Is it the Spirit and actual, applied, life of the living, personal Christ?
What should be the guiding principle in successful organization? (See Eph. IV:7, 8, 11, 12, 13.)
How near does the plan of organization suggested to the Local Brotherhoods by the **National Brotherhood** come to this?
When we find ourselves organized according to the principles of the Holy Spirit do we find ourselves in a workable and working institution?

5. **The Program of the Church.** Luke 4:18, 19; I Cor. 6:12-20; Rom. 12:17; Rom. 13:13; Col. 3:22, 23; 4:1; Letter to Philemon; Luke 6:31-38.
What is the program of the church in relation to:
Our bodies?
Our economic relations:
Daily vocations,
Covetousness,
Employer and employee,
Commercialism?
Our social relations?
Our relation to the state?
Our relation to our city?
Our relation to nature?
Our relation to God?
**Will the Brotherhood covenant help us to carry out this program?**

6. **The Invitation of the Church.** Rev. 2:17-20.
To whom is the church sent?
Who is invited?
Is the church actually expected to **invite?**
To what are they invited?
Whither are they invited?
What is the church's motive in extending the invitation?
Is the invitation unto practical things?
Is the invitation itself practical?
Would society's heeding the invitation solve any of the world problems?
If so, mention them.
**Shall the men of this Brotherhood heed this invitation?**
If so, how shall we manifest our determination?

7. **The Church's Triumph.** Rev. 19:1-10.
Is the church engaged in a winning proposition?
What hope have we that the purpose of the church will ever be realized?
Why should men want to see it realized?
Is "The Irrepressible Conflict" necessary between right and wrong?
Is the fact of this conflict sufficient excuse for "The Quitter?"
What hope have we that the time shall ever come when Christ shall reign supreme?
Is the "New Jerusalem" to be on this earth? or
Is it a mythical conception of an intangible, ghostly condition?
What part has the church to play in realizing the fulfillment of the Kingdom?
What is the greatest hindrance to the growth of the Kingdom today?
Is it possible for the so-called church to become a hindrance to the growth of the Kingdom?
If so, how?
**What part will this Local Brotherhood take in the triumph of the Kingdom of God?**

8. **The Results of the Church's Work.** Rev. 21:1-8; 22-27; 22:21-25.
Are the Kingdom and the Church identical? or
Is the Kingdom the result of the Church's work?
Is the New Testament vision of results worth realizing?
After all then, is not the ousting of sin by the establishment of righteousness the beginning and the end of the Church's work?
**Mention some practical work that this Brotherhood can be doing to oust sin and establish righteousness.**

(Note: Learn to do one thing at a time as a Brotherhood; and then do that thing.)

**VI.—Debate.**

Resolved: That the New Testament Church is **not** a Twentieth Century necessity.

Bibliography:

"Religion and The Modern Mind," F. C. Doane.....$1.25
Chapter I.

"The Church of Christ," by "A Layman". . ..... 1.00

"Christianity and The Social Crisis," by Walter Rauschenbush. . ..... 1.50

**The Bible.**

"Practical Christian Sociology," by Wilbur Crafts..... 1.50

"The March of Christ Through the Centuries," by Wilbur Crafts. . ..... 1.25

"The Social Evolution," by Benjamin Kidd ..... 1.50

**VII.—Decision of the Judges.**

**VIII.—Open Discussion.**

**IX.—Resolution:**

Resolved, That this Brotherhood herein re-express its loyalty to the New Testament Church, as a whole, rather than some part of it; that as men we redetermine to throw our concentrated and growing force behind, not **one** division of the Church's work, but behind the Church in its entirety, in order that it may do the work in this place that needs to be done by such an institution, and in order that the Church in this place may fitly represent its Founder, Jesus Christ.

Note:—Once more we would emphasize that the purpose of the Men's Brotherhood is to build strong men, and out of them a strong Church, rather than an enthusiastic Missionary Society, or a strong Fraternal Association, or a strong Reform Society, or a strong any thing else which is but a **part** of the Church's work. **A strong Church means all these things and much more.** We believe that Jesus and Paul were wise in making the Church the point of divergence for all lines of influence for righteousness.

**X.—Hymn,** "How Firm A Foundation."

Let every man join heartily in this good old hymn.

**XI.—Social Period.**

**XII.—Hymn,** "For Christ and the Church." No. 304 in Praise Hymnal.

**XIII.—All Join in Praying the Lord's Prayer.**

II.

## Home Mission Program

### Prize Program for Special Brotherhood Meeting for April, 1910

Topic, Home Missions

Prepared by Benjamin L. Smith, Salina, Kas.

**I.—Hymn,** "Sound the Battle Cry."

**II.—Scripture Reading.** Ezekiel 3:16-21.

**III.—Prayer.**

For this evening's service.
For our country.
For the stranger in America.
For our mission churches.

**IV.—Male Chorus,** "The Sword of the Lord of Gideon."

**V.**—Home Missions Catechising read responsively. (Get these for the asking from CHRISTIAN MEN.)

**VI.—Solo, or Hymn,** "Rescue the Perishing."

**VII.—Address:**

"Foreign Missions at Our Door."

**VIII.—Address:**

"Help Christ Win America."

**IX.—Address:**

"The Challenge of the City to Christianity."

**X.—Hymn,** "Onward Christian Soldiers."

**XI.—Address:**

"The New Army of the Lord."—**The Brotherhood.**

**XII.—Debate:**

Resolved, That the Gospelizing of American Cities is of more importance than "Trust-busting."

**XIII.—Decision of the Judges.**

**XIV.—Open Discussion.**

**XV.—Pass a Resolution to reach a definite mark as a Church on the first Sunday in May as an offering to the cause of Home Missions.**

Resolved, That we, the members of the Local Brotherhood of.....Church of.....(Town) and.....(State) fully realize that we must Christianize America if we would Christianize the world; and,

Resolved, That this Brotherhood issue the call to the general congregation to march to beat of "One Dollar per Member" for American missions on the first Lord's Day in May, and that this Brotherhood set the pace by laying down an average of.....per member.

**XVI.—Hymn,** "I'll Go Where You Want Me to Go."

**XVII.—Social Period.**

**XVIII.—Hymn,** "America."

**XIX.—All Pray the Lord's Prayer.**

## Home Missions Biblography

Prepared by J. K. SHELLENBERGER. Field Secretary

**The Urgency of Home Missions.**

1. "Future Leadership of the Church," John R. Mott, $1.00.
2. "Immigration and its effects upon the United States," Prescott F. Hall.
3. "The Americanization of the immigrant," (in Am. Acad. of Political and Social Science, May, 1906).
4. "Race Prejudice," Ibid, July, 1901.
5. "Studies in the Gospel of the Kingdom," by Josiah Strong, August, 1909.

**The Negro Problem.**

1. "The Negro Problem," R. H. Edwards, Madison, Wis., 10 cents.
2. "Our Brother in Black," A. G. Hayward (the Southern viewpoint).
3. "Future of the American Negro," Booker T. Washington.
4. "Studies in Gospel of King," Josiah Strong, August, 1909.

**The Growing West.**

1. "Future Leadership of the Church," John R. Mott.
2. "Social Evolution," Benjamin Kidd.
3. "Farmers' Co-operative Demonstration Work as carried on by the U. S. Dept. of Agriculture and by the General Education Board," reports by S. G. Knapp.

**The Menace of the City.**

1. Look up the files of the late magazines on such topics as "The Cleansing of the City," etc. Beginning back with 1902 one will find the files of Everybody's, McClure's, Cosmopolitan and American Magazine filled with thrilling statistics.
2. Look up the late newspaper files on the Philadelphia strike and its influence.
3. "The White Slave Traffic." Literature furnished by W. C. T. U.

**General Topic of the Salvation of America.**

1. "Encyclopedia of Soc. Ref.," p. 269.
2. "The Challenge of the City," Josiah Strong.
3. "The Gospel of the King," June, 1909; No. 6, 1909; November, 1909.
4. "The Anti-Saloon League Year Book," Columbus, Ohio.
5. "The National Temperance Almanac."

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# THE BROTHERHOOD COUNTING HOUSE

## February Club Orders for Christian Men

C. V. Allison, Albion, Ia..... 20
J. O. Snodgrass, Humeston, Ia..... 20
J. J. Tisdall, Cleveland, O..... 22
H. C. Hurd, Pleasantville, Ia..... 30
C. J. Robertson, Heyworth, Ill..... 22
E. E. Benton, Elkhart, Ind..... 29
E. M. Peters, Rushville, Mo..... 24
Mrs. H. H. Harmon, Lincoln, Neb..... 50
C. E. Leavers, Ann Arbor, Mich.....200
G. M. Kirby, Buffalo, N. Y..... 20
J. E. Arrants, Bristol, Tenn..... 25
C. E. Rash, Plainville, Kas..... 34
E. P. Wiles, Muncie, Ind..... 23
S. J. Stokes, Fortville, Ind..... 26
A. A. Moody, Seattle, Wash..... 20
A. W. Oberle, Greene, Ia..... 21
E. C. Harris, Urbana, Ill..... 26
T. M. Sunderland, Philipsburg, Pa..... 30
W. A. Harding, Columbus, Ind..... 21
G. W. Buckner, Canton, Mo..... 24
L. S. Cupp, Kansas City, Mo..... 20
R. A. Schell, Hastings, Neb..... 20
Miss Jessie Baxter, Helena, Mont..... 20
M. Lee Sorey, Dodge City, Kas..... 65
Dr. T. O. Davis, Maitland, Mo..... 20
Frank Green, Cadillac, Mo..... 20
A. A. Jay, Chico, Cal..... 20
A. R. Spicer, Dixon, Ill..... 32
W. C. Westlake, Trenton, Mo..... 40
R. J. Bennett, Mitchell, Ind..... 24
W. R. Hesler, Lovington, Ill..... 20
J. C. Todd, Bloomington, Ind..... 50
Chas. G. Smith, Washington, D. C..... 20
R. A. Channer, Selma, Cal..... 20
G. M. Porter, Lincoln, Neb..... 70
Dr. J. E. Johnson, Joplin, Mo..... 75
D. P. Aylesworth, Eldora, Ia..... 20
C. C. Buckner, South Bend, Ind..... 20
C. N. Jerrett, Steubenville, O..... 28
A. F. Chase, Redlands, Cal..... 40
L. W. Swan, W. Liberty, Ia..... 25
G. M. Sandsbury, Neosho, Mo..... 26

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## Winners of Centennial Booklet Prize in February

G. D. Yeager.....North Yakima, Wash.
E. C. Harris.....Urbana, Ill.
H. Tom James.....Joplin, Mo.
H. C. Hurd.....Pleasantville, Ia.
E. E. Benton.....Elkhart, Ind.
J. E. Arrants.....Bristol, Tenn.
C. E. Rash.....Plainville, Kas.
S. J. Stokes.....Fortville, Ind.
A. R. Spicer.....Dixon, Ill.

This means that each of these men sent in twenty-five or more individual subscrip-

tions to CHRISTIAN MEN during the month of February and received the Prize Centennial Booklet and Badge. These were sold at the Pittsburgh Centennial at one dollar. Only a limited number of these valuable books and badges are availiable, but the offer will be continued through the month of April as long as they last.

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## February Purchasers of "The Quest of the Yellow Pearl"

Dr. E. E. Sherman.....Keosauqua, Ia.
C. A. Carlson.....Berwyn, Ill.
A. C. Betz.....Baltimore, Md.
D. F. Parker.....Hamilton, O.
Mrs. Abbie Bush.....Alamogordo, N. M.
Mrs. M. M. Riner.....Kansas City, Mo.
J. W. Hofsess.....Kansas City, Mo.
E. C. Huff.....Kansas City, Mo.
J. C. McKeown.....Kansas City, Mo.
Mrs. H. D. Hughes.....Ames, Ia.
W. D. Bartle.....Corydon, Ind.
Josh D. Newcomer.....Hagerstown, Md.
Errett Thomason.....Mynard, Neb.
J. H. Painter.....Coffeyville, Kas.
E. H. Long.....Buffalo, N. Y.
Miss H. B. Dutcher.....Warrensburg, Mo.
B. F. Waggoner.....Vienna, Va.
J. E. Fish.....Springfield, Ill.
R. S. Latshaw.....Kansas City, Mo.
A. F. Roadhouse.....Santa Ana, Cal.
J. L. Lobinger.....Ocean Park, Cal.
W. A. Brandenburg.....Mason City, Ia.
J. T. Ogle.....Paris, Tex.
C. A. Lockhart.....Canton, Mo.
J. W. Porter.....Lexington, Ky.
A. A. Jay.....Chico, Cal.
H. M. Gillmore.....Council Grove, Kas.
O. B. Titus.....Rupert, Idaho
Mary H. Minnick....New York City, N. Y.
J. P. McKnight.....Los Angeles, Cal.
Grant Overholtzer.....Saratoga, Cal.
F. E. Blanchard.....Smith Center, Kas.
C. H. Devoe.....Peru, Ind.
William Webster.....Manilla, Ind.
R. J. Bennett.....Mitchell, Ind.
J. O. Stagner.....Dearborn, Mo.
Percy Bouyer.....San Francisco, Cal.
J. N. Jessup.....Little Rock, Ark.
J. W. Allen.....Muncie, Ind.
Kyle Brooks.....Artesia, N. M.
D. P. Aylesworth.....Eldora, Ia.
W. E. Payne.....Brownstown, Ind.
K. R. Glover.....Berkeley, Cal.
J. B. Trent.....Batavia, Ia.

## Emblem Sales in February

O. R. Meredith.....Norfolk, Neb.
Alvin Forrey.....Omaha, Neb.
J. E. Arrants.....Bristol, Tenn.
H. T. Fields.....Bedford, Ind.
J. W. Liming.....Cincinnati, O.
Walter Renner.....Winkle, Ill.
O. M. Pennock.....Clarinda, Ia.
W. E. Bright.....Washington, D. C.
G. M. Walker.....Fayette, Mo.
J. D. Hull.....Mishawaka, Ind.
A. F. Carpenter.....Fairmont, W. Va
C. R. L. Vawter.....Shelburn, Ind
C. M. Cunningham.....Pittsburgh, Pa
W. A. Harding.....Columbus, Ind
E. F. Young.....Galesburg, Ill
A. A. Jay.....Chico, Cal
Alvin Arie.....Oak Park, Ill
M. Lee Sorey.....Dodge City, Kas
R. W. Johnson.....Modesto, Cal

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## Statement of Contributions During February, 1910

A. Atwater, Bloomington, Ind.....$ 1.00
Fred S. Nichols, Table Grove, Ill.... 10.00
J. W. Stever, Chagrin Falls, O..... .45
J. E. Quisenberry, Montgomery, W. Va. ..... 5.00
O. A. Ishmael, Pleasonton, Kas..... 1.50
R. A. Doan, Nelsonville, O..... 5.00
A. A. Moody, Seattle, Wash..... 10.00
S. D. Doyle, Bloomington, Ill..... 1.10
H. R. Wells, Wellsville, N. Y..... .75
Local Brotherhood No. 272, North Side Christian Church, Omaha, Neb. 13.00
C. S. Voorhees, Wichita, Kas..... 5.00
First Christian Church, Omaha, Neb.. 12.00
B. F. Waggoner, Vienna, Va..... 10.00
F. P. Howard, Decatur, Ill..... 2.00
A. J. Oakes, Independence, Kas..... 5.00

* * *

## Places Where Organization Material was Sent During February

R. J. Bennett.....Mitchell, Ind.
Geo. C. McDill.....Geneva, Ill.
Enoch Martin.....Niantic, Ill.
A. W. Oberle.....Greene, Ia.
J. P. Childs.....Parker, Kas.
W. D. Van Voorhis.....Parkersburg, W. Va.
C. E. Arney.....Albion, Ia.
R. A. Doan.....Eustis, Fla.
W. S. Cooke.....Nelsonville, O.
E. S. Baker.....Jackson, Tenn.
Dr. I. N. Richardson.....Centralia, Wash.
A. R. Tillman.....Salina, Kas
W. E. M. Hackleman....Indianapolis, Ind.
W. S. Duncan.....Ann Arbor, Mich.
Barclay Meador.....Lebanon, Mo.
W. G. Loucks.....Akron, O.
Fred M. Gordon.....Pittsburgh, Pa.
M. E. Biggs.....Oskaloosa, Ia.
G. H. C. Stoney.....Winston-Salem, N. C.
Dr. T. O. Davis.....Maitland, Mo.
L. F. Faulders.....Wellington, Kas.
F. D. Ferrall.....Bloomfield, Ia.
G. M. Walker.....Fayette, Mo.
C. L. Stauffer.....Dallas City, Ill.
E. E. Mack.....Atlantic, Ia.
J. D. Hull.....Mishawaka, Ind.
H. G. Hiler.....Fort Wayne, Ind.
C. S. Weaver.....Latham, Ill.
Benjamin Smith.....Zionsville, Ind.
C. R. Oakley.....Mansfield, O.
O. L. Smith.....Emporia, Kas.
M. H. Garrard.....Saginaw, Mich.
H. J. Reynolds.....Camp Point, Ill.
S. R. Reynolds.....Fort Morgan, Cal.
W. E. Ellis.....Cynthiana, Ky.

. H. Zendt.....Bloomington, Ill.
. W. Emerson.....Redlands, Cal.
:has. Milliger.....Wellington, Kas.
:. A. Coon.....Palo Alto, Cal.
). Stewart.....DeLand, Fla.

* * *

## )ues Received from Local Brotherhoods in February

| No. | Name. | No. Mems. | Amt. |
|---|---|---|---|
| :53 | W. W. Pates, H. Street Church, Washington, D. C. | 18 | 2.70 |
| :55 | R. B. Hendron, S. Lawrence, Wichita, Kas. | 39 | 5.85 |
| :60 | C. M. Cunningham, Pittsburgh, Pa., 4th Church. | 11 | 1.65 |
| :61 | H. T. Fields, Bedford, Ind. | 73 | 7.30 |
| :62 | A. L. Hockett, Jackson Ave., Kansas City, Mo.. | 3 | .45 |
| :63 | Benton Boyd, Central, Uniontown, Pa. | 64 | 38.40 |
| :70 | J. U. Treadwell, Pittsburg, Kas. | 58 | 8.70 |
| :72 | Alvin Forrey, North Side, Omaha, Neb. | 5 | .75 |
| :75 | J. E. Arrants, Bristol, Tenn. | 22 | 3.30 |
| 277 | A. F. Carpenter, Fairmont, W. Va. | 23 | 3.45 |
| 279 | Alvin Arie, Douglas Park, Chicago, Ill. | 16 | 2.40 |
| 280 | J. F. Ashley, Jasonville, Ind | 25 | 4.00 |
| 281 | Frank S. Evans, Dodge City, Kas. | 29 | 4.35 |
| 282 | A. A. Jay, Chico, Cal. | 30 | 4.50 |
| 283 | D. P. Aylesworth, Eldora, Iowa. | 20 | 3.00 |
| 284 | R. W. Johnson, Modesto, Cal. | 18 | 2.70 |
| 286 | Nic Mollet, 1st Church Massillon, O. | 23 | 3.45 |
| 287 | John Archer, Pittsburgh, Pa. | 20 | 3.00 |

* * *

## List of New General Members

No.
228 W. A. Fite.....Paducah, Ky.
229 B. F. Cato.....Beaumont, Tex.
230 R. B. Helser.....Centralia, Mo.
231 Wm. R. Wright.....Peoria, Ill.
232 Ernest P. Wiles.....Muncie, Ind.
233 S. J. White.....Chillicothe, Mo.
234 Geo. T. Meeker.....Petaluma, Cal.
235 W. E. M. Hackleman.Indianapolis, Ind.
236 Jasper W. Liming.....Cincinnati, O.
237 O. A. Ishmael.....Pleasanton, Kas.
238 Walter Renner.....Winkel, Ill.
239 Geo. B. Evans.....Chagrin Falls, O.
240 Clark W. Comstock..Mound City, Mo.
241 I. A. Engle.....Chandlerville, Ill
242 C. R. L. Vawter.....Kansas City, Mo.
243 J. F. Smith.....Loraine, Ill.
244 Wm. P. Shamhart..Rockwood, Tenn.
245 C. D. Crawford.....Dixon, Ill.

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## General Certificates Furnished

No. 248—Ashtabula, Ohio.
No. 250—St. Joseph, Mo., First Christian Church.
No. 252—Niagara Falls, N. Y.
No. 253—Washington, D. C., H Street.
No. 254—Philipsburg, Pa.
No. 255—Wichita, Kas., S. Lawrence Christian.
No. 256—Jacksonville, Fla., First Church.
No. 257—Havana, Ill.
No. 259—Galesburg, Ill., First Church.
No. 260—Pittsburgh, Pa., Fourth Church.
No. 261—Bedford, Ind., First Church.
No. 262—Kansas City, Mo., Jackson Ave.
No. 263—Uniontown, Pa., Central Christian.
No. 264—Steubenville, Ohio, La Belle View.
No. 265—Kansas City, Mo., First Church.
No. 266—Tacoma, Wash., First Church.
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No. 268—Vinita, Okla.
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P. H. WELSHIMER

# The Bible School Lessons for April

LESSON 2—APRIL 10.

## "THE MISSION OF THE TWELVE."—MATT. 9:35-38; 10:1-15, 40-42.

(American Revision.)

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphæus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans; 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as yet enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

**Introduction.** In this lesson we see the need of shepherds and laborers. Jesus organized his disciples for work. Hospitality and co-operation is emphasized.

**Explanatory.** 35—Jesus went to the people. He was about the Father's business. He has cured all kinds of diseases, cast out demons, stilled the tempest and raised the dead. 36—His interest centered in humanity. The multitudes had been impressed by his words and works but they were bewildered, like sheep without a shepherd scattered through the fields. His compassion is manifest and he selects twelve men to act as shepherds and to lead them. 37—The great company who are willing to accept him is compared to a harvest field ready for the reaper. 38—Here is a great need to be met by prayer. It is the Lord's harvest and it is the duty of his people to pray him to send forth laborers. It is then the further duty of the ones who pray to help the Lord answer that prayer by going or helping others to go. 1—Out of the many disciples whom Jesus now has, he calls twelve, who are to become his co-laborers and are to be educated at his feet, ready to be Apostles when he goes to the Father. He gave them miraculous power that they might prove they were divinely sent. This would also prove the divine power of Jesus, who had given them this power. 2-4—These are the names of the twelve, which are so familiar to all, yet how many can

name them in order? These men were to be taught by the Great Teacher. They were faithful men, whom he could trust. They were interested in the things in which he was interested. They generally worked in pairs and they came up to their Apostleship through "great tribulation." 5-6—The Jews were prepared for their message. It was a white field ready for the reaper. The time was there, the field great. They must work wherever it would bring the greatest results. 7—Thy were to preach as John did, "The kingdom of heaven is at hand." Jesus was to be preached later. 8—This miraculous power was given the Twelve by the Master, as explained in verse 1. They were to make no charge for their healing. It was the free gift of God and they must so use it. To have charged, would in a sense have commercialized this power and hindered their work. 9-10—They were not to take money nor a knapsack. They were to take only the clothing which they wore. "The workman is worthy of his meat" and the ox that treadeth the corn should not be muzzled. They should receive pay for their work as they went along, furthermore they were not to be burdened with carrying extra baggage and bothering about money matters. They were to preach and heal, and God through the people was to care for them. 11—A new preacher's success in a community sometimes depends upon the character of the people with whom he stops and with whom he associates. They were to find a worthy and reputable place. It is also inconvenient for a preacher to be moving from place to place while in a community. Established headquarters are beneficial, hence they were to stay in a good home while in that city. 12-13—"Saluted," that is, say, "Peace to this house." 14—To shake off the dust of one's feet was testimony against a place or person, showing they would not receive these disciples, and as they had rejected the messengers, so he who sent the messengers will reject them. 15—Sodom and Gomorrah were wicked cities of the plains, which were destroyed. Their people will be judged in the judgment day, but they have a better chance than the people who reject Christ and his messengers, because the latter have an opportunity of having greater light than did the former. We are to be judged by our opportunities. In the intervening verses from 15 to 39 Jesus addresses the disciples on their future work, the treatment they will receive, their duty towards the people and their character, etc. 40—To receive the messengers of Christ is the same as receiving Christ and the Father who sent him. 41—He that receives a prophet or teacher, not because he is a friend or an acquaintance, but because he is a prophet or teacher shall receive the reward which such a prophet or teacher can give. He that receiveth a righteous man because he is a righteous man shall receive the reward which that man can give. 42—The smallest act of Christian service is rewarded.

## Comments on the Lesson

**I. The Strenuous Life.** Jesus lived the strenuous life. He did not wait for the multitudes to come to him—he went to the people, preaching the good news of the kingdom. All classes of people received his attention and all manner of disease yielded to his miraculous power. How sympathetic he was. Their bewilderment touched him and led him to organize his forces to render for them the better service.

**II. The Lord's Harvest.** A great harvest awaits the reapers today. Hundreds of churches are pastorless, thousands of people can be organized into churches if shepherds can be found to lead them out and oversee them. Today the harvest is truly plenteous but the laborers are few.

**III. The Laborers.** Our first duty is prayer. True prayer begets activity, and this will reach laborers. Every church should be laying its hand upon the brightest and best young men, calling them to the ministry. This is imperative. "How can they hear without a preacher?" Among the Disciples of today over 11,000 churches with less than 6,000 active preachers. The Lord's call to preach consists of ability, desire and opportunity. There is no end to the opportunities. Let us help create within young men the desire, then encourage them to equip themselves to be able. Many a man in the ministry today because someone encouraged him and led him to have faith in himself. If you want the young men of your church to preach, pray for them, talk to them about it, show by your own life and your giving that the work of saving humanity is the greatest work in the world. Don't belittle the ministry by continually finding fault with the preacher. Young men generally form their estimate of the ministry by the minister with whom they are associated. He should in every respect, quit himself like a man.

## Questions for Class Use

1.—**Jesus and the People.** Name the various kinds of diseases which Jesus healed in and around Capernaum. What other miracles did he perform? What, in this lesson shows the great humanity of Jesus?

2. **Harvest of the Laborers.** What is the value of prayer in connection with this lesson? Of what did this harvest consist? Why did Jesus command the disciples to

enter only the Jewish communities? What were they to preach? How can we meet the need of laborers today?

**3. The Twelve.** Name the twelve disciples. Were they educated men? Which one failed to make good? Why did Jesus give them miraculous power? Why isn't the same power given to ministers today? Why were they not to charge for their healing? Why were they to not carry money nor extra clothing with them? Will this same principle apply today in the work of the church? Is it Scriptural for a minister to receive a stated salary? What does it mean to shake off the dust of your feet against a person? Why will Sodom and Gomorrah have a better chance than those who reject the messengers of Christ? Does Jesus teach that a man will get to heaven simply because he receives his messengers? What is the difference between receiving the rewards mentioned in verses 40 to 42 and inheriting the kingdom of heaven?

LESSON 3—APRIL 17.

## "THE QUESTION OF JOHN THE BAPTIST."—MATT. 11:1-19.

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples 3 and said unto him, Art thou he that cometh, or look we for another? 4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. 6 And blessed is he, whosoever shall find no occasion of stumbling in me.

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out to see? a man clothed in soft *raiment?* Behold, they that wear soft *raiment* are in kings' houses? 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written.

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say unto you. Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is Elijah, that is to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the market-places, who call unto their fellows 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a demon. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

**Introduction.** In this lesson we have John's question to Jesus, Jesus' estimate of John and the character of the opposition.

**Explanatory.** 1—It is probable that Jesus and the disciples were laboring apart at this time. 2-3—John was imprisoned at the castle of Machærus, east of the Dead Sea, near the Jordan, in which he had baptized. He was lonely, discouraged and despondent. He believed Jesus to be all he had declared him to be, but he saw in him no aspirations to be the earthly king, which was in accordance with the views of all the Jews, hence he thought there might be another to come, who would be the Messiah; hence his question. It was John, the man, not the inspired one, who asked the question. 4-5—But Jesus' proof that he was the one to come, is given in his works. These testified for him. 6—Many of the Jews were offended at Jesus because he was not the kind of a king they had expected. He sends this admonition to John to prevent him from making the same mistake. 7-8—As John and the disciples departed, Jesus passed this compliment upon John, in the presence of the multitudes. The reed would indicate a man who was moved hither and thither by public opinion; a man of soft raiment, one who took life easy and had plenty. Neither condition fit John. He was a bold preacher of the truth. He lived on locusts and wild honey and his clothing was of camel's hair. Jesus was speaking to many people, who had been averse to John and his message. 9-10—They had seen more than a prophet, for John was more, for he sustained a very close relation to Jesus. 11—Jesus means that John was the greatest prophet the world had seen. Yet, with all his greatness, one who would be a part of the church of the living God, or in other words, he, who would be a citizen of God's kingdom is greater than he who was the forerunner of the Christ. Do we rightly value our citizenship and do we appreciate the privileges we enjoy? 12—Jesus is

alking of the kingdom as though it were already in existence. Men force their way nto walled cities to get position, hence metaphorically, men were trying to break into he coming kingdom. They were anxious to "set up by force the expected kingdom." They would have made John king and placed the crown upon the head of Jesus. 13—With the coming of John there came a new order of things—Luke 16:16. 14-15—In Malachi 4:5-6 this prophecy was made. Elias was not to come in person, but one would come "in the spirit and power." John the Baptist had this spirit and power. It would seem that some were rejecting these statements, hence this expression for emphasis. 16-19—The people are here compared to children at play. One group finds t impossible to please the other. When one plays, the other will not dance. When hey imitate the hired mourners, they will not mourn. So when John came, they found fault with him because he neither ate nor drank with them. When Jesus mingled with hem and partook of their food, they upbraided him. Both John and Jesus were ustified in the courses they pursued.

## Comments on the Lesson

When an active man, with a vision and a mission is penned within four small walls, away from his friends and alone, we are not to be surprised that doubts will arise in his mind. John did not question the people and attempt to discredit the beliefs of others, but sent at once to the Master himself and asked him direct. We here behold how Jesus treated the despondent man. No unkind words were spoken, he was not upbraided for having doubted. Jesus points to his works, for they testify of him. The best way to silence doubters today and to increase faith, is to point to the fruits of Christianity. The best sermon that a man can preach is the sermon in boots—his own life. What a beautiful compliment Jesus passed upon John. There is need today, for men with backbone like John the Baptist. His was no India rubber conscience. He was not a reed, shaken in the wind, but was solid oak that withstood the storms. And yet every man in the kingdom of God has greater privileges and opportunities and can be a greater man than John the Baptist. We can preach today, the kingdom of God is here and we can perform the greatest work in the world, leading souls into that kingdom. It is greater to win a soul than to perform miracles.

## Questions for Class Use

1. **John the Baptist.** Why was John imprisoned? Where was he imprisoned? Did John doubt that Christ was of God? In what way can a man be offended in Christ? In what way was John like Elijah? In what respect was John greater than other prophets?

2. **Doubting.** What led John to doubt? Why do men doubt today? What is the best argument to present to the man who doubts the divinity of Jesus? Are the number of doubters on the increase or decrease?

LESSON 4—APRIL 24.

## "WARNING AND INVITATION."—MATT. 11:20-30.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, for so it was well pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

**Introduction.** In this lesson we have the upbraiding of the impenitent cities, one of the prayers of Jesus and an invitation. This lesson follows immediately the last lesson.

**Explanatory.** 20-21—Only a few of the many miracles performed by Jesus have been recorded. In Chorazin and Bethsaida, many mighty works were done. Chorazin is supposed to have been about two miles from Capernaum. Bethsaida, the home of Andrew and Peter, was a suburb of Capernaum. The people of these cities saw Jesus, his mighty works, heard his sermons and many admired him, multitudes followed him, but the great mass of them did not repent. They had the light, but walked not in it. The wickedness of Tyre and Sidon was well known to the Galileans. Had the people of these cities seen the many miracles which Chorazin and Bethsaida had seen, they would have believed in the authority of Christ and hence have given heed to his command to repent. Read John 2:12 and Jonah 3:6. Sackcloth and ashes was the way in which the ancients expressed their sorrow. Jesus means that the repentance of Tyre and Sidon would have been as deep and genuine as that of the ancients. 22—Tyre and Sidon were wickeder cities than Chorazin and Bethsaida, but were better in proportion to their opportunities and therefore would stand a better chance at judgment. This teaches that Jesus in judging men will take into consideration the light and opportunities they have had. 23—Capernaum had enjoyed great privileges. In this she had been exalted. She would be brought low. Even Sodom with all her wickedness would not have been destroyed had the light shined upon her as it had shined upon Capernaun. This prediction has come true, and today the traveler walks the lake shore to find only a few stones, which mutely tell the story of a city that once flourished and now lies low. 24—Sodom at judgment is better than Capernaum, because Sodom had less light than Capernaum. 25-26—We here have one of the prayers of Jesus. How short, yet how expressive and full of meaning. Jesus rejoiced that although those who are known as wise and prudent have rejected him, that those whom he calls babes have accepted him. These wise and prudent Jews were so wedded to their traditions that they would not have been safe keepers of the truth of Christ. 27—Jesus here speaks of things yet to be accomplished. All things were to be delivered into his hands. True, no man knoweth the Son completely, but the Father. And only the Son knoweth truly the Father. This also teaches that our knowledge of God comes through revelation. 28-30—"Come unto Me." Jesus invites men not to system or speculation, but to himself, to him who is the life, and the giver of life. Because of what he was and by virtue of his authority, he could invite and does invite men to himself. Those who labor and are burdened with sin, find rest only in Christ. The biggest load which a man can carry is the load of sin. When sin is forgiven and the conscience made clean, what a burden is lifted. The yoke is made for two—Jesus on the one side, man upon the other. With a yoke, burdens are drawn, it also denotes subjection. We learn of men by working with them. We learn to do by doing. To learn of Jesus we should be yoked with him. The meek and lowly Jesus will be easy to approach, sympathetic and will not impose any burdens that cannot be borne. The needed rest is the soul's rest. When that is at rest it is easy to rest the weary body.

## Comments on the Lesson

If the people saw the light and followed it not and looked upon the mighty works and gave no heed to him who performed them, we should not be discouraged, when today, our preaching seems to fall upon deaf ears. We have been commanded to evangelize the world. If we do the evangelizing, we are not held responsible for the Christianizing. Men oft times do not repent because of willful ignorance, pride and love of sin. Jesus teaches in this lesson that we are held responsible for the opportunities which we have. Are you living up to your best opportunities? Men are traveling to the mountains and sunny climes for rest, and yet rest many do not find. Jesus comes to every man wherever he is, and offers the rest which is demanded by both soul and body. From even the earth standpoint, for the blessings of today, for length of days upon the earth, usefulness, happiness and health, it pays to wear His yoke and to learn of him. But how insignificant all these things are when compared with what he has promised the faithful in the home "beyond the river."

## Questions for Class Use

1. **The Upbraided Cities.** In what cities had Jesus done many mighty works? Name some of the miracles recorded in his life up to this lesson. What was the purpose of Jesus' miracles? Why should they lead people to repentance? What disciples lived at Bethsaida? What is the condition of Capernaum today? Why did Sodom fall?

2. **Prayer.** For what did Jesus thank the Father? What was the advantage in having these things hid from the wise and prudent? Who were the babes, referred to?

3. **The Invitation.** To whom did Jesus extend this invitation? To what does he invite men? What are yokes for? How can we learn of Jesus? What is the greatest rest needed in the world, today?

LESSON 1—MAY 1.

## "TWO SABBATH INCIDENTS."—MATT. 12:1-14.

1 At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them. Have ye not read what David did, when he was hungry, and they that were with him; 4 how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. 7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him.

**Introduction.** Jesus is here in conflict again with the Pharisees, the religious Four Hundred of their day. For the disciples plucking corn on the sabbath day, he is held to account.

**Explanatory.** 1—The narrow roads about Palestine ran through fields, and there being no fences, the heads of grain could be plucked by the pedestrian as he walked along the path. 2—The Pharisees misinterpreted the law. The law did not forbid the preparing of food or eating it on the sabbath. 3-4—Jesus here shows forth their inconsistency. They justified David in eating the shew-bread because he was hungry, which was unlawful, while they condemned the disciples for plucking grain and eating it on the sabbath, which was permitted by law. 5—The prohibition of labor on the sabbath was not universal. Necessary labor could be done. The priests had some manual labor to do in the temple on the sabbath, and if these Pharisees were just in their accusations, then the priests had transgressed the law and the temple had been profaned. Yet they held the priests blameless. "O! consistency, thou art a jewel." 6—These disciples were busy, serving Jesus and their obligation to do so was greater than that of the temple service on the priests. 7—God delights more in mercy than in sacrifices on the altar. They were great on making a sacrifice, but had little mercy. 8—Jesus had authority and by virtue of this was Lord of the sabbath day. His conduct on this day was a good example for others. 9-10—Jesus entered the synagogue. This was his custom on the sabbath day. The Pharisees had been silenced in their criticism, and now seeing the man with a withered hand, endeavored to make good in their argument and to attempt the second time to accuse Jesus. Hence the question, "Is it lawful to heal on the sabbath day?" 11-12—Jesus answers by asking a question concerning a sheep in a pit and by adding, "It is lawful to do well on sabbath days." 13-14—The withered hand was healed. Jesus again demonstrated his power and authority, but the critical Pharisees, defeated in argument, became more angry and gathered outside in a group, discussing how they might destroy him.

## Comments on the Lesson

We no longer keep the sabbath, but the Lord's Day instead. It is both a rest day and is to be kept in commemoration of the resurrection of Jesus. It is easy to find fault. Fault-finders are destructionists; they are always tearing down and never building up. If a sheep fall into a pit on the sabbath day then or on the Lord's Day now, it is right to help it out, but it is wrong to throw it into the pit in order to have the opportunity to help it out. Many people are inconsistently hiding behind this statement of Jesus, today. He spoke of the necessities to which we must give attention on the day of worship. Many people do things on the Lord's Day, which are unnecessary. One of the grave dangers confronting the church in extending the kingdom and the building of Christian character, is desecration of the Lord's Day. God never intended men to be so busy that they could not take one day for worship.

## Questions for Class Use

Who were the Pharisees? Why were they continually accusing Jesus? Did Jesus teach that David was justified in eating the shew-bread in the temple? Was Jesus excusing the action of the disciples by comparing their actions with those of others? How can we apply this lesson to work on the Lord's Day? How should the Lord's Day be kept? Why do we keep the first day of the week in place of the old Jewish sabbath?

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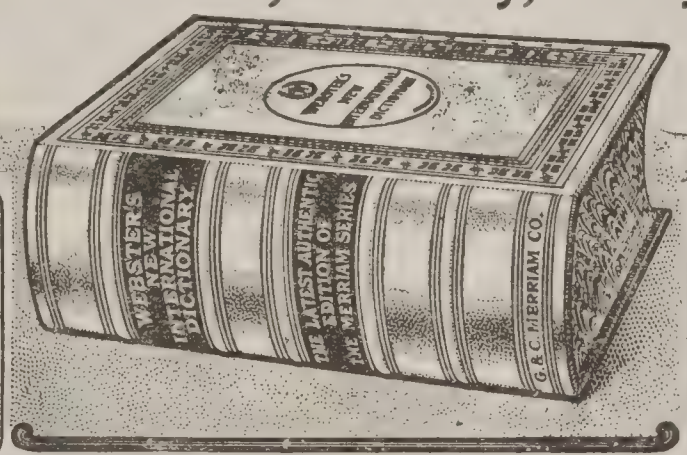


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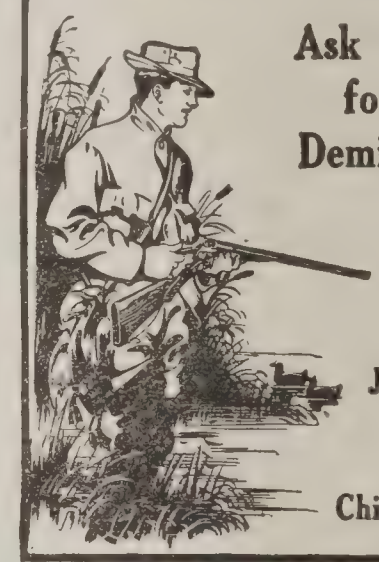

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# AGENTS

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# CHRISTIAN MEN

Organ of THE BROTHERHOOD OF DISCIPLES OF CHRIST

P. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
E. E. ELLIOTT, Manager of Advertising and Circulation

THE GENERAL BROTHERHOOD OF DISCIPLES OF CHRIST

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Volume 3 KANSAS CITY, MISSOURI, MAY, 1910 Number 5

## The President of the Acting Board

The Christianizing of America is a great business enterprise. The American Christian Missionary Society, of which Alexander Campbell was the first President, is a great business organization. It has called into existence thousands of churches. It sustains hundreds of missionary preachers and is in vital touch with some thousands of our congregations whose servant it is. The public knows well the names and character of the men who have served and are now serving us splendidly as secretaries of this institution. It knows also the eminent men who, from year to year, have served as President of the American Christian Missionary Society, but back of these men is an Acting Board, which meets semi-monthly and maintains a close scrutiny over the work of the society. This Board is responsible for the handling of the funds and the direction of the enterprise, as well as for the investment of the permanent funds, which amount now to many thousands of dollars.

The man who has been for ten years Chairman of this Board and who, perhaps, has carried the work of the American Christian Missionary Society upon his heart as much as any man among us during that time, is S. M. Cooper, a business man of Cincinnati, whose features appear on the front cover.

Mr. Cooper has been so long and successfully connected with the building business in Cincinnati that many forget that he prepared for the ministry graduating from Bethany College in 1886. He preached one year at Syracuse N. Y., but his aptitude for finance led him early to turn to the practica enterprises of the church, and for three years he served with a signal success as financial agent of Bethany College.

In business he is extremely conservative and his large enterprises ar carefully organized and recognized as among the most substantial in Cincinnati

His membership is with the Walnut Hills Christian Church, and he i the kind of a Christian business man who goes to Sunday-School and teache a class. He is a man of very fine presence and speaks with ease and fluency so that he is occasionally in demand for Chautauqua addresses.

His watchful care over the investments of the American Christian Mis sionary Society and his sound advice in the handling of their funds hav been largely responsible for keeping the commercial credit of the society A-1 and for the investment of the annuity funds with profit to the society and t the annuitants and without the loss of a dollar to either.

Mr. Cooper is a home-loving man and is devoted to the gracious wif and two charming daughters who live with him in the handsome house o Walnut Hills. He has a literary turn of mind and is a modest man of sub stantial character, who forms enduring friendships. His chief dissipation croquet. He plays it in June, he plays it in July, he plays it in Septembe and they do say that one Christmas afternoon he disappeared from the famil circle and a vigorous search discovered him on the lee side of the hous sweeping the snow from the lawn with the coachman's broom and preparir for a game of croquet.

The American Christian Missionary Society has just concluded one the most brilliant campaigns in behalf of Home Missions in the history that splendid organization. The forces are united and confident. The fie is great and attractive. Our people are aroused to the importance of this wo and to the glorious opportunity it affords as they probably have not be before. The signs point to a great offering. In this last word of the ma azine to our readers, we plead that they will not permit the first Lord's D in May to go by without a liberal offering to the American Christian M sionary Society. If your church is not planning to make an offering, get touch with the pastor and officers and arrange to do so. If it is prepari for an offering, lend your hearty support that the preparation may be thorou and complete and the result worthy of the dignity of our people and t urgency of the cause.

Again, we call attention to the prize program for a Home Mission me ing of the men of your church, either as a Brotherhood, as a Bible Scho or without organization, just as a meeting for men. This program was pu lished in the April magazine. You can secure copies of it through us or American Christian Missionary Society at Cincinnati, and ample supplies of lit ture. The challenge of the city, the challenge of Christ, the challenge America is one which you can help to meet by a liberal offering on the f Lord's Day in May. Will you?

# Getting Together

The men of most of our churches are not acquainted with each other at all n launching a Brotherhood, one of the serious mistakes we make is in failing o take account of that fact. Men are selected for office without anybody really knowing very much about them; a man endeavors to serve as president, perhaps, who really does not know intimately ten men in the church of three hundred nen, although he may have a casual speaking acquaintance with forty or fifty of them. Obviously, this man can't be expected to make a success in the beginning. He will put men on committees that won't work, men that ought not to work, and he will put good workers on wrong committees. He will flounder around and make all sorts of mistakes of this kind. Good men will be put on committees where they will fail because they do not know each other, because they are not yet pliable and workable, and various other mistakes will result. *The average church service really affords very little opportunity for men to get acquainted with each other.* It is only when a man gets up and displays initiative of his own, when he tries to say something or to do something when nineteen other men are trying to say something or do something that they begin to get acquainted and understand and appreciate each other. Consequently, almost the first and highest aim that a Local Brotherhood can have is acquaintanceship. By this we do not mean socials, where a few good stories are told and there is something eatable and drinkable and casual circulation of John Jones with the fellows he has never seen before and never wants to see again.

"Ah, Um—glad to meet you—hope to see you around again," and then chases off into a corner to talk with Deacon Jones, whom he meets every day on the Board of Trade or down at the stock yards and has known all his life. I mean really getting acquainted by means of a series of programs planned every two weeks, or at the outside every four weeks, where the men will learn to know each other by trying to do something together. You might get them out on the lawn and have a tug of war. Did you every try it? It is the most fun, and it will stir up more grass roots and torpid livers than anything except an earthquake or a Kansas cyclone. Besides, when the fellow behind you gets his heel in the exact center of your pancreas and tugs until his grunts sound in your ears like the booming of a fog whistle, why you then begin to get acquainted with him. You begin to know him for the first time. Pretty soon you will recognize him as far as you can feel him. You will be like those two old college chums who had not seen each other for twenty years, but met in the dark on New Year's Eve when each had had too much of the cup which cheers, got into a bitter rough and tumble fight that began on the third floor of the flat and continued down two flights of stairs and ended at the bottom of a freight elevator shaft in the basement. It was pitch dark. Neither could see. One suddenly ceased to maul his antagonist with a start, and said "Hello, Bill, is that you?" "Yes, John; is that you?" said the other. "By gum," said the first, "I recognized you the minute you kicked me in the stomach." "Yes," said the other, "I began to see something familiar about you when you first got that long front

tooth of yours hooked under the bridge of my nose." They were comrades—they had learned each other in the school of close personal contact. That is a good deal the way with a Brotherhood. However, it is not tugs of war that we started in particularly to mention. There is nothing like a debate to get men acquainted with one another, or a series of debates to provide interests for successful meetings and to develop initiative and those social qualities that are only inspired and brought out by means of the contact of mind upon mind. This is helpful, if after the debate, which should be limited as to time, there is provision for a certain amount of open discussion. You will be astonished to find that here is one interested in single tax and there is one interested in socialism and over yonder is a fellow that knows a whole lot about history, American English or Ancient, and yonder is a man who can peel off poetry by the yard and here is one that is interested in juvenile courts and child labor and government generally. Oh, you will be astonished to find the different interests developed this way. You will find the man who believes in personal work, and your president will put him at it. You will develop the man whose passion is missions and who can't talk even on the single tax question without bringing missions into it. Make that fellow chairman of your Missionary Committee. You will find another that believes in the power of prayer especially. Give him a work on your Devotional Committee. Another that thinks the church ought to do more practical charity. Put him on the Emergency and Relief Committee. Thus you begin to find and to know these men, to develop this ability as well as their disabilities, acquaintances and affections spring up. Lines of interest that originate in the Brotherhood meetings spring up and run all kinds of ways through the church and through the city, coming back at last to the Brotherhood movement. These are just a few of the results of getting together. Fellows, when you start a Brotherhood in your church, whatever else it aims to do see that at least twice a month it gets together and that always at this meeting a spirit of optimism prevails; that no meeting ends without something being said about what is going to be done at the next meeting and that no meeting is ever held without some men, especially the president, and often the pastor giving definite thought to what is to be done before the meeting is had. What use is to be got out of it? Keep pushing along this way and before you know it the Brotherhood movement will be going. You will know what you can do and who can do it, and you will be developing additional resources with every turn of the wheel.

HOW TO ORGANIZE

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# An American Enterprise

GRANT K. LEWIS.

This being recognized as a "man's job," you can depend upon him doing it in a "man's way" and for a "man's reasons."

American Missions bulk large in a man's eyes because

First. It is a man's way to put "first things first." When he set himself to the digging of the big ditch at Panama he gave attention to sanitation before he lifted a pick or shovel to make the dirt fly. And in opening up a world to the gospel of Christ his first job will be the sanitary task of making America a Christian land. "Physician, heal thyself," is Paganism's response to American missionaries. Ineffective, indeed, will be our missionaries' appeal to the benighted heathen so long as the same boat that brings Bibles bears the beer that damns men's souls.

Second. The evangelization of the world hangs on the redemption of America. "As goes America so goes the world" is an aphorism to all who see the course of human events. America is the base of supplies for the army of missions which must for centuries to come be maintained before the citadels of heathendom will capitulate to the conquering king of Christendom.

Austin Phelps said, "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American Home Missions for the sake of Canton, China." Twenty years ago Dr. R. S. Storrs wrote from Italy: "The future of the world is pivoted on the question whether the Protestant churches of America can hold, enlighten and purify the peoples born or gathered into its great compass."

Ex-President Harrison, in his classic address on missions, uttered this significant sentence: "The greatest need of the foreign field is a revised, reconsecrated, unified home church." This should appeal as a vital fact to a people whose plea is "The union of the Church of God in order to effect the Christian conquest of the world."

Third. America needs the gospel of Christ. Two-thirds of her citizens are Christless. Out of ninety millions, only thirty millions bow the knee to Christ as Lord and Savior. It is not true that every American has had his chance to become a Christian. If he has, his eyes have not seen it. The forms and creeds and divisions of churchmen have enshrouded in mystery and mists the helpful, health-giving, soul-saving gospel of the Lord Jesus Christ.

Fourth. American life is filled with problems that only New Testament, unsectarian, practical Christianity can solve. The problems of capital and labor, of the saloon and brothel, of immigration and ignorance, of marriage and divorce, of the races in the South and West, and numerous others can only be worked out in the light of the Golden Rule as taught and illustrated by Him who is God's only Son and man's elder brother. Nothing but Jesus Christ and Him crucified can answer the cry of the country, the challenge of the city, the appeal of the prairie and the prayer on the frontier.

Fifth. An American man won for Christ counts for most in the extension of the kingdom of God. An American, with his keenness of vision, his alert mind, his activity, his ingenuity, his power for initiative, his ability for organization and colonization, his success in extending the domain of his activities and influences, excels all other nationalities in the long reach of his life. Dr. Hillis once said of the West: "I had rather be a post hole there than a telegraph pole anywhere else." This is true when contrasting an American with any other nationality. It is the same truth taught in one of Aesop's fables so long ago. Said a mamma mouse, looking contemptuously at a proud lioness fondling her only cub: "If you would come to my house, I would show you six of the cutest, sweetest and dearest little mice you ever saw." "But mine is a lion!" roared the proud mother of the single cub. Because an American is a lion in the world's life, we should win him to the service of Christ.

Sixth. Then the American Christian Missionary Society merits support of every Disciple because it is the mother of churches everywhere in America. For seventy years it has been busy North, East, South and West planting churches of Christ, modeled after the New Testament pattern, undenominational and unsectarian in form and spirit, having no name but the divine, no creed but Christ, no book but the Bible and no rule of life but love. The congregations thus established number about 11,000, two-thirds of which have been nurtured by the American Christian Missionary Society. These churches are a great power for good in America and are making ultimately for the union of the people of God and the evangelization of the world.

The day of offerings from all the churches in behalf of Home Missions is the first Sunday in May. This work merits favor and devotion from all who love Christ and would extend His kingdom.

Cincinnati, Ohio.


# Mary Jones

## vs.

# The Twentieth Century Church

This case will come up for trial at the regular May meeting of the Brotherhood. See detailed program elsewhere in this magazine

**Be Sure to Read the Complaint of Mary Jones on Page 32 of this issue. It's the Liveliest Thing in the Number**

# Bible School Evangelism

By P. H. WELSHIMER

## A Ringing Message From Our Bible School Editor

It is the business of the church to evangelize the world. Jesus commanded the disciples to go teach. The Bible School is the great teaching service of the church. Seventy-five per cent of those who come into our churches by confession of faith, come from the ranks of the Bible School. A farmer has two fields, one yields seventy-five per cent of his income, and the other twenty-five per cent. Will he not be foolish to neglect the seventy-five per cent field and devote all his time to the twenty-five per cent one? And yet that is what is being done in many places. By the way church work is often carried on, we would have a right to infer that soul-saving doesn't always enter into the minds of the Christian worker. The giving of money, preaching the Word, church attendance, our singing, our prayers, our every effort should be directed toward the redeeming of the world for Christ. In some churches there are elders and deacons and other prominent members of the flock who never attend the Bible School service. The writer has known preachers who neglected this service, who felt they were simply called to preach a sermon and the Bible School was left in the hands of a few faithful men and many women.

If soul-saving be the aim of worship and service and if the Bible School is the field from which three-fourths of the converts come, would it not seem reasonable to have the preacher, the Official Board and all the men in the Bible School?

The churches today that are having the greatest revivals are the ones where stress has been laid upon Bible teaching. The Bible School is the white field, ready for the harvest. Here the children have been taught, they have faith, their lives are as yet untouched by sin, bad habits have not been formed; they are naturally religious. They desire to worship. Obedience is natural. They are in the training period of life. They should be reached at an early age, to be trained in the way in which they should go, and when they get old they will not depart from it. If you want to have the lawyers, physicians, bankers and merchants, and in fact all of the men in the community, in the church of tomorrow, get the boys and the girls in the church today, and when they grow up and become influential people of your community they will be in your church and you will have the advantage of their influence, their consecration and their personal work. Eighty-five per cent of all in the church have come in under the age of twenty. We should lay great stress upon the saving of the boys and girls, for it means the saving of the men and women. When you save a man, ordinarily you have saved only one. When you save a child you have saved a multitude. We preach these things, we talk about them, we hear others speak about them, and we say "Amen," but do we mean it?

How frequently do evangelists and pastors, in reporting evangelistic services, state that so many were added to

the church and out of the number so many were men or heads of families, or above a certain age? In this it would seem that the greater stress is laid upon the saving of the adult and not the child. Possibly it is done to give greater credit to the powers of the evangelist or preacher, because it is more difficult to reach the adult than it is the child. But be that as it may, he builds the best church, and saves the most people, who saves the child; and to reach the child, get him into the Bible School and lead him to obedience as soon as he comes to the age of accountability.

The Bible School is also the best place to reach the adult. When a man enrolls in the school, is placed in an organized class, given something to do, has the opportunity of joining in the teaching service, taking part in the discussions, asking questions and doing personal work for the class, he soon becomes acclimated, has a better environment, learns the joy of service, learns more of the Book, and hence is soon in a frame of mind to desire to identify himself with the church, and hence be a follower of the Savior of the world. And such a one sticks. He knows why he comes. His church habits are formed before he comes. He is easy to hold. He is already placed.

Bible School evangelism comes under the domain of personal work. The teacher and pupils are Andrews going after the Simons. The fruit is hand picked. There is a personal touch which counts for so much. The school is not only a field to be reaped, but it becomes a great force to be used. Only a few may be given something to do in the regular offices of the church. It is not so in the Bible School. If it be properly organized, each one may be given something definite to do. If you desire to teach the Word of God to the people, if you desire to save the people, if you hope to have your church strong tomorrow and wide awake today, if you want to evangelize the islands of the sea, in fact if you want to work where your work will count for the most in the little day in which you live, get into the Bible School, for here your labor is not in vain in the Lord.

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**Note**—We shall present each month hereafter a message from our Bible School Editor, Mr. P. H. Welshimer, dealing with some vital phase of the Bible School problem as it relates to organization and teaching method or to Bible School activity. There is no man among us better fitted to do this work, nor who wields a more trenchant pen. In arranging for this series of articles, we extend our policy of giving to Bible School men the best there is to get for them.

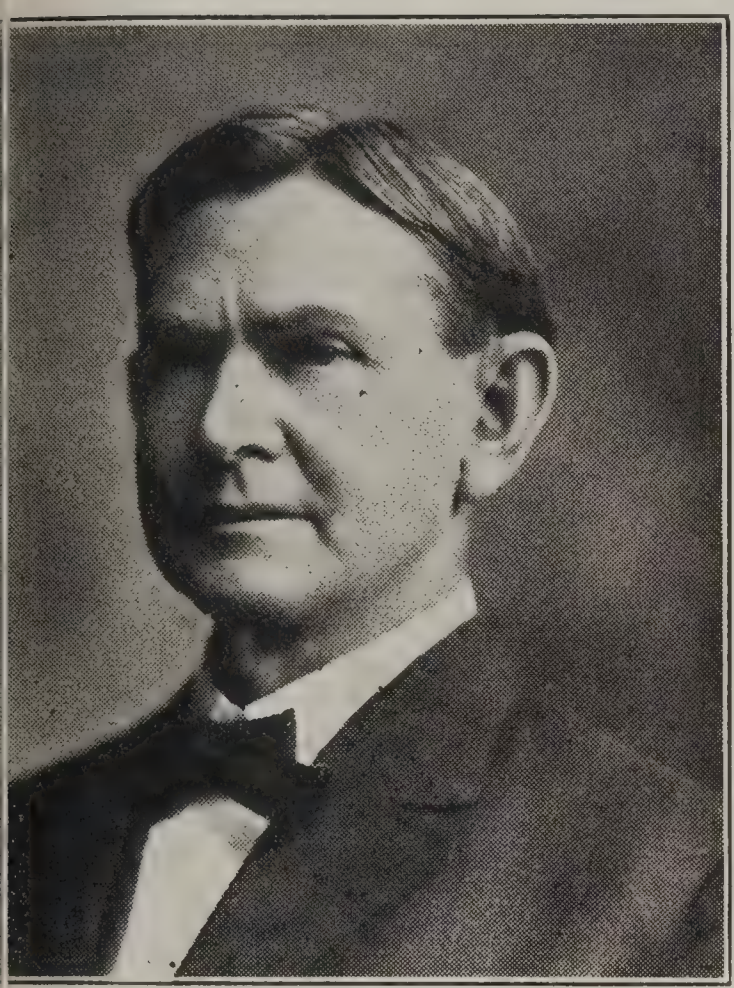

# The Last Chance to Get Arthur Holmes

A three weeks' tour of this brilliant speaker under Brotherhood Auspices in June. Only three or four open dates left. Do you want one of them? Write quickly to Brotherhood of Disciples of Christ, 419 R. A. Long Building, Kansas City, Mo., for terms and open time.

# The Fire at Texas Christian University

## The Spirit of the Alamo

BY CLINTON LOCKHART.

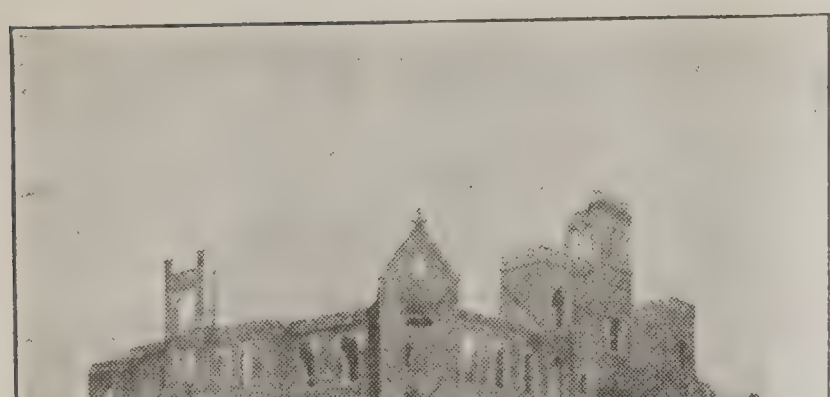


Chalmers McPherson,
Chancellor Texas Christian University.

The whole property of the University was worth probably about $300,000; and more than half of it was in one great building, including its contents. It was much the largest and most useful college building in our brotherhood. It had over 100 rooms, all full of valuable furniture, books and apparatus. It had class-rooms, library, laboratories, chapel, society halls and living rooms. The fire consumed six pianos, two organs, $12,000 worth of books and magazines, and $5,000 worth of laboratory apparatus. The insurance was $29,600. Salvage estimated at $25,000. Clear loss, $120,000.

The fire started in a fourth floor room, whose occupants were out. The door was broken open and the fire in the room extinguished; but no one knew that the fire had run up the wall into the attic, and was burning above out of sight. It broke out at the roof at 8 p. m., and was from that moment beyond control. Young men had rooms on the two upper floors, and they hurriedly carried out what they could, leaving much, and in some cases all, to the flames. Many odd things were done in the excitement. One fellow threw his trunk and other furniture out of the window, crashing to the ground, and carried his bedclothes down in his arms! One worked hard saving things, and being excited

College Building, Texas Christian University, one hour before the fire.



College Building, Texas Christian University, twenty-four hours after the fire.

fainted; and though he was not very small, a young lady picked him up and carried down and far out into the yard in her arms! She doesn't remember that she was excited.

But perhaps the reader is more interested in knowing the present and future of the University than in hearing stories of the fire. While the building was burning, announcements were made that work would resume at once, and that all students and friends were requested to meet next morning in the large dining room at the chapel hour. There it was announced that every class in school would continue its work in such a room as could be found for it. The spacious gymnasium was immediately partitioned into class-rooms; parlors and private homes of teachers near by were secured, and from that moment to this the work has gone right on. The fire did not burn the Girls' Home, the dining hall, the music hall, nor the gymnasium and natatorium, and did not injure the heating and lighti plant. With so much left, the school was no means disorganized, and so the term w be concluded with little loss except to a f laboratory classes, which will substitute oth work as nearly equivalent as possible.

Before this goes to print the Trustees w perhaps have decided whether the Univers will be continued in Waco or be moved to a other city nearer the strength of the church this state; but in either case, it is understo that the whole faculty will be retained elected before the fire, and buildings suital for excellent work will be provided by ne September, so that there will be no delay serious inconvenience at the opening of t next session. Already, by the kindness publishers and other friends, many books ha been collected for the new library; and m terials for new laboratories will be secur during the summer. The generosity of frier in this matter is greatly appreciated.

But what are *Christian men* doing in th crisis? Everything. The Trustees are all bu iness men, and they are giving weeks of ti and hundreds of dollars in cash to locate m wisely the University at this opportune tir and scores of other Christian men are off ing their best help to see that the Univers shall be far better off later than it ever h been before. Better buildings are to go better libraries and larger laboratories are be provided, and fire-proof structures will b ter safeguard the life and property of Letters from men in this state and elsewh show that a host of business men will not satisfied until this vast southwestern coun has a still stronger University than ever sta ing as an invincible outpost for the high and purest Christian principle. The men the Christian brotherhood will be quick enou to see the duty of the hour, and to see tha does not go undone.

Waco, Texas.


# LAST CALL FOR DINNER

## IN THE BROTHERHOOD DINING CAR AT DALLAS

I love my own town, but oh, you Brotherhood Convention at Dallas, May 9-12th. Brotherhood banquet Tuesday night, May 10th, six hundred men sitting down. Be one of them. Send your name to J. O. Shelburne, Texas State Brotherhood Committee, Dallas, Texas.

# The Brotherhood Volunteer Service.

THREE HUNDRED PULPITS RESPONDED TO THE APPEAL OF OUR COLLEGES, BACKED BY THE BROTHERHOOD, FOR A VOLUNTEER DAY SERVICE.

FORTY-SEVEN VOLUNTEERS FOR THE MINISTRY OR THE MISSION FIELD RESULTED.

We firmly believe that another year one thousand pulpits will join in this appeal and at least two hundred volunteers will respond.

**PULPIT IS OBSOLETE SAYS DR. FELIX ADLER**

**Best Men No Longer Becoming Ministers, He Asserts**

NEW YORK, Jan. 9.—"Is the pulpit obsolete?" asked Dr. Felix Adler, the lecturer and author, tonight, and answered "Yes" to his own question.

"Failing church attendance," continued the speaker, "testifies to the failure of the pulpit. Formerly views on important subjects were headed by the clergy. Now we read the views of bankers.

"The best men are no longer going into the pulpit. The age is practical and men want visible results. In turn, the influx of inferior men diminishes regard for the pulpit.

"Oratory, as an art, is dying. In the pilgrim days men listened to preaching for nine hours at a stretch. Now they will not stand for more than 25 minutes.'

Such results in the offering of strong souled men and women in this high service are an answer in thunderous tones to the statement contained in the dispatch from New York on January 9th, which we publish beside this article in our columns.

We desired to present the picture of every volunteer and made requests upon the pastors for them. We offer here as an exhibit of youthful enthusiasm and whole souled consecration, the features of such as have responded, together, where possible, with the portrait of the godly ministers whose precept and example have led the volunteers to their high decision.

As fruitful thought for all our preaching brethren, we quote some wise words from Clyde Darsie, pastor of the church at Quincy, Ill., from which three young men have recently gone to prepare for the ministry:

"The service of the seventeenth may not have resulted in any new decisions, but is a part of a system of bringing the call of the ministry to the attention of our young men that we are carrying on here and I think should be emphasized in all our churches. The question 'Where can I do the best service for God?' cannot be answered in a single spasm of appeal, but is answered only after considerable meditation and prayer. So let the preachers present it regularly, as the opportunity offers."

Miss Eva Tillman, Volunteer, Hammett Place Church, St. Louis, Mo.

C. C. Mustaine, Volunteer, Hammett Place Church, St. Louis, Mo.

Mrs. J. C. White, Volunteer, Hammett Place Church, St. Louis, Mo.

Mrs. T. W. Byrum, Volunteer, Hammett Place Church, St. Louis, Mo.

Frederick D. Bay, Volunteer, Wooster, Ohio.

# Volunteers For the Ministry

1. Stanton Ralston, Pittsburg, Kas., Sam I. Smith, Minister.
2. Charles McClintic, Trenton, Mo., W. A. Shullenberger, Minister.
3. Huel Warren, Trenton, Mo., W. A. Shullenberger, Minister.
4. Harry Hill, Fullerton, Cal., A. N. Glover, Minister.
5. Austin Smith, Springfield, O., L. I. Mercer, Minister.
6. Will Dugan, Springfield, O., L. I. Mercer, Minister.
7. Myrtle Bixler, Mitchell, Ind., for Foreign Field, R. J. Bennett, Minister.
8. Rubie Hart, Mitchell, Ind., for Foreign Field, R. J. Bennett, Minister.
9. Mabel Leach, Mitchell, Ind., for Foreign Field, R. J. Bennett, Minister.
10. Joseph Lindsey, Mitchell, Ind., Home Field, R. J. Bennett, Minister.
11. Electa Montgomery, Mitchell, Ind., Home Field, R. J. Bennett, Minister.
12. Mamie Carroll, Mitchell, Ind., Home Field, R. J. Bennett, Minister.
13. Luther Stalnaker, Fort Scott, Kas., W. Y. Allen, Minister.
14. Earl Bingham, Fort Scott, Kas., W. Y. Allen, Minister.
15. Guy McMillen, Fort Scott, Kas., W. Y. Allen, Minister.
16. Ben Logan, Uniopolis, O., James E. Hawes, Minister.
17. Timothy W. Tinsley, Louisville, Ky., T. S. Tinsley, Minister.
18. Arthur Melvin, Harper, Kas., Fred Engle, Minister.
19. Frank E. Harnar, Newton Falls, O., C. Burton Stevens, Minister.
20. Curtis W. Winn, Cairo, Ill., Frank Thompson, Minister.
21. Alexander Park, Tyler, Tex., J. J. Lockhart, Minister.
22. Charles Dewey, Meadville, Pa., Lester M. Moody, Minister.
23. J. M. Bumper, Meadville, Pa., Lester M. Moody, Minister.
24. Claude Grady, Temple, Tex., F. W. O'Malley, Minister.
25. Luther Young, Columbia, Ky., Z. T. Williams, Minister.
26. Willis Conover, Buffalo, N. Y., R. H. Miller, Minister.
27. Albert Klemer, Buffalo, N. Y., R. H. Miller, Minister.
28. Le Roy Lund, Buffalo, N. Y., R. H. Miller, Minister.
29. Thomas R. Cravens, R. F. D. No. 3, Mount Sterling, Ky., Somerset Church, Wm. H. Cord, Minister.
30. C. C. Mustaine, Hammett Place Church, St. Louis, Mo., Caspar C. Garrigues, Minister.
31. Mrs. W. T. W. Byrum, for Foreign Field, Caspar C. Garrigues, Minister.
32. Mrs. J. C White, for Foreign Field, Caspar C. Garrigues, Minister.
33. Miss Eva Tillman, for Foreign Field, Caspar C. Garrigues, Minister.
34. Miss Minnie Sachse, for Foreign Field, Caspar C. Garrigues, Minister.
35. Joseph Newton, Lowell, O., Oscar W. Riley, Minister.
36. Charlie Davis, Eureka, Ill., E. P. Gish, Minister.
37. Otto Nelson, Nevada, Iowa, C. F. Shoemaker, Minister.
38. Geo. D. Kirkpatrick, Springfield, Mo., Geo. L. Peters, Minister.
39. G. L. Elslick, Springfield, Mo., Geo. L. Peters, Minister.

W. Y. Allen, Minister, Fort Scott, Kan.

Earl Bingham, Volunteer, Fort Scott, Kan.

Luther Stalnaker, Volunteer, Fort Scott, Kan.

Guy McMillin, Volunteer, Fort Scott, Kan.

Homer L. McGee, Minister, Pecos, Texas

hn I. Gunn,
Minister,
Arcola, Ill.

John S. Lozier,
Volunteer,
Arcola, Ill.

Robert Honn,
Volunteer,
Arcola, Ill.

A. Percy Honn,
Volunteer,
Arcola, Ill.

Jessie Brown,
Volunteer Foreign Field,
Springfield, Mo.

essie Brown, Springfield, Mo., for Foreign Field, Geo. L. Peters, Minister.

Lawrence Dry, Chester, Neb., Chas. E. Cobbey, Minister.

Ettis Murray, Wichita, Kas., C. S. Voorhees, President L. B. D. C. No. 25.

Max Campbell, Junction City, Oregon, F. Grant Hann, Minister.

Edith Wren, Junction City, Oregon, for Foreign Field, F. Grant Hann, Minister.

da Kreuger, Junction City, Oregon, for Foreign Field, F. Grant Hann, Minister.

Frederick D. Bay, Wooster, Ohio, J. K. Shellenberger, Minister.

J. L. Shepherd, Emporia, Kansas, O. L. Smith, Minister.

Orville Andrews, North Side Church, Omaha, H. J. Kirchstein, Ministerial Volunteer Service of L. B. D. C. 272.

umber of men report volunteers for the try previously enlisted. We are glad into do honor to the ministers, of whom are hundreds, who all along have been every effort to enlist young men in this of service, to do honor to them in the that their example may inspire others to ewise.

couple to the report of our Brotherhood nteer service the names of such of these ve come to us.

lliam B. Phillips, minister, Dayton, Ohio. church has three men preparing for the try, John Auman, 408 South Broadway; n F. Coleman, 519 Summitt St.; John er Funk, 154 Meredith St., Dayton, O.

gh Lomax, minister, Highland, Kas., s that Harry Smith, of his church, is al- preparing for the ministry.

ing T. Lebanon, Fredericktown, Mo., re- that Floyd Graham has expressed him- favorably toward the ministry.

N. Duty, pastor, Milwaukee, Wis., reports nce E. Rostifer, as having recently decided ve himself to the ministry.

n R. Ewers, Pittsburgh, Pa., reports Ira C. Boyts, a college graduate, as having volunteered for the ministry recently in his congregation.

W. J. Clarke, Clifton Heights Christian Church, Louisville, Ky., held a Brotherhood service. J. W. Whitehead, of this church, is now preparing for the ministry at Lexington, Kentucky.

W. J. Battenfield, minister, San Jacinto, Cal., reports one young man in Berkeley Bible Seminary.

J. T. Boone, Jacksonville, Fla., reports that his church has seven boys now in Kimberlin Heights, Tenn.

A number of ministers who have either found it impossible to hold the Volunteer Service suggested by us, or else who conducted it without response as an immediate result, report to us the names of Volunteers for the Ministry who have already come as a result of their personal work. Among these are the following:

George Merritt, volunteer, 557 San Bruno Ave., San Francisco, Cal.; William Carey Bailey, minister.

Clyde Evans, volunteer, Havana, Illinois; O. C. Bolman, minister.

L. B. Smith, volunteer, Wellington, Kansas; L. T. Faulders, minister.

Walter Myers, volunteer, The Dalles, Oregon; Francis L. Cook, minister.

One student Eugene Bible University, volunteer; Joseph L. Garvin, minister, Seattle, Washington.

Frank E. Dudley, volunteer, East Palestine, O.; V. L. King, minister.

Paul H. McClelland, volunteer, Lexington, Ky.; J. L. Greenwell, minister.

Three volunteers, Quincy, Illinois; Clyde Darsie, minister.

Four volunteers, in school; L. W. McCreary, minister, Hamilton Ave. Christian Church, St. Louis, Mo.

Three volunteers in Drake University; F. E. Smith, minister, Cedar Rapids, Iowa.

E. Kirkpatrick,
Volunteer,
pringfield, Mo.

E. N. Duty,
Minister Second Church,
Milwaukee, Wis.

Clarence E. Rostofer,
Volunteer,
Milwaukee, Wis.

C. Burton, Stevens,
Minister,
Newton Falls, O.

Frank E. Harnar,
Volunteer,
Newton Falls, O.

Oscar W. Riley, Minister, Lowell, Ohio.

Joseph Newton, Volunteer, Lowell, Ohio

A. N. Glover, Minister, Orange, Cal.

Harry Hill, Volunte Orange, Cal.

A goodly number of men who held the Brotherhood Volunteer Service report no volunteers, but have a number of young men considering the ministry, and who were doubtless influenced thereto in a large measure by this service. Louis D. Riddell of the McLemore Avenue Church in Memphis, Tenn., reports one such. W. T. Henson, Slater, Missouri, reports two. C. S. Cliffe, Girard, Ohio, reports several. A. Lyle DeJarnette, Santa Cruz, Cal., one, and George C. Aydelott, New Orleans, La., reports three.

F. W. Burnham reports one hundred dollars for Christian Education at Springfield, Mo., through Men's Service, and W. A. Merrill, Lancaster, Texas, reports nearly one hundred dollars for Christian Education. L. W. McCreary, Hamilton Avenue Christian Church, St. Louis, reports an offering of $450 towards the support of the four young men we now have in college studying for the ministry.

T. W. Pinkerton, Kinton, O., reports this church supporting a young man in college.

Homer L. Magee, Pecos, Tex., did not observe the day from the fact that he held such a service last June, and states that it was the greatest day in his ministry of nine years, and did more to bring the church nearer to Christ than any event he had ever witnessed. Three young men dedicated themselves to the work from this small church in 1909, two at the service mentioned, and one before. Two are now in Lexington.

George W. Knepper, Wilkinsburg, Pa., reports no volunteers, but one man agreed to give $100 per year toward the expenses of any of their local boys who would study for the ministry. Two young men are considering the matter.

W. H. Martin, Whittier, Cal., reports $150 raised for education.

Clay T. Runyon, Kingfisher, Okla., reports that this church has been sending young men to the Oklahoma Christian University at Enid, for the ministry.

M. B. Engle, Evangelist, Harper, Kas., ports that four young men and one yo woman have volunteered for the ministry mission field among the converts in his m ings.

O. B. Ishmael, Pleasanton, Kas., rep three young men now preparing for the r istry.

Walter Mansell, Crawfordsville, Ind., ports three boys now studying at Bethany.

W. F. Turner, Peoria, Ill., reports young men to the Lexington Bible College year and another planning to go.

B. F. Cato, Beaumont, Tex., reports tl young men from this church preparing for ministry, one in Texas Christian Univer and two in Johnson Bible College, and raised for Texas Christian University.

David H. Shields, Eureka, Ill., reports raised for education in Education Day fu

E. V. Stivers, Forest Grove, Oregon, rep two men in their church who will enter Bible School at Eugene, Ore., next yea prepare for the ministry, Eden Morr and E. Willard.

J. Scott Hyde, pastor of the Sec Church, Danville, Ill., reports that his ch has two young men studying for the r istry.

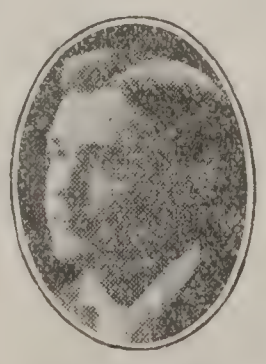
The church at Kendallville, Ind., A. Houze, minister, has one young man at State University at Bloomington; anothe Butler College, and still another in D University, while several other men have g to the ministry through this congregation.

Louis Timmons, Fullerton, Cal.; A. N. ver, minister.

Rob't. Honn and A. Percy Honn, Ar Ill., now at Kimberlin Heights, volunte under the ministry of J. I. Gunn, at Arcol

John S. Lozier, Sunday-School Supe tendent, Arcola, Ill., has been preaching s and will enter school this fall.

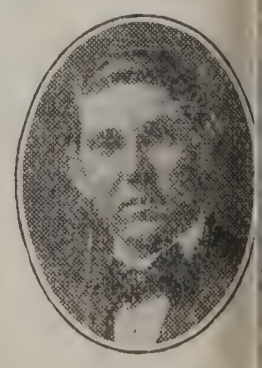
Wadsworth, Ohio, Mrs. R. O. Hins contributed $25 to Hiram, Charles E. Ta minister.



Thad. S. Tinsley, Minister, Louisville, Ky.

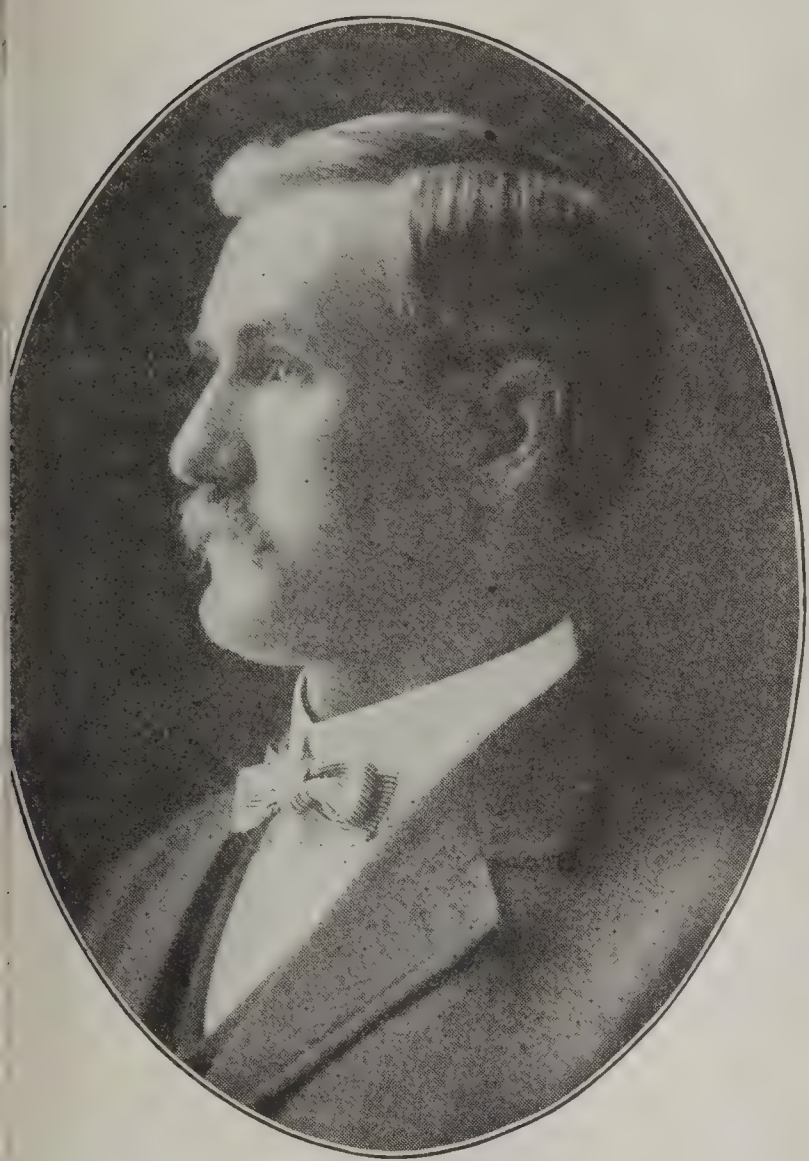
Timothy Tinsley, Volunteer, Louisville, Ky.

Charles E. Cobbey, Minister, Chester, Neb.



Lawrence Dry, Volunt Chester, Neb.

# A Governor at a Volunteer Service



Gov. B. F. Carroll, of Iowa

On the night of January 17th, the Cen-al Church of Christ in Des Moines gave s evening hour over to the Brotherhood olunteer service. The chorus and choir as made up of the young men of the Philo aristo Class. A double male quartette ndered special music during the evening. great congregation had assembled for the ening's program. Edwin A. Nye presided d the speakers followed the general out-e sent out from the Brotherhood office in ansas City.

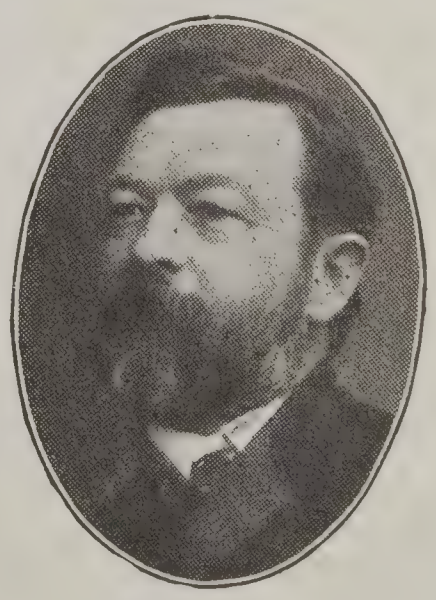
Dean F. O. Norton, of Drake Univer-y, spoke on "The Call of the Ministry." he address was incisive, going directly to e problem of the dearth of young men r the ministry. After mentioning the par-cular difficulties which young men seem to counter, he paid this high tribute to the inistry and its call upon young men by e rich companionship which belong to m who ministers in Jesus' name. He is troduced, said Dean Norton, to the com-nionship of Isaiah, Hosea and John and aul, Chrysostom and Savonarola.

Dwight N. Lewis, teacher of the Young en's Class in the Central Sunday-School d Secretary of the Railroad Commission of the State of Iowa, spoke on "The Call of Christ." He dwelt on the simplicity of Christ's call. He distinguished it from the hard theology and fruitless criticism which so often hindered young men from entering the Christian service.

Arthur Manuel, Religious Director of the Y. M. C. A. of the city, then spoke upon the theme, "The Call of the Christless Millions." It was an appeal for the world view which would include every man within the bounds of the heart's affection and loyalty. Mr. Manuel goes to India in September.

The Chairman then introduced Gov. B. F. Carroll, who spoke on "The Call of the Church." He dwelt especially upon the place every man ought to occupy in the community's life in vital touch with its religious interests. He said as Governor many requests have come to know whether his Christian associations had any hindrance in his political life. He contended that rather than Christianity being a hindrance to political aspirations it was a strength, if he was sincere in his profession. He dwelt upon the pathetic disappointment of Robert G. Ingersoll, whose brilliant attainments could have easily won him high office, but because of his unbelief could win no office within the gift of the people. He urged with great zeal that every man take his place within the church, that he could not be a manly man if he was not a Christian, that he would be untrue to his home, his city, his mission, unless he fulfilled the whole round duty which includes body, mind and spirit.

The service closed with a brief word from the Pastor and invitation. A number of young men were baptized at the close of the service and the evening closed sending every man out to his week's work with reunited determination to follow Christ.



E. A. Nye
President Central Church Brotherhood, Des Moines

# A Brotherhood Bible School

The Christian Brotherhood Bible School at Champaign, Ill., the first school inaugurated by a local Brotherhood, was started in an unchurched neighborhood on November 21, 1909. Inaugural day was observed also as "chair day," many members of the Brotherhood of University Place Church of Christ going in a body from the church to the school, each carrying under his arm a folding chair, these being left at the school as a donation. The spirit which prompted such liberality has been behind the school from the start and all of the men take pleasure in their project and in reports of the work.

The school really had its inception in the bantering remarks of some of the Brotherhood men, such as "When is that Bible School Committee going to get to work?" Coming at a time when none of the committees was doing a stupendous amount of work, the challenge was probably prompted as much by the personnel of the committee as by a desire to see it in action. However, the committee took it seriously, and in a short time surprised the Brotherhood by presenting some healthy bills for chairs and house rent. And from that time the Brotherhood began to realize that it was the "proud possessor of a Bible School." It might be well to mention here that this is strictly *not a* "mission." It is a genuine Bible School, and anyone who calls it a mission in the presence of a Brotherhood man is guilty of a grave offense and liable to peremptory punishment!

It was a fine lark, the first Sunday, going to the school in a bunch and the men enjoyed it. When the matter of loyalty in responding to calls for volunteers for the teaching force was brought up it put a little different face on the situation; still, those who thought they could do so agreed to join the faculty of the school of which George R. Shawhan, chairman of the Bible School Committee of the Brotherhood, has held undisputed title to deanship.

Mr. Shawhan was placed in charge of the women's class. He is a teacher in all that the word implies, from the marrow out and most of the way back, and in him the school has one of its most valuable assets. After a few Sundays, Mr. W. I. McDaniel was given permanent charge of the men's class and has since been leading the men in some warm discussions. Misses Lucy Hill and Gertrude Alyea by virtue of their positions in the instructional corps, were unofficially elected to membership in the Brotherhood. Miss Hill has charge of the primary class and the organ, and it is difficult to decide which she has the most trouble managing, as the organ has done reasonable service for the Endeavorers, Sunday School and other organizations of the church. Miss Hill is a thorough musician, however, and with her talent manages with admirable ability both class and organ. Miss Alyea has charge of the girls' class, ages 9 to 14, and there has been an excellent showing of interest in the class, as well as much personal work done by Miss Alyea in the territory. Mr. Oliver Ha

is, as teacher of a class of boys, is having his powers of stick-to-it-iveness taxed to the utmost just at present, as the boys are of the universal brand, extra quality. A. M. R. Skinner bears the title of superintendent.

The school has taken great pride in the fact that it is the only Bible School in Champaign or Urbana which has a separate room for every class. The house in which the school meets belongs to Mr. C. W. Phillis, a Brotherhood man, who has shown great concern for the welfare of the school, providing everything that could be desired. Mr. H. H. Weatherford donated the large sign bearing the name of the school.

The average attendance during the first twelve Lord's Days was 39. During January it was 35. The average offering for the twelve weeks was $1.36, making an average individual offering of about 3½ cents. With the approach of spring, there is promise that the school will not be able to accommodate all who wish to attend.

Plans for the future include prayer-meetings, evangelistic services and other meetings and movements that may be found desirable in the promotion of the community's good.

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# A Great Bible School at Ann Arbor

By J. K. SHELLENBERGER

In less than three months the Bible School at Ann Arbor has grown from 119 to 476. In the same length of time the Men's Bible Class has grown from 2 to 103. And this growth has been brought about by normal methods. They are not trying to beat anyone else. There is no spirit of contest. It has been a healthy and, we are convinced, permanent growth. There is present every element of permanency. There is present in this movement what the writer would call the sane and normal evangelism; the fundamental principle of which is men for men." The Men's Class has for its motto, "One Booze-Fighter, at Least, Each Week." And they are making good. February 10th the day the writer spent with them, there were five confessions in the church building and four at the Y. M. C. A. All were men. The beauty of their work lies in the fact that they are going after men regardless of social rank. They are saving the man that needs saving. One of the most spiritual services the writer has attended for many a day was the Bible School—yes, the Bible School—at Ann Arbor. When Brother Jennings, the Superintendent, whose soul is transparent and white, gave the invitation after "I Shall See Him Face to Face" had been sung as a solo, tears rolled down the cheeks of strong men as one of their fellows walked to the front and owned Jesus Christ as Master. The school is free from flap-trap of every kind. There is not a move or a plan that is not set for the evangelization of men and women. AND THE WORK HAS ONLY BEGUN.

There is no attempt in this little sketch to engage in panegyrics. If one were looking for men whom he could eulogize, he could find a whole company of them at Ann Arbor; and not only at Ann Arbor, but every place the writer goes. The world is full of good men, godly men, that are loyalty in the concrete, and are serving to the limit of sacrifice. If we were to begin to praise individuals, CHRISTIAN MEN would not contain the list if we undertook to be impartial. However, we feel that there is one name that should be mentioned for the sake of possible service in other fields where such service is so sorely needed. We refer to Miss Eva Lemert, of Kansas City. So far as human agency goes, she is the inspiration of this great movement. She spent one month with Ann Arbor and trebled their attendance. Then went away for eight weeks, but the school went on climbing up. Now she is back again for a four-months' campaign. We cannot begin to outline her method of procedure here. We can only say, it is sane, sound, psychological, eminently spiritual, practical, evangelistic, and far-reaching. It is so simple that one wonders why it has not been put into practice long, long ago. And then when he gets done wondering at that, he wakes to the realization that 1876 years ago on the banks of the Jordan this very plan was operated with the approval of the Master.

Mr. Jennings is the Superintendent. His life is lived in this school, although he is a man of large business interests. Mr. Tomes, the Pastor, is a man of large body and big soul, who loves his men with a passionate love. Mr. Wilkinson is President of the Men's Class and is devoted to his calling. And "Bill" Ballard is the traveling man who sells goods when he is not saving men. He is making a success at both callings.

Plans are laid for the organization of this force of masculine humanity into a Brotherhood. The question they were asking was the question that others are asking: "What will we do as a Brotherhood that we will not do as a Men's Class?" The writer took the class hour to lay before the men the purposes and the plans of the Brotherhood. At the close they said, "THAT'S WHAT WE HAVE BEEN LOOKING FOR. IT IS THE THING WE NEED." (And, by the way, we are glad to say that this is what they all say when they see what the Brotherhood means.)

At the banquet held in the Ann Arbor Church on February 18th, sat two men whom one month ago "Bill" Ballard found steeped in alcohol. As they sat at the bounteous table, heard the orchestral strains, listened to the addresses, and joined in the singing, one said to the other, "I am done with 'free-lunches', wiener-worst, beer and 'bums' when I can travel in such a crowd as this." On Lord's

Day morning he came broken and contrite to his Master. After the service, he said to the writer, "Next Sunday my pardner's coming, too." Men, do not forget the fellow who is starving for the Christ-like fellowship when you have your "good times."

We are glad to present herewith a flash-light picture of this banquet.

Men's Bible Class Banquet at Ann Arbor, Michigan
Field Secretary J. K. Shellenberger, Guest of Honor and Chief Speaker

The men of Paris, Texas, organized on February 24th a splendid Brotherhood in the First Christian Church. It was a cold, disagreeable night, but twenty-two men were present. The Model Constitution was adopted and a number of committees appointed. The officers elected for the first year were:

J. E. Barry, President.

H. L. Palmer, Vice-President.

T. M. Beauchamp, Secretary and Treasurer.

They are also planning to get a goo club of subscribers for CHRISTIAN ME Splendid addresses were made by J. E Barry, Dr. A. J. Rush, H. L. Palmer, an Hon. B. B. Sturgeon. The good ladies o the congregation, without invitation, cam along and served a fine luncheon at th close of the meeting. J. T. Ogle, the mi ister, who is a man's man, writes, "God bles the women. They welcome with deligh this uprising among our men."

Everyone of the twenty-two men preser took the covenant and a number the secon obligation to prayer service.

# Brotherhood Achievement

The men at Cupertino, California, organized Brotherhood and affiliated with the General rganization and subscribed for twenty copies CHRISTIAN MEN.

* * *

"With such men as Shellenberger in the eld, the men will soon understand what the rotherhood really stands for."—C. N. JARETT, Steubenville, Ohio.

* * *

"Our Brotherhood is doing nicely. We have rganized a Boy's Club and are giving them ood instruction as well as entertainment."— J. GROVE, Ames, Iowa.

* * *

The Brotherhood at Massillon, Ohio, at heir meeting April 5th, discussed "The White lave Traffic." The Brotherhood Bible Class as entered into a contest with the Men's lass at Niles, Ohio.

* * *

"We have organized a Brotherhood of fifty-ve members with prospects for more. At ur last meeting we voted to affiliate with he General Brotherhood and will apply soon or certificate."—BENJ. SMITH, Zionsville, Ind.

* * *

"The affiliation of our Brotherhood with he General Movement was surely a move in he right direction. Dues have been collected nd the President will turn them in within few days."—W. S. LOCKHART, Fayetteville, rk.

* * *

Shellenberger reports a good meeting of . B. D. C. No. 291 at Elkhart, Ind., April th, resulting in seven new members, sixteen igned the covenant and several new sub-cribers to the magazine. S. G. Buckner is astor here.

* * *

"Enclosed is an order for 8 additional sub-criptions to CHRISTIAN MEN. We closed our neeting with 37 additions and will now be ble to organize our Brotherhood. Hope to tart with 25 at least. In the meantime am alking and the men are getting interested."— A. L. HUFF, Lovington, Illinois.

* * *

Our men at Lubec, Me., organized a Local Brotherhood on March 9th, with Beverly Boynton, President, and R. Lee Bussabarger, Vice-President. They have received organiza-ion material and Brotherhood emblems and have affiliated with the General Brotherhood. They are doing a man's work in a man's way, n the most Easterly state in the Union.

* * *

Splendid organization effected at South Bend First Church, where G. W. Hemry is pastor, April 8th. Forty-three men present, thirty-one signed the covenant, twenty subscribers to the magazine. President, M. G. Mitchell. A conference followed the second night with the officers. Reports indicate that Field Secretary Shellenberger is doing very thorough work.

* * *

"Among the objects of the Brotherhood here, it is agreed that practical, everyday help-fulness will count much. I was surprised last Sunday when I had a fire in my home to find that I was to be the first recipient of emergency aid. The Brotherhood men helped me get my goods from the street into another house."—C. L. HAYS, Secretary, L. B. D. C., No. 283, Eldora, Iowa.

* * *

After the meeting held by W. T. Brooks at Newark, Ohio, where Will D. Ward is pastor, there followed, aided and encouraged by these two men, an organization of a splendid Brotherhood. The number of men now enrolled mounts up toward the hundred mark and they expect on Tuesday, April 26th, to be able to organize and start with more than a hundred members and they are going to start right by definite affiliation with the General Brotherhood.

* * *

"The Brotherhood of the First Church has a membership of forty-five and has a fine Bible Class with an attendance of forty every Lord's Day. The members of the Brotherhood have solved the financial problem of the church, and it is to the loyal, consecrated work of the various members of this organization that the church owes its present financial strength. We look for great things from this magnificent body of manly men."—J. ALBERT EMRICH, Portland, Ore.

* * *

Local Brotherhood No. 252, of Niagra Falls, N. Y., sends for certificate of membership in the General Brotherhood. President Jas. D. Barnhart, writes: "Get our charter here as soon if not sooner. Our monthly meeting comes March 21st, and we want it for display at the meeting. Also membership cards, and a liberal supply of Model onstitutions. Let me congratulate you upon your suggestion as regards the annual calendar. Am trying to build upon it for my year's work."

* * *

The Brotherhood of Franklin Circle Christian Church, Cleveland, Ohio, held an enthusiastic Brotherhood meeting in March. They had music by the Bible School Orchestra and addresses by Judge F. A. Henry and A. R. Teachout. A male quartette composed of W. F. Rothenberger, Lewis Owen, Charles Hofrichter and Carl Brown, sang. S. M. Parks was the Chairman. Following the program, refreshments were served. This church is presided over by H. H. Pounds, enthusiastic Brotherhood friend.

Local Brotherhood No. 283, of Eldora, Iowa, had their annual meeting on March 2d, elected D. O. King, President; D. P. Aylsworth, Vice-President; C. L. Hays, Secretary, and N. F. Golly, Treasurer. Their dues are fifty cents per quarter. Their present membership is twenty and every man gets CHRISTIAN MEN. The general office is kept in constant touch through the up-to-date Secretary, who writes us immediately following each meeting and the information furnished from time to time is bound to be valuable to other organizations who are grappling with the Brotherhood problem.

* * *

The Brotherhood at Philipsburg, Pa., is not only supporting loyally the great work in their own church, but are reaching out and assisting other churches in organizing Brotherhoods. Already an organization is on the way at Orvis, Pa., so writes B. F. Palmer, President of Local Brotherhood No. 254, Philipsburg.

Our brotherhoods everywhere can assist in work of this kind. It is just the question of some man taking the responsibility of leadership and we hope to report that the leaders are being discovered in many localities.

* * *

"Kindly send information for organizing a Brotherhood. I promise to read the material carefully and present the matter in the best possible light to our men with a view to organization. Anything you may be able to give us in the way of help or suggestions will be gratefully received."—E. E. MACK, Atlantic, Iowa.

Such inquiries are of almost hourly occurrence at the General office and are promptly replied to. If you are not using your men in the church, by all means send for our plans of operation and put them to work.

* * *

A Brotherhood has been organized among the various Christian Churches of Collin County, Texas, composing the Collin County Christian Missionary Convention, to be known and recognized as a County organization, rather than a local congregational organization, on the basis of the Model Constitution, having adopted the Brotherhood Covenant and assumed the dues of five cents per month to the General Organization, the first quarterly dues for 47 members being remitted together with 25 cents, the cost of the General Certificate for which we hereby apply.

W. F. WALFORD, President.
F. C. THOMPSON, Secretary.
HUGH MCCLELLAN, County Evangelist.

* * *

"The men of the churches of Santa Monica, Ocean Park and Sawtelle, held a Brotherhood banquet on Friday evening, March 25th, at a very fine cafe in Santa Monica. There were forty-eight men present, twenty-nine from Santa Monica, twelve from Ocean Park and seven from Sawtelle. Six short speeches were made by local men and then our chief speaker, Brother Lloyd Darsie, pastor of the Hollywood church, gave us an inspiring address. A good live Brotherhood was organized with J. S. Tobinger of Ocean Park, President; H. F. Babcock of Sawtelle, Secretary, and Calvin Ridgway of Santa Monica, Treasurer, and a Vice-President from each one of the churches. The Santa Monica church takes twenty copies of CHRISTIAN MEN."—JAS. R. MCINTIRE, Minister, Santa Monica, Cal.

* * *

Knoxville, Illinois, L. B. D. C., No. 267, held its first annual banquet March 24th. Seventy men partook of a full course dinner served by the ladies. Among the banqueters were leading business and professional men of the town. Hard work and great effort made the banquet one of the most successful ever held in Knoxville. An orchestra furnished the music during the reception and dinner. James A. Barnett, Pastor at Galesburg, and enthusiastic Brotherhood exponent, brought greetings from the Galesburg Brotherhood. David H. Shields, of Eureka, was the orator of the evening. His subject: "The Newer Patriotism." The Brotherhood Emblem in colors upon a banner hung behind the pulpit and was greatly admired. The affair was voted "The Greatest ever held in the City." The Knoxville Brotherhood will entertain the Galesburg Brotherhood No. 259 at one of the April meetings.

* * *

At the annual meeting of Local Brotherhood No. 266, Tacoma, Washington, held on March 9th, the following Brotherhood officers were re-elected: W. E. Harmon, President; L. J. Pentecost, Vice-President; Dudley Eshelman, Vice-President; W. R. Strachan, Secretary. This Brotherhood is taking an active part in the preparation for the great Scoville Evangelistic campaign which will be on when these lines are read. They are urging every member of the Brotherhood to subscribe for CHRISTIAN MEN and already have sent in several handsome lists to the General Office.

The enthusiastic Secretary, W. R. Strachan, reports regularly to the General Office and his example in this regard is worthy of pattern by Brotherhood Secretaries everywhere.

This does not mean that we are short on copy, for we have oceans of good stuff crowded out every month, but we want it just the same and we will print as much of it as possible. A word to the wise is unnecessary.

* * *

The men of Lubec, Maine, have been considering the Brotherhood problem for several months. They had a Men's Bible Class of thirty, four of them new men of the class. Their enthusiastic pastor and class leader, R. Lee Bussabarger, presented the Brotherhood proposition and twenty-five church members unanimously voted to affiliate with the National Organization, the initial fee $1.00 per member, 60 cents being dues to the National Organization for one year and 40 cents for a Brotherhood lapel button. Mr. Bussabarger writes:

"This Brotherhood business is about the finest thing yet, also CHRISTIAN MEN. It has helped my Bible School wonderfully in getting men interested. In fact, I can hardly keep up with the pace. It is the gait that kills. I am afraid that I will have to quit my pulpit for a while and devote my entire

me to the movement. Be sure and send HRISTIAN MEN at once, as it does the work getting men. I think every Brotherhood an should wear the Brotherhood Emblem."

* * *

Friday evening, March 25th, General Secretary, Mr. Macfarlane, addressed one of the ldest men's organizations among us, that f the Peoria Men's Association. A very attractive invitation was issued to the men of e church, and on the back of the invitation e following:

NEXT SUNDAY IS EASTER.

Celebrate "The Resurrection Morning" by ising early and joining others in making the e day one of blessedness and joy.

The Men's Bible Class at the Central is the largest in the city, attendance averaging over fifty per Sunday since January 1st. A flash-light picture will be taken next Sunday morning inside the building. Don't fail to be in it. Other classes for your wives, mothers, sisters and sweethearts, besides members of your families. The Sunday-School will welcome them all at 9:30 a. m.

A. J. ELLIOTT,
Teacher Men's Class.

A. I. BUCKWALTER,
President Men's Association.

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# A City Brotherhood Association

"The Associated Brotherhoods of Disciples of Christ of Greater Kansas City" is the name of an organization of our Brotherhood men in the Missouri-Kansas metropolis. It is officered by the following:

Kellogg Smith, Secretary Schooley Stationery Company, President.

Geo. O. Bacon, Assistant Manager Kansas City Casualty Company, Vice-President.

J. T. Ferguson, Pastor Ivanhoe Park Christian Church, Vice-President.

W. S. Randall, real estate dealer, Secretary.

A. L. Hockett, jeweler, and Secretary Local Brotherhood No. 262 of the Jackson Avenue Church, Treasurer.

The organization was formed at the first annual gathering at the Jackson Avenue Church February 22d, which meeting was addressed by President R. A. Long and General Secretary Macfarlane of the General Brotherhood Organization. The following resolutions were unanimously adopted:

## Report of Committee on Permanent Organization

Your Committee on Permanent Organization suggest the following outline for the consideration of this gathering:

First. That we form an organization to be called the Associated Brotherhoods of Disciples of Christ of Greater Kansas City.

Second. That membership consist of the men of all Brotherhoods of Disciples of Christ of Greater Kansas City.

Third. That we at this meeting elect a standing committee consisting of one representative from each Brotherhood.

Fourth. That the object of the organization be a closer co-operation and fellowship between the men of our various congregations.

Fifth. The meetings of the Associated Brotherhoods shall be held on the fourth Tuesdays of March and September, respectively. The place of meeting to be decided by the committee.

Sixth. The committee to elect its own President, Vice-President, Secretary and Treasurer.

Seventh. That the Associated Brotherhoods' work under the Model Constitution of the General Brotherhood of Disciples of Christ.

## Resolutions

Your Committee recommend the adoption of the following:

*Resolved,* That the men of the Christian Churches of Greater Kansas City in meeting assembled at Jackson Avenue Church, Tuesday, February 22, 1910, declare themselves in full sympathy with the Brotherhood program as outlined in the Model Constitution of the General Brotherhood and the magazine CHRISTIAN MEN, and urge upon every church in Greater Kansas City the organization of a Local Brotherhood affiliated with the National Organization, and be it further

*Resolved,* That these resolutions be spread upon the minutes of the Associated Brotherhoods' Organization of Greater Kansas City and a copy be transmitted to the official board of every church, with a letter suggesting the advisability of taking immediate action. Be it further

*Resolved,* That the matter be presented to the Alliance of Christian Ministers of Kansas City, requesting that they concur therein and thus secure united action. Be it further

*Resolved,* That we heartily recommend the Movement known as the Laymen's Missionary Movement, the Convention of which assembles in Kansas City beginning tomorrow, February 23, 1910, and urge every man of our churches to attend all the sessions possible, that information may be gained on the subject of World Wide Evangelization and impetus added to the extension of Christ's Kingdom through the agency of the Local Brotherhood. Be it further

*Resolved,* That a vote of thanks be extended the Local Brotherhood of Jackson Avenue Christian Church for their invitation to par-

take of this banquet in their new church building and wish for them the exertion of greater religious power in this section of our city, and that we commend their action in taking the initiative in this matter.

KELLOGG SMITH,
W. S. RANDALL,
J. T. FERGUSON,
A. L. HOCKETT,
G. O. BACON,
Committee.

The next meeting of the Associated Brotherhood is scheduled to occur on the second Tuesday in September.

* * *

C. A. Sehlbrede, an attorney of Marshfield, Ore., reports to us that Charles E. Lemmox, of Marshfield, has announced his intention of studying for the ministry. He will prepare at Eugene. W. O. Walker is the minister at Marshfield.

* * *

A great many faithful ministers report holding the Brotherhood Volunteer Service with interesting results, and the number of men considering the question has not yet been definitely decided. Among these ministers are O. C. Moomaw, Bonner Springs, Kan.; Charles E. Taylor, Wadsworth, O.; F. N. Calvin, St. Louis, Mo.; Walter C. Gibbs, Harrison, O.; Joseph Darden Armistead, Eminence, Ky.; F. W. Burnham, Springfield, Ill.; Hugh Lomax, Highland, Kan.; Newton Hill, Elk Falls, Kan.; C. O. Reynard, Warren, O.; S. E. Fisher, Champaign, Ill.

* * *

All good men will sorrow with us in the death of Arthur K. Brooks, the widely known evangelist and faithful minister of the Word, who died a few weeks ago in Little Rock. He has preached and sung his way into the hearts of thousands and now has been called to service in a higher field of activity.

* * *

His name is Blunt—that is R. W. Blunt, of Marionville, Mo., but despite his name he is very sharp. And fearing that Blunt would get blunt, and his sermons become dull, his congregation have sent him away on a sixty days vacation on full salary, and the gentle and persistent R. W. is living the simple life at Inman, Tenn.

* * *

The First General Convention of the Men's Methodist Brotherhood will be held at Indianapolis, Ind., May 8th to 12th, inclusive. Evening sessions will be held in Robert's Park M. E. Church, which has a seating capacity of two thousand. We mention this in our magazine because a great many of our men could not do better than to attend these sessions, which will undoubtedly be open to them.

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# Golden Opinions

"I do not want to miss a copy of this valuable publication."—S. H. STAMIFER, St. Louis, Mo.

* * *

"I enjoy the paper greatly and cannot get along without it."—CHARLES E. JACKSON, Tullahoma, Tenn.

* * *

"Say, you came as near sending those magazines by wire as mortals could."—C. V. ALLISON, Albia, Iowa.

* * *

"CHRISTIAN MEN is a great magazine and we are well pleased with it."—R. J. BENNETT, Mitchell, Ind.

* * *

"You are getting out an excellent paper. I wish you success and prosperity in the work."—J. P. LUCAS, Tingley, Iowa.

* * *

"The comments by P. H. Welshimer say the most in the fewest words of any I have ever read."—J. G. WAGGONER, Canton, Ill.

* * *

"The proof of the pudding is in the eating. Our renewal men say, 'Please pass the pudding again'."—A. B. HOUZE, Kendallville, Ind.

* * *

"CHRISTIAN MEN is improving with every issue and I will try and get another club of twenty."—R. W. JOHNSON, Secretary, L. B. D. C. No. 284.

* * *

"All parts of CHRISTIAN MEN are splendid. The Welshimer lessons are certainly strong and spirit arousing."—O. L. ADAMS, District Evangelist, Irving, Kan.

* * *

"Enclosed find coin card enclosing fifty cents for my subscription for one year to your most excellent magazine. May both it and its editor live long and prosper."—ELMER WARD COLE, Huntington, Ind.

* * *

"I have missed CHRISTIAN MEN for two months. I presume my subscription has expired. It is an indispensable piece of household goods, so I enclose $1.00 to apply on my subscription."—GEORGE MUSSON, Warren, Ohio.

* * *

"CHRISTIAN MEN grows better and better, and I hope the subscription list may be pushed to the topmost round. May the Lord use CHRISTIAN MEN migthily for the extension of His Kingdom."—R. W. BLUNT, Marionville, Mo.

* * *

S. R. Hawkins, of McAlester, Oklahoma, whose devotion to the cause of primitive Christianity in that growing commonwealth has helped to put our people in a first position there, was a caller at Brotherhood headquarters recently.

* * *

"I like CHRISTIAN MEN and greatly enjoy records of successful work among the men and the manner in which you lead off toward greater things. It makes me long to get into the business."—T. H. SCAMBLER, Des Moines, Iowa.

# Bible Class Notes

"We called for a show of Bibles last Sunday and three men held up CHRISTIAN MEN." —J. A. BARNETT, Galesburg, Ill.

* * *

"Our class is growing and we need more CHRISTIAN MEN. Please increase our order to sixty copies monthly."—C. V. ALLISON, Albia, Iowa.

* * *

The Brotherhood Bible Class at Wyatt Park Christian Church, St. Joseph, Mo., two weeks old, have seventy in the class. They are planning to use CHRISTIAN MEN Bible Lesson Helps.

* * *

The organization of the Men's Class at Geneva, Ohio, is to be completed on Friday evening, March 25th, and they will open the meeting with the song, "Loyal Men," mentioned elsewhere in these columns.

* * *

The present officiary of the Men's Class at Carthage, Mo., is: W. A. Shuler, President; L. M. Thomas, Vice-President; Eugene Frakes, Treasurer, and C. W. Williams, Secretary. D. W. Moore is the teacher.

* * *

R. A. Doan, who has recently been in Florida, is back again at Nelsonville with a great series of fish stories. There were 361 smiling faces on the Nelsonville class to greet their teacher on the first Lord's Day of his return.

* * *

"My class of men, 'The Boosters,' ten months old, had 102 present last Sunday. We hope to mold it into a Brotherhood soon. We seek to be the largest men's class in Illinois in towns of this size."—B. H. SEALOCK, Petersburgh, Ill.

* * *

"CHRISTIAN MEN is the magazine for Men's Bible Classes. Our school uses 75 copies and we hope to make it 100 soon. Many homes receive no other religious paper and our men tell me they read it every word, including the ads."—R. F. THRAPP, Jacksonville, Ill.

* * *

R. Lee Bussabarger, our pastor at Lubec, Me., has subscribed for a number of extra copies of CHRISTIAN MEN to be sent to his address to give to our new men as they come into his Loyal Berean's Men's Class of the Bible School. He says, "CHRISTIAN MEN is a winner."

* * *

W. C. Westlake is the enthusiastic President of the Business Men's Association at Trenton, Mo. One of the unique features is the splendid Men's Bible Class of some 100 men. The Trenton school is in a contest with Cameron Bible School and has issued a bright red post card headed "This Card Is Dedicated to Success." The card teems with straight thrusts from the shoulder.

Our Bible School Editor, P. H. Welshimer, has just closed a revival meeting in which he did the preaching and P. M. Kendall, of Columbus, had charge of the music, which resulted in 169 additions to the church. Brother Welshimer has been at Canton, Ohio, eight years and has all this time done "A Man's Work in a Man's Way," and he has been careful to see that the man's work was also God's work.

* * *

"The Men's Bible Class of the First Church, Niles, Ohio, use CHRISTIAN MEN Lesson Helps. That the members are well pleased is demonstrated by their endeavor to increase the attendance from sixty to one hundred. The magazine gives prominence to the men's work in the church as well as the Bible School in a very concise and interesting way, and this school considers the subscription for sixty copies of CHRISTIAN MEN each month money well spent."—ALLAN T. GORDON, Niles, Ohio.

* * *

The Loyal Sons Class at Marionville, Mo., where Reuben W. Blunt is minister, recently held a week's meeting, the young men doing the preaching themselves. Each one of them spoke to the delight and edification of their hearers. The following Sunday they went out to a country Bible School to organize a Loyal Sons class there. These young men are attendants at the Marionville College and will use CHRISTIAN MEN Lesson Helps and later along hope to grow into a Brotherhood organization.

* * *

"Our men's class had two hundred and twenty-five present last Sunday, and $29.58 offering. We are just thirteen weeks old and our attendance record for the thirteen Sundays is as follows: 34, 33, 25, 50, 69, 79, 82, 98, 114, 126, 130, and 225. Our first contest is over, but we begin another next Sunday. We are planning for a big banquet here soon. There will probably be from 200 to 250 men of our Bible Class. Then is the time that I feel will be opportune for organizing a Brotherhood."—C. W. COMSTOCK, Mound City, Mo.

* * *

Harry T. Alumbaugh, Superintendent of the Bible School at Carlisle, Ind., is pushing the work vigorously, notwithstanding the fact that they are handicapped by a burned building. The contract for the new structure has been let and promises to be one of the finest in Sullivan County. The card addressed to men, urging them to get the habit of attending the Christian Sunday-School where they do "A Man's Work in a Man's Way," is one of the latest and best advertising enterprises emanating from the fertile brain of the Superintendent.

* * *

The Marshal, Missouri, School has rendered a printed report of the first quarter, which

shows that business men are doing the Lord's business in a business way, so far as this school is concerned. The summary for the quarter is as follows:

"Enrollment in school, 577; of this number 387 are of ages from sixteen to eighty-five. Enrollment in Home Department, 50; Cradle Roll, 75; Church membership, 520; average attendance, 373; average absentees, 150; average every day Bible readers, 189; total collection, $298.92."

* * *

The great Brotherhood Bread-Winners' Bible Class at Hutchinson, Kan., has, after careful consideration, decided to place itself in the fullest possible touch with thousands of other Bible students and Christian workers by ordering 150 copies of CHRISTIAN MEN per quarter for its members and to be used as a lesson help. They appreciate Mr. Welshimer's Bible Lesson Helps. O. L. Cook is the class teacher. A. M. Nettleton, Superintendent of this great school, honored the office of CHRISTIAN MEN with a call recently.

* * *

"CHRISTIAN MEN, or something else unknown to me, is certainly arousing considerable interest in Bible study and church work among my men, both young and old. We have from two to four new men nearly every Lord's Day, dropping into our class. I hope to have a banquet and organize a Brotherhood next week at the close of special service now in progress."—R. LEE BUSSABARGER, Lubec, Me.

LATER—A Brotherhood has been organized affiliating with the General Brotherhood. See Organization Notes.

* * *

"CHRISTIAN MEN is arousing the men of Lubec, Me.," so writes R. Lee Bussabarger, minister. "One of my deacons (and he is a teacher, too) did not want CHRISTIAN MEN at first. Now he says he could not do without it. I am a Sunday-School Superintendent, as well as a minister and so I 'baited' some of my men with copies of CHRISTIAN MEN so as to have the seed sown for a Brotherhood. It has performed its mission well."

In another column you will see that this Brotherhood has affiliated with the General Brotherhood with twenty-five charter members.

* * *

"CHRISTIAN MEN is a wonder. When our Brotherhood Men's Bible Class started to use this paper, they had an attendance of from twelve to fifteen, which has increased in one month's time to twenty-eight. Our men are in the midst of a red and blue contest, which, together with CHRISTIAN MEN, is doing wonders. When you consider that we have an inter-denominational class for men of about 850 in our community, you can easily see what we have to go up against, but we are going it. Increase our number of CHRISTIAN MEN to thirty-five copies."—C. E. MCCAULEY, Superintendent, Observatory Hill Christian Bible School, Pittsburgh, Pa.

CHRISTIAN MEN is now past the 16,000 mark and this probably gives it the largest circle of male readers of any publication among our people. We have our eye on the 20,000 mark and we hope to reach it before the vacation period begins.

* * *

CHRISTIAN MEN office was favored recently with a call from J. W. McFerran, leader of our great Men's Bible Class at Moberly, Mo. Brother McFerran is a house mover by profession and on Sunday moves a great host of Christian men in the Lord's House. The class has already outgrown its local quarters and arrangements have been made for a new building planned after the Independence Boulevard Church at Kansas City. Brother McFerran drives a Sunday-School wagon every Sunday morning, which is making good in securing attendance of children and adults who could otherwise not be present. Their normal attendance is 800 and the goal set for Children's Day is 1,200. The class has adopted the name "Ahinadabs" and has started out for the last man and expect to bring him in.

* * *

This is the way they handle the Brotherhood Bible Class at Albia, Iowa:

## Brotherhood Bible Class

*The Book of Books Reveals the Man of Men.*

OFFICERS.

Charles E. Miller, President.
Dr. C. O. Longmire, Vice-President.
T. P. George, Secretary.
S. T. Peterson, Treasurer.
C. V. Allison, Teacher.

MEETINGS.

Bible Study every Sunday at the Christian Church, 3 p. m.
Social Meetings last Thursday evening in each month.

*Always Room for One More.*

They tell me you fellows are doing things worth while, but I want to be shown. So save a seat for me.....

.....

and I'll sure be there.

Sgd.....

* * *

The Brotherhood Bible Class at the Jackson Avenue Church, Kansas City, was started on March 13th. On March 20th, thirty-seven men were present. March 27th, seventy-four men were present, which indicates that someone was busy.

This promises to be one of the largest Men's Classes in Greater Kansas City, and the Jackson Avenue School is a close second in the attendance record of the Christian churches in Kansas City. F. L. Bowen is the pastor and teacher of the class until May 1st, when T. W. Grafton, of Anderson, Ind., takes charges of the church and the class.

Jaackson Avenue is one of the newest congregations, but recently graduated from the Mission class. They have a $50,000 church

ilding, equipped for institutional work. ymnasium classes are a nightly occurrence. ith a good organization, great work will be complished in this splendid field.

* * *

J. F. Williams, pastor of our church at eneva, Ohio, has written the following song, nich he has been gracious enough to allow to print. Brother Williams states that will not copyright, and local Bible Class en are at liberty to have it copied by print- s for their use:

---

## Loyal Men

(AIR AMERICA.)

By J. F. WILLIAMS

As Loyal Men we meet,
And one another greet
With friendship true;
And marching side by side,
Let fellowship abide,
Whatever may betide,
Life's journey through.

For social purity,
Faith, hope and charity
We take our stand;
For manly honesty,
The truth that makes men free,
Friendship and amity
In heart and hand.

That He who spoiled the grave
Saves men others to save,
Is our belief;
And so, where men are bound,
Sorrow and grief are found,
The whole wide world around
We'll bear relief.

The Man of Galilee,
Our bond of unity
In liberty;
And as on Galilee,
Commander of the sea,
For Hope's eternity
Our anchor be.

# THE BOOK CHALLENGED

BEDFORD, INDIANA, March 20, 1910

W. H. BOOK, Teacher Book's Class,
Columbus, Indiana

DEAR BROTHER:

We have noticed the good reports of your class, and have been interested in the means you have taken to advertise your work in Columbus. We send congratulations. But we would not have you forget there are others, and to prevent any undue "chestiness" on your part over your great class, we challenge you to a membership and offering contest to run through the months of April and May, 1910, to the end that the study of the Word may be extended and the work of adult Bible School attendance promoted among us respectively.

Conditions to be negotiated later.

Now, come across.

C. H. STRUPE, Secy., J. R. RUTHERFORD, Pres.,
H. A. DENTON, Teacher,
The Brotherhood Class.

# Bible School Superintendents

¶ Did you know that CHRISTIAN MEN magazine, containing the lesson helps prepared by P. H. Welshimer and especially adapted to men, constitutes the greatest

## CLASS BUILDER
and
## MAN HOLDER
that you can get?

**Order in Quantities**

| | | |
|---|---|---|
| Nelsonville, O., | takes | 300 |
| Hutchinson, Kan., | " | 150 |
| Galesburg, Ill., | " | 140 |
| Lincoln, Neb., | " | 135 |
| Jacksonville, Ill., | " | 100 |

**Pay for it Quarterly**

## The Leaders Like It. Why Not You?

¶ The men watch for it eagerly, carry it in their pockets, study it on the cars, on the street or in the shop, and come with prepared lesson and with lives inspired by wider knowledge of the work of the Brotherhood at large, which comes from the reading of this stirring periodical.

# Winners of the Medals in March

C. T. Morris, Webster City, Iowa, wins first prize with 46 individual paid in advance subscriptions.

W. K. Ash, Columbus, Ohio, wins second prize with 40 individual paid in advance subscriptions.

Oscar W. Riley, Lowell, Ohio, wins third prize with 36 individual paid in advance subscriptions.

---

## It Was Easy

—

## Who Will Be the Winners in May

?

## Maybe You

—

## Try It Today!

—

FIRST PRIZE—SOLID GOLD
SECOND PRIZE—SOLID SILVER
THIRD PRIZE—BRONZE

—

RATES:

| | |
|---|---|
| Clubs of 20 - - | 25c |
| Clubs of 10 - - | 35c |
| Single Subscription - | 50c |

Present rates of subscription are not guaranteed beyond June 1, but the prize offer will be continued from month to month.

—

## It Is Easy to Get Subscriptions for

Christian MEN

—

## Time Limit, May 1 to 31

—

To the person sending us the Largest—Second Largest—Third Largest List of Subscribers, we will give above prizes absolutely free, but they must be members of the Brotherhood in order to be eligible to wear the Brotherhood Emblem. In case of a tie for any of the above prizes offered, a prize similar in all respects with that tied for will be given to each of the persons so tying.

# The Brotherhood Calendar for 1910

## Beginning with the Annual Meeting in February

Prepared by J. K. SHELLENBERGER, Field Secretary, Wooster, Ohio

MAY.

1. **The Brotherhood and Fraternities.**—A program for the Fraternal Committee. Can the Brotherhood be made as rich in fellowship as the lodge?

2. **The Brotherhood and the Boy.**—What is the Brotherhood's attitude to the yeasting character of the boy? Why are more boys on the street than in church and Bible School?

JUNE.

1. **Brotherhood Possibilities.** — An enlarged vision coming from experiences of the past. An organized POWER of the kingdom.

2. **Good Citizenship.**—A call to Christian men. Some problems that are crying for solution which only Christian men can solve.

JULY.

1. **The Kingdom of God a Social Institution.**—An emphasis on the necessity of light-heartedness as well as the gravity of Christians.

2. **Is the Church a Fruitless Institution?**—A study of how God treated a dying nation. Ez. 37.

AUGUST.

1. **The Annual Picnic.**—The Social Committee will arrange for a day of rollicking joy for every Brotherhood man and his family or his friend.

2. **Church Extension.**—A careful study of the institution that gives permanency to our work.

SEPTEMBER.

1. **The Brotherhood and the Bible School.**—How the Brotherhood can boost the Bible School. The Brotherhood's attitude to the men's class.

2. **The International Convention.**—This is when we determine to go en masse to the biggest Men's convention the Disciples of Christ have ever held. "On to Topeka!"

OCTOBER.

1. **State Elections.**—Principle above policy. Manhood above party. Courage of convictions everywhere.

2. **State Missions.**—A study of the calls of our State to men strong in the faith of Jesus Christ.

NOVEMBER.

1. **Civic and National Reforms.**—Here is where we lock arms with the W. C. T. U., the Bible School, the Y. P. S. C. E., the International Reform Bureau, et al, in the onward march toward a stronger manhood and purer womanhood.

2. **A Harvest Home Meeting.**—Thanksgiving. A season of special rejoicing for the goodness of God.

DECEMBER.

1. **Brotherhood Benevolence.**—An acknowledgment of services rendered by heroes of former days. The Brotherhod will remove the terrors of creeping age from the preacher's vision. The servant is worthy of his hire.

2. **A Visit to the Manger at Bethlehem.**—The greatest gift we can give is the gift of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family prayers, like sweet incense, fill the home with perfumes rare. We're going to start the year aright.

2. **Evangelism.**—Plans for the year's work. The Brotherhood will be the Church's strongest and longest arm in bringing men to Christ.

FEBRUARY.

1. **Annual Meeting.**—Once around, and what has happened. Yearly reports, and annual address.

2. **World-Wide Missions.**—Golden Opportunities and social responsibilities in and to the Foreign Mission field.

MARCH.

1. **The Integrity of the Home.**—Marriage and divorce. A debate. Invite your wives and sweethearts.

2. **From Bethany to Olivet.**—Easter. A week of meditation. A study of our covenant.

APRIL.

1. **Is the Church a Necessity?**—Can we get along without it? If so, what will take its place?

2. **Home Missions.**—America's problems, and their solution.

# THE BROTHERHOOD IN MAY

**1. The Brotherhood and Fraternities.**—A program for the Fraternal Committee. Can the Brotherhood be made as rich in fellowship as the lodge?

**2. The Brotherhood and the Boy.**—What is the Brotherhood's attitude toward the yeasting character of the boy? Why are more boys on the street than in church and Bible School?

NOTE.—These programs go into great detail in order to be thoroughly suggestive. They cover a very wide range in order that the treatment may be as thorough as desired and at the same time program makers are at liberty to select only such features as they deem practicable. Brotherhoods are especially cautioned against getting too many long addresses. Where several addresses are used, in addition to a debate, the time limit should not be more than six minutes each. Here are the suggestions carefully worked out. Make your own adaptations. Be sure you make the meeting interesting. Be sure you make it thorough. Be sure you make it effective.

## I.

## Program

### TOPIC—The Church and Fraternity in the Brotherhood Court

Judge, .....

Clerk, .....

Bailiff, .....

MARY JONES,

By .....

Attorney for Plaintiff,

vs.

THE CHURCH,

By .....

Attorney for Defendant.

| WITNESSES | | JURY | |
|---|---|---|---|
| For Plaintiff | For Defendant | ..... | ..... |
| ..... | ..... | ..... | ..... |
| ..... | ..... | ..... | ..... |
| ..... | ..... | ..... | ..... |
| ..... | ..... | ..... | ..... |
| | | ..... | ..... |

* The Field Secretary desires to acknowledge the assistance of C. V. DuComb, Attorney, South Bend, Ind., in the preparation of this program.

**Note:**—To the Program Committee: This can be made the greatest meeting your Brotherhood ever held. Prepare for it carefully. First get two practicing attorneys, preferably men of enthusiasm; have them go over the complaint carefully and work up the case thoroughly. Then select four witnesses for the plaintiff and have them properly coached in what they are to testify to. Select the same number for the defense and have them prepared in the same way. The direct testimony of each of these witnesses should not require more than three or four minutes and the cross-examination as long. Select your judge and court officers in advance. Impanel the jury on the spot from those who attend. Read the complaint, proceed with the testimony and close with the argument. When the jury has rendered its verdict, abandon the court idea and throw the meeting open for one-minute speeches from the floor on the question at issue. You will, of course, get an attorney to act as a judge, if possible.

## READ THIS COMPLAINT CAREFULLY. IT IS FULL OF TACKS

STATE OF .....
COUNTY OF ..... } ss.

In the .....Court
April Term, 1910.

MARY JONES,

vs.

THE TWENTIETH CENTURY CHURCH.

*Complaint for Sympathy.*

The plaintiff in the above entitled cause complains of the above named defendant, and for cause of action herein says: That the defendant is a Church, duly organized under the laws of Jesus Christ as recorded in the New Testament, and incorporated

under the laws of.....

County, in.....State.

That said Church purports to be an institution established for the purpose of cultivating the spirit of brotherhood among men, and equality among men, and the spirit of helpfulness to the suffering and lowly, according to the principles of its Founder, Jesus Christ.

The plaintiff further alleges that John Jones, her husband, was an alcholic inebriate, and that said defendant Church for a term of ten years, from the year of 1900 to 1910, sent no representative of said Church to call upon said husband or exhorted him to reform, or in any way, manner or form, did said Church manifest a brotherly interest in said John Jones, the plaintiff's husband. That because of said negligence of said defendant Church, the plaintiff has been damaged as follows, to-wit:

The plaintiff suffered ten years of heartache, ten years of abject poverty, ten years of failure to educate her children, and ten years of ostracism from society and the loss of self-respect, and ten years of unsatisfied hunger for religious training and association.

Par. 2. For a further and second paragraph of complaint, the plaintiff alleges: That during the year 1900, the plaintiff's husband, John Jones, in company with one Alexander Smith (said Alexander Smith being a man of abundant means, and of ability to dress and appear well in society) did on or about the 1st day of January, 1900, make application for membership in the above named Church and was accepted, and at the same time the plaintiff's husband was rejected. That when the presiding officers of the above named defendant Church were asked to state why said John Jones was rejected, they gave as a reason that said John Jones lacked means and social prestige, and that said Alexander Smith was accepted because of his wealth and influence.

That because of the said rejection of the said husband of said plaintiff, said plaintiff has been damaged as follows, to-wit: That her children, consisting of two sons and three daughters, lost faith in the above named defendant Church—lost faith in Jesus Christ,—and grew irresponsible to any power higher than themselves, in that, the two sons became cigarette fiends and saloon attendants, and devotees of the gambling table, and as a result of their gambling, one committed murder and ended his life on the gallows. The other committed a theft to pay his gambling debts, and is today confined in a penitentiary.

The plaintiff further alleges that because of the above mentioned rejection of the plaintiff's husband from the defendant Church, her three daughters also were driven from the sympathy of the Church, and that the said members of said Church looked upon her daughters in scorn. That said daughters were continuously referred to as "the drunkard Jones' daughters," and that because of this attitude of said defendant Church toward said daughters, they were compelled to find their association among the godless and sinful classes of society. That two of said daughters are today wives of sodden drunkards and worthless characters, and that said daughters are already the mothers of children, doubtless born to reproduce the sinful experiences of their father and grandfather. That the other daughter is living a life of shame, in white slavery.

Par. 3. The plaintiff for a further and third paragraph of complaint alleges: That

on the.....day of February, 1904, the plaintiff was without fuel, and sufficient clothing, and without food except a very small portion of corn meal. That both she and her children were suffering intensely from hunger, cold, and insufficient clothing, and in her extremity she applied to one R. G. Simpkins, known to be the ruling elder in the above named defendant Church for aid; that the said R. G. Simpkins listened to her plea for aid and replied by merely saying, "If your husband would quit his drinking you would not be in such straits."

The plaintiff further alleges that she afterwards applied to one of the local fraternities, and although her husband was not a member of said fraternity, said plaintiff received both aid and sympathy and was cared for until such time as she and her children were able to earn a sustenance at the wash tub, gathering driftwood along the river bank, and picking coal along the railroad tracks. That by and on account of the negligence of said defendant Church, not only at the time last mentioned, but also many other times of similar circumstances from the year of 1900 to 1910, the plaintiff and her children suffered great mental anguish and forebodings of poverty, and from inability to nurture and clothe her children properly and comfortably, and from the inability to give them even the rudiments of an education or to have them in Bible School and Church services.

That by reason of the aforesaid negligence of said defendant Church, the plaintiff has been damaged to that extent that she and her family are now entitled to the full sympathy and social help of the above defendant Church.

*Wherefore* the plaintiff prays the Court that this Local Brotherhood of said defendant Church be compelled to arouse itself and by the whole Church extend full sympathy, not only to the plaintiff, but to all with whom she sympathizes and in whose behalf she pleads; who are today passing through experiences similar to those of said plaintiff; for the hundred thousand drunkards' homes in the United States, and for the great army of fallen women, and the innumerable company of tired-hearted and hungry-souled men and women throughout the land.

That the Church listen with tender heart unto the cries of "the widows and the fatherless in their afflication," and for all other proper relief.

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# Program for Special Meeting of the Local Brotherhood for May, 1910

## Topic: THE BROTHERHOOD AND THE BOY

Prepared by J. K. SHELLENBERGER, Field Secretary

I—Instrumental Music.

II—Hymn.

III—**Prayer** for sincere interest in the motive of boy life.

IV—Hymn.

V—**Address—"The Adolescent Boy."** Ten minutes.

Note to the Program Committee:—Select one interested in the psychology of adolescence to make this address. If you have no one in the Brotherhood fitted for it, ask your Superintendent of Schools or Principal of High School to do it. Either will be glad to undertake it. Ask that all addresses be written, and be brought within the limits of ten minutes. Ask also that the practical facts of science be clothed in the language of the people. Insist that too many technical terms be avoided.

VI—**Address—"The Boy a Prophecy of the Man."** Six minutes.

This address should be worked out along "Lines of Tendency."

Let it be kept in mind that the thought and action of the maturing boy determine, all but definitely, the course of the man's whole life. This emphasizes the supreme importance of directing the yeasting life and energies of the boy in both

**Thought,**
**Ideals,** and
Action, or Sports.

VII—**Male Quartet or Hymn.**

VIII—**Address—"The 'Boy Problem' Not a Boy Problem, But a Man Problem."** Six Minutes.

Suggestive outline:

1. Boys unconsciously imitate men.
2. The practice of men sets the boy's ideals for manhood.

3. Practical loyalty to Christ on the part of the men will secure hearty co-operation from the boys.

Note.—A wide-awake man will be able to cite local illustrations from actual life in every one of the above points.

**IX—What You Can Do For Us.** A six-minute talk by the boy himself.

Note.—This can be made the most interesting feature of your whole meeting. Get a bright boy of 15 or 16, or if he isn't available, some young man of 18 or thereabouts, to be a spokesman for the boys and to tell the men of the Brotherhood in a good straight talk just exactly what they ought to do for the boys of this church. If a boy himself cannot do the work acceptably, the younger man suggested will do it very much better than an older Brotherhood man, as he will be able to get closer to the boy heart.

**X—Address—"The Brotherhood's Responsibility to the Boy in This Community."**

Note to the Program Committee.—Assign this address to one who will make a conscientious attempt to see the actual condition and needs of the boylife in your community and to bring the facts before young men.

1. What is your Brotherhood doing for the boy in directing his
   **Sports,**
   **Entertainment,**
   **Study and Reading** outside of Public Schools,
   **Ideals?**
2. What will this Brotherhood do for the boy in the future.

   Note.—Suggest definite things that will fit your local conditions.

   Suggest the organization of a Boys' Brotherhood.

   Suggest the appointing of a committee on boys' work from the Brotherhood, with instructions to bring in recommendations at the next meeting.

**XI—Appoint a Committee on Boys' Work.**

**XII—Hymn.**

**XIII—Social Period.**

**XIV—Closing Hymn.**

**XV—Closing Prayer.**

## BIBLIOGRAPHY.

Books to read or be referred to:

"Psychology of Adolescence"—King.

"Psychology of Adolescence"—G. Stanley Hall.

"The Boy Problem"—Forbush.

"The Unfolding Life."—Lameraux.

Ask your Public Librarian for suggestive work on "Adolescence" and on "The Boy."

See also index of Periodical Literature in any public library.

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# THE BROTHERHOOD COUNTING HOUSE

## Statement of Contributions in March

| | |
|---|---|
| J. O. Boyd, Keokuk, Iowa | $10.00 |
| Hillsboro, Ohio, Brotherhood | 4.76 |
| Council Grove, Kan., Brotherhood | 6.00 |
| Muncie, Ind., Brotherhood | 8.10 |
| Kalamazoo, Mich., Brotherhood | 3.03 |
| Toronto, Ohio, Brotherhood | 1.95 |
| New Cumberland, W. Va., Brotherhood | 1.00 |
| La Belle View, Steubenville, Ohio | 3.50 |
| St. Joseph, Mo., Brotherhood, First Church | 10.00 |
| Ira N. Miller, Lincoln, Neb | 10.00 |
| W. R. Warren, St. Louis, Mo | 10.00 |
| P. A. Young, Enon, Pa | 5.25 |
| J. H. Allen, St. Louis, Mo | 100.00 |
| Peoria, Illinois, Brotherhood, Central Church | 10.00 |

## New General Members

246—Amzi Atwater, Bloomington, Ind.
247—F. P. Howard, Decatur, Ill.
248—C. S. Voorhees, Wichita, Kan.
250—R. A. Willard, Buffalo, N. Y.
251—B. F. Waggoner, Vienna, Va.
252—A. A. Moody, Seattle, Wash.
253—N. K. Griggs, Lincoln, Neb.
254—Phillip A. Young, Enon, Pa.
255—Oscar W. Riley, Lowell, Ohio.
256—K. A. Williams, Eureka, Ill.
257—J. H. Foster, East St. Louis, Ill.
258—C. C. Chapman, Fullerton, Cal.
259—C. E. Arney, Albion, Iowa.
260—C. T. Morris, Webster City, Iowa.
261—C. E. Rash, Plainville, Kan.
262—C. L. Daniel, Norfolk, Neb.
263—Roy J. Lucas, Norfolk, Neb.
264—Isaac Wright, Bluefield, W. Va.
265—R. H. Eaton, Gordon, Tex.
266—J. Fred Jones, Bloomington, Ill.
267—W. D. Deweese, Bloomington, Ill.

## ırch Club Orders for Christian Men

. W. Miller, Midland, Tex..... 20
J. Hostettler, Virden, Ill..... 33
W. Yard, Cherokee, Kan..... 20
ıry Wirt, Worcester, Mass..... 20
A. Barnett, Galesburg, Ill..... 90
E. Hootman, New Cumberland, W. Va.. 36
D. Boyd, Keokuk, Ia..... 28
W. Luce, Excelsior Springs, Mo..... 34
W. Comstock, Mound City, Mo..... 50
l L. Hawkins, Lathrop, Mo..... 20
jamin Smith, Zionsville, Ind..... 24
A. Cole, Abilene, Kansas..... 25
A. Mangum, Omaha, Neb..... 35
ey Roush, Hillsboro, Ohio..... 40
M. Crutcher, Sioux City, Iowa..... 20
E. Hoover, Tillamook, Ore..... 20
C. Channing, Niagara Falls, N. Y..... 20
. Hansler, Riverside, Cal..... 25
st Church, St. Joseph, Mo..... 33
s. H. H. Harmon, Lincoln, Neb..... 50
. Jerome, New York, N. Y..... 23
W. Collins, Deming, N. M..... 50
A. Shippert, North Yakima, Wash..... 20
. W. Peck, Syracuse, N. Y..... 20
H. Hart, New Martinsville, W. Va..... 30
L. Clark, Wilmerding, Pa..... 25
T. Morris, Webster City, Iowa..... 46
lter Sims, Climpton, Ohio..... 21
E. Scoville, Kenton, O..... 21
W. Riley, Lowell, O..... 36
C. Gibbs, Harrison, O..... 20
V. Johnson, Modesto, Cal..... 20
F. Cutnell, Rome, Ga..... 20
C. Nickle, Davenport, Iowa..... 21
E. Stevens, Ladysmith, Wis..... 20
C. Baxter, Pittsburg, Kan..... 26
. Faust, Portland, Ore..... 25
N. Lange, Millersburg, O..... 27
O. Mabie, Rockford, Ill..... 25
I. Prusia, Mason City, Iowa..... 25
W. Hawkins, Arcola, Ill..... 40
N. Schull, St. Louis, Mo..... 27
. Seiverson, Saratoga, Cal..... 20
A. T. Fisher, Maryville, Mo..... 21
ıard Booth, Sharon, Pa..... 30
Y. Allen, Fort Scott, Kan..... 25
J. Latto, Urichsville, O..... 23
. Nooe, Louisville, Ky..... 20
. Faulders, Wellington, Kan..... 20
H. Morrison, Abilene, Tex..... 35
L. Cline, Mansfield, Ohio..... 26
K. Ash, Columbus, Ohio..... 40
V. Blunt, Marionville, Mo..... 20
. Wray, Kansas City, Mo..... 28
F. Blue, Carthage, Mo..... 22
. Lunger, Williamsport, Pa..... 28
l Franklin, New Carlisle, Ind..... 20
. Likins, Ft. Wayne, Ind..... 50
. Smith, Cedar Rapids, Iowa..... 25
Fleischman, Silverton, Ore..... 20
. Hunnewell, Windfall, Ind..... 20

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## nners of Centennial Booklet Prize in March

J. Hostettler, Virden, Ill.
A. Barnett, Galesburg, Ill.
E. Hootman, New Cumberland, W. Va.
J. O. Boyd, Keokuk, Iowa.
A. W. Luce, Excelsior Springs, Mo.
Benj. Smith, Zionsville, Ind.
C. A. Mangum, Omaha, Neb.
A. L. Clark, Wilmerding, Pa.
C. T. Morris, Webster City, Iowa.
L. C. Baxter, Pittsburg, Kan.
J. F. Faust, Portland, Ore.
Geo. H. Lange, Millersburg, Ohio.
J. O. Mabie, Rockford, Ill.
H. I. Prusia, Mason City, Iowa.
C. W. Schull, St. Louis, Mo.
Joe L. Cline, Mansfield, O.
E. C. Lunger, Williamsport, Pa.
F. E. Smith, Cedar Rapids, Iowa.

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## General Certificates Furnished in March

288—Keokuk, Iowa.
289—Saratoga, Cal.
290—Lubec, Me.
291—Elkhart, Ind.
292—Kendallville, Ind.
293—Kansas City, Mo., Roanoke.
294—Portland, Ore., First Church.
295—Collin County, Texas.

* * *

## Emblem Sales in March

W. R. Strachan, Tacoma, Wash.....$1.50
E. E. Benton, Elkhart, Ind..... .95
Geo. Jacobson, Knoxville, Ill..... 4.80
C. A. Mangum, Omaha, Neb..... .54
Alvin Arie, Oak Park, Ill..... .75
L. B. Huff, Osborne, Mich..... 1.25
K. Williams, Eureka, Ill..... .40
Jas. D. Barnhart, Niagara Falls, N. Y..... .40
R. Lee Bussabarger, Lubec, Me..... .40
P. A. Young, Enon, Pa..... 1.25
E. E. Benton, Elkhart, Ind..... 4.75
John Clark, Bethany, Neb..... .15
L. T. Faulders, Wellington, Kan..... 2.45
H. Handspiker, Lubec, Me..... 2.40
J. E. Arrants, Bristol, Tenn..... 2.10
H. T. Fields, Bedford, Ind..... 1.45
O. A. Ishmael, Pleasanton, Kan..... .40
Harry Crow, Wooster, Ohio..... 1.10
J. N. Jessup, Little Rock, Ark..... 7.50
W. T. Cummins, La Crosse, Kan..... .40

* * *

## March Purchasers of the Quest of the Yellow Pearl and the Centurion's Story

Mrs. A. L. McCannon, Des Moines, Iowa.
J. S. Donaldson, Kansas City, Mo.
Catherine Macfarlane, Sparta, Wis.
W. Y. Allen, Fort Scott, Kansas.
C. A. Westapher, Beaver, Pa.
E. M. Hutto, Brinkley, Ark.
G. M. Wood, New Martinsville, W. Va.
A. W. Leu, Peoria, Ill.
Ralph Gardner, Humeston, Ia.
H. J. Shumway, Kansas City, Mo.
T. H. Scambler, Des Moines, Ia.
E. P. Huff, Kansas City, Mo.
R. B. Hume, Armstrong, Mo.
W. C. Westlake, Trenton, Mo.
A. W. Luce, Excelsior Springs, Mo.

R. W. Johnson, Modesto, Cal.
Mrs. J. L. Shidell, Sparta, Wis.
G. M. Wood, New Martinsville, W. Va.
Mr. Robeson, Excelsior Springs, Mo.
Mrs. H. Gould, Seattle, Washington.
J. M. Bovee, Belleview, Ill.

* * *

## Purchasers of Organization Material in March

W. T. Brooks, Chattanooga, Tenn.
Geo. W. Miller, Midland, Tex.
S. L. Romehac, Memphis, Tenn.
C. C. Buckner, South Bend, Ind.
B. R. Johnson, Bethany, W. Va.
A. F. Stahl, Steubenville, O.
O. L. Smith, Emporia, Kan.
R. V. Calloway, Atlanta, Ill.
J. W. Porter, Lexington, Ky.
John P. Drake, Washington, Pa.
S. H. Zendt, Bloomington, Ill.
M. Lee Sorey, Dodge City, Kan.
E. E. Benton, Elkhart, Ind.
R. Lee Bussabarger, Lubec, Me.
W. E. Ellis, Cynthiana, Ky.
H. J. Loken, Berkeley, Cal.
T. G. Picton, Portland, Ore.
M. D. Dudley, St. Joseph, Mo.
Benj. Smith, Zionsville, Ind.
J. C. Gates, Princeton, Ky.
Myers Boyd, Uniontown, Pa.
E. A. Long, Milwaukee, Wis.
I. A. Engle, Chandlerville, Ill.
Carey Roush, Hillsboro, O.
W. E. Crain, St. Louis, Mo.
C. F. Franklin, New Carlisle, Ind.
J. J. Wagoner, Canton, Ill.
R. O. Powellson, St. Joseph, Mo.
W. Y. Allen, Fort Scott, Kan.
Guy McPheeters, Dodge City, Kan.
Alvin Arie, Oak Park, Ill.
T. S. Foster, Rock Island, Ill.
H. C. Williams, Fairfield, Neb.
E. H. Hart, New Martinsville, W. Va.
E. W. Stairs, Arkadelphia, Ark.
E. D. Murch, Hillsboro, O.
John Archer, Pittsburgh, Pa.
H. A. Wharton, Ravenna, O.
J. D. Barnhart, Niagara Falls, N. Y.
D. G. Zimmerman, Nortonville, Kan.
J. O. Snodgrass, Humeston, Iowa.
W. H. Paul, Salt Lake City, Utah.
A. L. Hockett, Kansas City, Mo.
M. W. Rotchford, Peoria, Ill.
M. H. Garrard, Saginaw, Mich.
Jesse J. Farris, St. Joseph, Mo.
John Clark, Bethany, Neb.
R. W. Johnson, Modesto, Cal.
O. A. Hamilton, Utica, O.
Dr. T. S. Wasson, Ellensburg, Wash.
Frank P. Wright, Travers City, Mich.
Floyd A. Bash, Dorchester, Neb.
S. G. Clark, Belpre, Kan.
S. D. Hyler, Clayton, Ill.
A. L. Huff, Lovington, Ill.
W. P. French, St. Louis, Mo.
J. L. Cline, Mansfield, O.
O. W. Riley, Lowell, O.
C. L. Hays, Eldora, Iowa.
F. N. Daniels, Kansas City, Mo.

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## Dues Received from Local Brotherhoods in March

| No. | Name. | No. Members. | Amt. |
|---|---|---|---|
| 250. | R. O. Powellson, St. Joseph, Mo. | 78 | 11.70 |
| 252. | J. D. Barnhart, Niagara Falls, N. Y. | 25 | 3.75 |
| 253. | W. W. Pates, Washington, D. C. | 1 | .15 |
| 254. | T. M. Sunderland, Phillipsburg, Pa. | 10 | 1.50 |
| 259. | J. I. Kirkham, Galesburg, Ill. | 5 | .75 |
| 259. | J. I. Kirkham, Galesburg, Ill. | 8 | 1.40 |
| 262. | A. L. Hockett, Jackson Ave. Church, Kansas City, Mo. | 23 | 3.45 |
| 264. | Clyde R. Heltman, La Belle View Church, Steubenville, Ohio | 26 | 3.90 |
| 266. | W. R. Strachan, Tacoma, Wash. | 2 | .30 |
| 266. | W. R. Strachan, Tacoma, Wash. | 1 | .40 |
| 273. | Harry Crowe, Wooster, O. | 4 | 1.20 |
| 283. | N. F. Golly, Eldora, Iowa | 3 | .45 |
| 285. | J. W. Porter, Lexington, Ky. | 22 | 4.65 |
| 285. | J. W. Porter, Lexington, Ky. | 4 | 1.20 |
| 288. | E. L. Aldrich, Keokuk, Ia. | 25 | 3.75 |
| 289. | E. L. Seiverson, Cupertino, Cal. | 11 | 1.65 |
| 290. | H. Handspiker, Lubec, Me. | 24 | 3.60 |
| 291. | E. M. Polk, Elkhart, Ind. | 62 | 9.40 |
| 292. | R. E. Davis, Kendallville, Ind. | 64 | 9.60 |
| 296. | John S. Forbes, Cedar Rapids, Ia. | 14 | .70 |
| 297. | E. S. Norton, Bellevue, Pa. | 6 | 3.60 |

P. H. WELSHIMER

# The Bible School Lessons for May

Prepared by P. H. Welshimer

LESSON 2—MAY 8.

## "TEMPERANCE LESSON."—PROV. 23:29-35.

American Revised.

29 Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?
30 They that tarry long at the wine; they that go to seek out mixed wine. 31 Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly; 32 At the last it biteth like a serpent and stingeth like an adder.

33 Thine eyes shall behold strange things, and thy heart shall utter perverse things. 34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

**Introduction.** These words were spoken by Solomon about a thousand years B. C. The effects of intemperance were the same in Solomon's day as in ours.

**Explanatory.** 29—A question is asked; Jesus answers in verse 30. Alcohol produces woe, sorrow, raises contentions, gives cause for complaint, makes wounds and leaves redness of eyes. Poverty, pain, broken hearts, disgrace, bloodshed, racked bodies, loss of reason, wrecked homes, prison cells, mounds in the graveyard and lost souls are the fruits of the liquor traffic. 30—**Mixed Wine.** A chemical analysis of the liquor used by the people in America shows that they drink alcohol, arsenic, alum, aloes, bitter almond, blood chalk, cherry-laurel water, cocculus indicus, copperas, gypsum, henbane, isinglass, lime, lead, logwood, nux vomica, opium, oil of vitriol, oil of juniper, oil of turpentine, tobacco, sugar of lead and resin.—*Matthews.* 31—To look upon wine is to be tempted. Description of this verse is that of wine which tastes good and hence is easy to swallow. 32—As a serpent poisons the whole body and produces death, so does wine act upon the human system. The Scriptural adder is a horned snake, whose bite is deadly. 33—Wine deranges the mind, dethrones reason, the eyes are no longer true and the heart speaketh it knoweth not what. 34—With reason gone, men will hazard anything. They are insanely courageous. They do the foolish things. They will lie down in water, take a dangerous place at the top of the mast, lie down on the railway track or on the ground of a winter's night. Reason is gone. 35—When under the influence of drink, men feel not the hurt of pain.

## Comments on the Lesson

One of the greatest evils on American soil today is the drink evil, and the greatest battle we are fighting is the battle of the bottle. The greatest home-wrecker and heart-breaker, body-bruiser and soul-destroyer, is alcohol. If a man should come into our city and ask permission to sign a contract in which he would promise to pay to the city $1,000 per year for the privilege of kidnaping one-fifth of the boys of the city, every citizen would cry "no;" but men come into our cities and pay $1,000 a year for the privilege of pouring liquid damnation down the throats of our boys, and one out of every five of all the boys in America are victims of the licensed saloon, and there are multitudes who open not their mouth in protest. Which is worse—to have the boy kidnaped, with a chance of possibly saving his soul, or to have the boy's body, mind and soul all taken by drink? If diphtheria breaks out in a city and the father of a home takes down the quarantine sign and violates the law and gives diphtheria to his neighbor's children, he would be arrested and imprisoned, but if he opens a saloon, pays for the privilege and robs his neighbor's boy of health and mind and sends him to jail, to the penitentiary or the electric chair, no protest is made. A better day is dawning. There is no good in the whiskey business. People are coming to see it. The saloon must go. The teachings of the Bible, and of common sense, are against it. Business

demands a clear brain and a sound body. The pulpit, the public school, business and the prayers and ballots of the Christian people will eventually drive the liquor business from off the face of the earth. The saloon business is the only business which refuses to advertise itself by its finished product.

## Questions for Class Use

What are some of the dangers of drink? What are the greatest agencies today being used to put the saloon business out of commission? How can the church render better aid in this work? Is the saloon a good thing for a community, financially? Does the absence of a saloon increase or decrease the taxes in a community? Does it take away a man's personal liberty when you remove the saloon from his door? What's the danger of tippling? Which does the greater harm in a community—the moderate drinker or the habitual drunkard? What does the Bible teach concerning the drunkard's entrance into the kingdom of heaven?

LESSON 3—MAY 15.

## "THE GROWING HATRED OF JESUS."—MATT. 12:22-32; 38-42.

22 Then was brought unto him one possessed with a demon, blind and dumb; and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Can this be the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet.

40 For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

Time—A. D. 28. Place—Capernaum.

**Explanatory.** Jesus was being attacked frequently by his enemies. Verses 1 to 13 they attack him on his way of keeping the Sabbath. Verses 14 to 21 the council made an attack upon him. 22-24—In today's lesson the Pharisees accuse Him of casting out demons by the power of Bellzebub, the prince of demons. The people believed Him to be the Messiah, the Son of David, but the "scribes which came down from Jerusalem," according to Mark, attributed His power to the devil. They believed that Beelzebub controlled that division of the evil spirits which inflicted diseases on men, and they said that Jesus was under the control of Beelzebub, and hence had control over the evil spirits and was using this power as a false teacher to win the people to His teaching by attempting to make them believe he was of God. They never disputed His miracle-working power. The source of the power only was in dispute. 25—Jesus here states a well known truth. A nation or a house cannot stand if it be divided against itself. 26—The works of Jesus were against Satan and his kingdom,

refore if He be in league with Satan, by working against him, his kingdom would e to fall. 27—The Pharisees claimed that some of their men had power to cast out spirits. Jesus says, "If I now cast out the evil spirit by the power of Beelzebub, whose power do your sons cast them out?" 28—If Jesus cast out demons by the rit of God, it then proves that He is the Messiah. 29—Satan is here a strong man, body of a demoniac is his house and his goods the evil spirit in the mán. Jesus ered the house and took away the goods, which is proof that instead of being in gue with Satan, He had overthrown him. 30—There is no middle ground in the istian life. We are either for Christ or against Him. This is a picture of a flock of ep. Jesus was trying to gather them into the fold, and the Pharisees were trying scatter them. 31-32—We have here the sin against the Holy Spirit. Jesus teaches t all sins which a man commits may be forgiven provided the man complies with condition on which forgiveness is promised, except blasphemy against the Spirit, ich shall never be forgiven. Blasphemy is any kind of injurious speech. Blasphemy the Spirit, is to speak injuriously of the Spirit, as in this case they claimed the rit was the power of the devil and not of God. To speak against Christ, one can forgiven if he afterward believes and repents and obeys, but to speak against the ly Spirit shall never be forgiven. This is the teaching of Jesus. In brief, to sin inst the Holy Spirit is man's ultimate refusal to be pardoned. There is no other way receiving the knowledge that leads to obedience and to pardon, except as given us the Holy Spirit. If we refuse to accept that, there is nothing else left for us. 38—mpare Matt. 16:1 and Luke 11:16-29. These people had just seen one miracle and y now called for another. Jesus never performed miracles to gratify the whims of ple or to secure their applause. 39-40—Jesus calls this a wicked or adulterous and aithful generation. After all the miracles he performed, here they are seeking for ew sign. He now states that the greatest sign that shall be given, will be his ection from the grave, which will be final proof of his Sonship. Jonah was three s and nights in the belly of the whale; Jesus says so shall he be in the grave three s and three nights. In speaking of a day, the Jews counted a part of a day as a . Jesus was buried Friday afternoon and arose before sunrise Sunday morning. was in the tomb only an hour or two on Friday, all day Saturday and between ven and twelve hours on Sunday. The Jewish day began with sunset. According the Jewish way of counting, parts of two days and one whole day would be counted ee days. 41—Nineveh, the great and wicked city, was on the Tigris river. To this Jonah was sent to preach repentance that the people might be warned and escape ishment for their sins. The people listened to Jonah and repented and the city s saved. Here is one greater than Jonah and the people were giving no heed to s message. The condemnation will be that one believed under poor circumstances l did better than another under more favorable circumstances. The queen of the th (1 Kings 10:1-11) came many miles to behold the wisdom of Solomon. Here a people that had the opportunity of receiving instruction from a greater one than omon, yet they refused.

## Comments on the Lesson

There are none so blind as those who will not see. We generally find what we k for. The Pharisees did not want to believe that Jesus was divine. They could deny his miracles, hence they ascribed his power to Beelzebub and not to God. his reasoning here, Jesus shows them conclusively that His work was not done the power of Beelzebub, but by the power of God. We are either with Christ or inst Him. We are either helping Him to build up, or opposed to Him, we are ring down. Many today desire a sign. There are persons who do not believe the timony which is submitted in the Word of God, but are demanding that miracles performed before they will believe. The age of miracles is past. If men believe the testimony that is given, neither will they believe if one should perform a acle. Conclusive proof of the Sonship of Jesus lies in His resurrection from the d.

## Questions for Class Use

**I, Opposition.** Why were the people opposed to Jesus? Who was Beelzebub? at is the force of the argument which Jesus gave in answer to their statement?

**II, The Holy Spirit.** What is the sin against the Holy Spirit? How can we w when we commit it? On what conditions are sins in men forgiven or what st a man do to have his sins forgiven?

**III, A Request for a Sign.** Why did the people want a sign? What signs had y had? Why didn't Jesus perform another miracle? Did Jesus believe the story Jonah and the whale? What is the lesson to be drawn from the Ninevites and queen of Sheba, in contrast to the people of Jesus' day? What is the practical son for us?

LESSON 4—MAY 22.

## "THE DEATH OF JOHN THE BAPTIST."—MATT. 14:1-12.

1 At that time Herod the tetrach heard of the fame of Jesus; 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Hero 7 Whereupon he promised with an oath t give her whatever she would ask. 8 Ar she, being before instructed of her mothe said, Give me here John Baptist's head a charger. 9 And the king was sorr nevertheless, for the oath's sake, and the which sat with him at meat, he cor manded it to be given her. 10 And l sent, and beheaded John in the priso 11 And his head was brought in a charge and given to the damsel; and she broug it to her mother. 12 And his discipl came and took up the body and buried and went and told Jesus.

Time—March or April, A. D. 29. Place—Machærus, nine miles east of the De Sea.

**Introduction.** Today's lesson follows almost immediately the one of sending o the Twelve as recorded in the 10th of Matthew. John had been in prison a year.

**Explanatory.** 1-2—Herod Antipas was a tetrarch over Galilee and the regi beyond the Jordan. Tetrach means ruler of a fourth. The kingdom of his fath Herod the Great, was divided into four unequal parts, and Herod Antipas was rul over this part. He heard of the many mighty works being done by Jesus and believ that the wonder-worker was John the Baptist and that he had risen from the de 3—Herod had left his lawful wife, the daughter of Aretas, the Arabian king, and w living with Herodias. Herodias was the wife of her uncle Philip, the brother Herod Antipas. While visiting his brother in Rome, he fell in love with Herodi and laid his plot to win her. Worldliness led her to accept Herod Antipas. Phi was poor, Herod was rich. She left a private station to live in the Golden House Tiberias. 4—John was bold and fearlessly rebuked the ruler on his throne for lawfully living with this woman. The Greek verb indicates that he repeatedly proved him. This naturally angered Herodias. 5—Herod desired to put John death, but he had two fears: religiously he feared John because he was a prophet, al politically he was fearful of the multitude. 6-7—On Herod's birthday a feast w made in his palace. Salome, the daughter of Herodias, danced before him. Her half intoxicated, promised her whatever she would ask (Mark 6:23), even to the h of his kingdom. What a reckless promise! Such is the result of strong drink. 8- Her mother sent her quickly to ask for the head of John the Baptist (Mark 6:2 9-10—Herod had made an oath and he dared not break it. This oath had been ma in the presence of friends and he was ashamed, in their presence, to refuse to gr that which he had promised. The command was given and John was beheaded prison. 11—Presently into the banquet room came the servants bearing the head John on a platter. 12—John's disciples took up the body and buried it and then w and told Jesus.

## Comments on the Lesson

John was a courageous man. He rebuked sin in both low and high places. We stand off and look back through the centuries at courageous John and applaud h call him hero and martyr, and yet all about us there is today need for just such w as John did. Do we lack courage? The only preaching that will have any eff upon sinful men is bold, positive preaching. The reckless promise of Herod was to his intoxicated condition. Alcohol impairs the mental powers. Many a time judge on the bench looks down into the faces of young men, who, when asked w they had to say, why sentence of the law should not be pronounced, hears them s "I was drunk; such a crime would never have been committed had I been sober."

## Questions for Class Use

**I, Herod.** Who was Herod? Who was Herodias? Over what territory did He reign?

**II, John the Baptist.** Who was John the Baptist? Who were his paren Why was he cast into prison? Why was he beheaded? What compliment did Je pass upon John at one time? Would you consider John's life a success or a failu Do we need preachers like John today? What would be the result following s preaching?

LESSON 5—MAY 29.

## "THE MULTITUDES FED."—MATT. 14:13-21; 15:29-39.

13 Now when Jesus heard it, he withrew from thence in a boat, to a desert lace apart; and when the multitude heard ıereof, they followed him on foot from ıe cities. 14 And he came forth, and aw a great multitude, and he had compasion on them, and healed their sick. 15 ınd when even was come, the disciples ame to him, saying, The place is desert, nd the time is already past; send the mulitudes away, that they may go into the illages, and buy themselves food. 16 But esus said unto them, They have no need o go away; give ye them to eat. 17 And hey say unto him, We have here but five oaves, and two fishes. 18 And he said, Bring them hither to me. 19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the wo fishes, and looking up to heaven, he blessed, and brake and gave the loaves to he disciples, and the disciples to the mulitudes. 20 And they all ate, and were filled; and they took up that which remained over of the broken pieces, twelve baskets full. 21 And they that did eat were about five thousand men, besides women and children.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them; 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat; and I would not send them away fasting, lest haply they faint on the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? 34 And Jesus said unto them, How many loaves have ye? And they said, Seven and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they all ate, and were filled; and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, besides women and children. 39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

Time—April, A. D. 29. Place—The northeast shore of the Lake of Galilee.

**Introduction.** This was a time of intense excitement. John had been beheaded. Jesus was deeply moved by the death of John. The people were excited. Jesus now sought the quiet of the desert for rest and prayer.

**Explanatory.** 13—The multitudes hearing of John's death and knowing of Jesus' departure, left the various cities and followed him on foot. 14—On leaving the boat, Jesus saw the great multitudes and had compassion upon them. The day was spent in healing the sick, and as we learn from the other writers, in teaching the people. This is the only miracle that is recorded by all four of the Gospel writers. 15-17—Evening time came on and the people were hungry. There was nothing to eat and no place to procure food. The disciples said, "Send them away." One said, "It will take 200 pennyworth of bread to feed them;" another said, "A lad has five loaves and two fishes, but what are these among so many?" John 6:7-9. 18—Jesus commanded them to bring the loaves and fishes to him. 19—Jesus multiplied the loaves and fishes. This was a miracle. The miracle was preceded by giving of thanks. From this and other similar occasions, we learn the lesson of giving thanks at the table. In this verse Jesus teaches system. People were divided into groups, and the groups were waited upon by the disciples. Jesus could have waited upon the audience, so could the disciples. He did what they could not do, he let them do what they could do. This is the plan today. 20-21—All were filled and twelve baskets full of fragments remained. The rest of the chapter will be studied in next Sunday's lesson. We now go to the second feeding of the multitude, recorded in Matt. 15:29-39. The lessons to be learned from the two occasions are the same. The circumstances are similar. 29-30—The multitude followed him, having lame, blind, dumb and many others who were ill. These were laid on the ground at His feet. He healed them. 31—When the sick were made well, the lame walked, the dumb spoke and the blind saw, the crowd wondered and glorified God. 32—This multitude had stayed with Jesus three days. They were out of food and before they left Him, he desired to feed them. They were not strong enough for the journey before them, without food. 33-34—Seven loaves and a few fishes were all they had. 35-37—Here again the food was multiplied. All did eat and were filled and seven baskets full of fragments remained. 38—In the first miracle there were 5,000 men, in this one 4,000 men, besides the women and children. It was customary in counting an audience to only count the men.

## Comments on the Lesson

Jesus was sorrowful. He left the multitude and endeavored to go into the wilderness where he might commune with his Father. One of the ways to meet our sorrows and to be strong for our greatest battles is to engage in prayer. Some of the Twelve evidently did not feel the responsibility of feeding the multitude. They had not invited them, hence let them look out for thmselves; another began to count the cost, while a third said five loaves and two fishes would not go very far with so many people. Jesus asked them to consecrate what they had, to him, and he multiplied it many thousand fold. As we look at the work done today, some feel no responsibility, others sit down to count the cost, while another says, "The little that I have will not amount to much." Jesus says, "Bring what you have to me." Our small part when given to him, will be greatly multiplied. The great need of the world today is a deeper, fuller consecration of ourselves and what we have, to Christ. It has been shown what God can do with one consecrated man—Morrison, Wm. Carey and thousands of others are proof of this. The church on the Congo demonstrates what God can do with a consecrated church. A dozen thoroughly consecrated men in a church will change the entire complexion of the whole plan of work of the church. A consecrated church will stir the whole community for righteousness. The boy gave up his loaves and fishes and by so doing the multitude was fed and he received more than the amount he gave. If we give, it shall be given back to us. The lake which receives and never gives bcomes salted, and the one that receives and gives remains fresh.

## Questions for Class Use

**I, Jesus and the Multitude.** In both lessons, why did Jesus retire to the wilderness? Although tired and weary, did he refuse to minister to the multitudes when they gathered about him?

**II, Feeding the Multitudes.** Why did Jesus consult with the disciples relative to feeding the people? What three answers were given by the disciples? Who was the man that found the five loaves and two fishes? What else do you know about this man? Where did this man always do his best work—with the multitudes or with the single individual? What would he be called today? What is the lesson which this event teaches realtive to consecration? What is the lesson of gathering up the fragments?

LESSON 1—JUNE 5.

## "JESUS WALKS ON THE SEA."—MATT. 14:22-36.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray; and when even was come, he was there alone. 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment; and as many as touched were made whole.

Time—A. D. 29. Place—Lake of Galilee.

**Introduction.** Jesus had fed the five thousand and the disciples were now crossing the lake to Bethsaida (Mark 6:45), a suburb of Capernaum. Jesus had remained in the mountains for prayer. The disciples had rowed between three and four miles in their journey across the lake. John 6:19. Jesus came to them in the fourth watch of the night, which began at 3 a. m. It being the time of the Passover, the moon was nearly full (John 6:4) and Jesus could plainly be seen in the distance. Weakened by fear and hunger and eight or nine hours of incessant toil, what a blessing Jesus' coming was to the weary disciples.

**Explanatory.** 22—With the withdrawal of the disciples in a boat, Jesus sent the multitudes away. Having seen the miracles performed in multiplying the loaves and fishes, the multitude now desired to make Jesus king. Being filled with carnal motives, it was best to send them away. 23—It seems that Jesus' primary object in crossing the sea was to engage in prayer. Now alone he spends the night in praying to his Father. 24-26—Not knowing it was Jesus, the disciples thought a ghost was approaching. 27—Jesus allays that fear. He bids them be of good cheer and said, "It is I," the one who had previously said, "Peace, be still," and the storms obeyed. Knowing his wonderful power, to know that it was he, was all that was necessary to quiet their fears. 28—Peter was always first. It was his to speak and to do. His first impulse was to walk to meet the master. 29—While his faith was strong, he walked. 30—So long as he looked upon Jesus and trusted in him, he was safe, but when he saw the wind, he lost courage and began to sink. Realizing his need, he cried, "Lord, save me." 31—Jesus saved immediately; he stretched forth his hand and helped him; he also rebuked his doubting. 32-33—Beholding his power over the storm, again the disciples cried out, "Thou art the Son of God." 34-36—Arriving in the land of Gennesaret, word soon spread throughout the community that Jesus was there and they brought unto him all the sick. They asked to just touch his garments and as many as touched were made whole.

## Comments on the Lesson

If Jesus, the spotless Son of God, needed to be alone in prayer with God, how much more do we need to commune frequently with our Heavenly Father. Jesus not only taught his disciples to pray, but he was himself a man of prayers. Contrary winds of the lake brought great blessings to the disciples. Again Jesus' power was made manifest and they were led to confess the Son of God. Contrary winds often bring blessings to us. Let us not only meditate upon the adversity that sometimes overtakes us, but may we look for the blessings that may result from it. Peter was strong so long as he kept his eyes upon the Master. We are strong so long as we see Jesus only. If we attempt to look about us and lose Christ from our sight, faith grows weaker. If we depend upon self, we sink beneath the waves. As Jesus was near to help Peter at the first call, so likewise he is near to us and listens to our cry. O faithless disciples! They had seen him rebuke the wind and the waves, feed the multitudes, heal the sick, cast out devils, open the eyes of the blind and raise the dead and still they often lost faith. But how much better are we? We have a record of what he did, and we know the record is true. This same record tells us he lives today and that he beholds our deeds and knows our thoughts and is very near and ready to help, and yet we become indifferent and grow weak in faith. His promise is, "Lo! I am with you alway, even unto the end of the world." If the disciples of old had reasons to believe upon Jesus as the Son of God, greater reasons have we for such belief.

## Questions for Class Use

**I, Jesus and Prayer.** Did Jesus need to pray? What has he taught us concerning prayer?

**II, The Storm.** On what lake did the storm arise? How long had the disciples been rowing before the coming of Jesus? What time did he appear to them? Did the disciples believe in ghosts?

**III, Increase of Faith.** What helped most to increase the faith of the disciples in the divinity of Jesus? Can you recall another occasion in which they said he was the Son of God? How is faith increased in Christ today?

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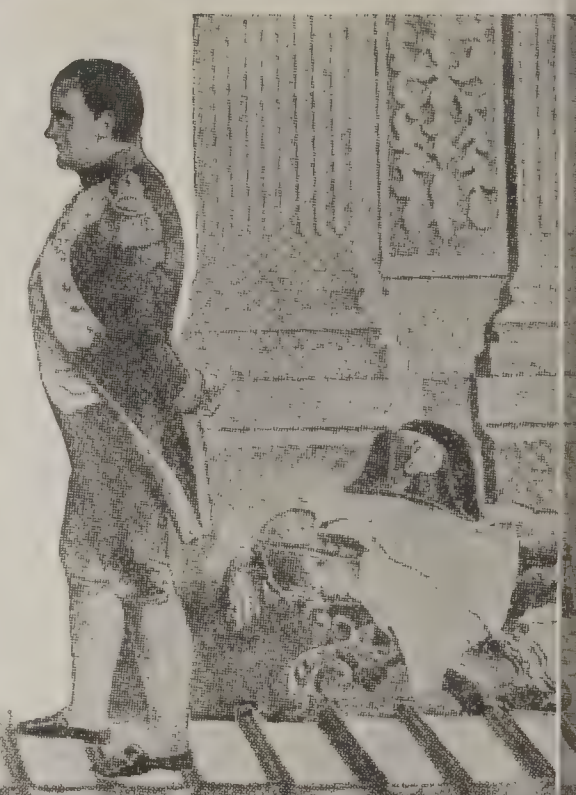

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# "The Promise of Perry"

He hasn't made any promise that the writer knows of in particular. He is ather a man of performance. Deeds, not words, flow most readily from him. ut his strong young life is full of great promise to the cause of Christ, and the community in which he lives, and for this reason we put his picture on the ont cover of the magazine this month and tell a little of the man himself. He esn't know that his picture is on the cover, or even that we are saying anything out him; and that, too, is just as well, since never in this magazine do we tell e story of any man for his own sake. Each of them would "rather not," but e presume to use them because their lives belong to God and to the Brotherhood, d we find them useful not only to adorn an interesting tale of accomplishment t to point an interesting moral to Christian manhood in general.

The man? Oh, yes, his name. His name is Jerry Wilson Perry. It was rty years ago that he happened into Missouri up in Nodaway County, by the ay of the cradle. He was a son of the farm, and hence a son of toil. As a hool teacher and later as a student of law he developed ability, but forsook th to enter a country bank. Step by step he climbed the ladder, from the untry to the town, from the town to the city. Eight years ago he entered the ational Bank of Commerce in St. Louis, and through this great financial stitution and the Hamilton Trust Company his genius manifested itself. He ught and sold banks; took over lame ones, reorganized and rejuvenated them,

putting them upon a sound financial basis to go the way of success. Sometim where there was no bank he organized one, set it going and sold it or retain an interest as his judgment dictated. Sometimes he lost money, but mostly made it for himself and his associates, and always his word was his bond, a his dealings were characterized by honesty and fairness, such a fairness as lat won him his present high position in the world of banking. While buying a selling country banks his devotion to the affairs of the great St. Louis ba was unstinted. He handled their loans with consummate skill and the sound judgment. His future here was assured, but larger things were preparing.

In Kansas City the National Bank of Commerce was in trouble. A foolin and unexplainable run had closed temporarily the doors of one of the strong banks in the West. In three or four days nineteen millions of dollars had be paid out. Matters were in a tangle. Conflicting interests struggled to gain te advantage in the reorganization that was inevitable. Among the committee of five men upon whom was imposed the task of straightening out the complicatio, one was this young banker from St. Louis. Quick, intent, chary of spee, seeing through things like a flash, sifting, weighing, discerning, he burrow into the mass of problems until he had mastered them. Presently J. W. Pe understood, and those who wrought with him understood—understood that is young man from St. Louis was not only sound in judgment, but absolutely fir in his decisions. It was a time when someone might have taken advantage. It was an occasion when injustice might have been done. But J. W. Perry as fair, absolutely fair, and when the task was done went back to St. Louis an to his own work. But the directors of the bank and the committee who had wor with him found in the farm-bred banker an asset that they felt they must h, so they called to the presidency of an institution with assets of more than th million dollars this vigorous, honest, energetic young man, who above all se was fair.

Yes, J. W. Perry is fair, fair to the men he works with and fair to the en who work under him; but more than this, he is fair to God and to the Ch of Christ, and that is why we are telling his story in CHRISTIAN MEN. He a devoted and faithful member of the Church of Christ. He has learned to ut first things first. He is an example of one who has sought first the Kingdon o Heaven. In St. Louis, before he had a home for himself, he provided a ost comfortable one for his father and mother.

It is not because he is President of the National Bank of Commerce, ut because he is President of the National Benevolent Association that we re writing of him. In this he heads a great business enterprise. It has establi ed and maintained in the twenty-three years of its existence homes for the aed, friendless and the young and has cared for over six thousand children and pl ed them in Christian homes. It likewise maintains hospitals and at this wri ng Mr. Perry heads a movement which will establish in Kansas City within the next twelve months a Christian Hospital to cost a quarter of a million dolrs, one-half of which is already subscribed.

To handle these great charitable enterprises requires business genius f a high order. That is what the President brings to his task. It is no play a air with him. He works at it and he works hard. He attends meetings of the

directorate of the National Benevolent Association in St. Louis as punctiliously as those of the National Bank of Commerce in Kansas City. He bears this great work upon his heart. In a public address recently he said he would rather make a success of the Lord's business than his own—and those who heard these words fall out where the man's heart in an unguarded moment cracked open, knew he meant it—and it meant something to mean it because his whole business future is bound up in the success of the National Bank of Commerce.

He can make a good, plain, practical, powerful speech, too—one that moves the people. Once in a while provisions at the orphanage run short. Then Mr. Perry takes the train for some prosperous Missouri town. Once there he orders an empty freight car placed on the siding, and then climbing into the pulpit of the Christian Church he tells the story of the hungry boys and girls as only he can tell it. The generous hearted Missourians do the rest—they fill that freight car to the roof with hams and jams and every other good thing in which the great State so abounds, and the famine is flanked.

When the Bible School of the Independence Boulevard Christian Church of Kansas City found itself without a Superintendent, Mr. Perry took the job. In a telephone conversation with Brother George H. Combs, Pastor of the Church, a newspaper reporter asked: "Will Mr. Perry resign his position as President of the National Bank of Commerce to be Superintendent of the Independence Boulevard Christian Sunday-School?" Dr. Combs laughed and replied: "No, sir, Mr. Perry can still be President of the National Bank of Commerce and be Superintendent of our Sunday-School." Mr. Perry, like most good men, had a Christian mother, who early in life taught him the difference between right and wrong, and in Mr. Perry's own words, "That often spells the difference between success and failure."

Mrs. Perry is a most charming woman, to whom as much as to any one person he is indebted for his success in life. With two daughters, they occupy a modest home in Kansas City and enter into the full fellowship of Christian service in the community in which they live.

In business the man is glum and brusque. He does not smile, but gimlets you with a pair of bold eyes. There is ice water in his veins. There is frost on his nerve—and a polar chill in his manner. In fact, as a bank president, I do not like Perry extra much. I have been wanting an advertisement from him for months, but have been afraid to go and ask for it lest he turn that chilling gaze upon me and frappe the marrow in my bones. I would rather strike him for thirty cents on the curb than for three hundred dollars in the office. Inside, he's a crusted baron of finance. Outside, he's a warm-hearted apostle of the Helping Hand. At the sight of suffering, at the thought of helplessness and need, his heart is touched. In the cause of the aged, in behalf of the man who is down and out, or for the sake of the friendless child, this taciturn man suddenly finds the tongue of an Apollo. He has kept close to the heart of things and is more moved by the pulsing heart of human distress than by the ceaseless chatter of the stock-ticker.

J. W. Perry may be rich some day and give large sums to charity, but that does not afford excuse for mussing these white pages. It is the promise of his life we are writing of—the promise a young man devoting his best business

brains and genius to the direction of one of our great benevolent enterprise It is a promise that in practical charity our reproach shall be removed and w shall speedily come to leadership.

Besides, there is another promise in his life. The man is yet young—th ruddy hue of youth upon his cheeks still laughs at the timid line of gray threadir his black hair, and he is a type of hundreds and thousands of young busine men among us, who, no matter how they prosper, are still going to regard th affairs of the Kingdom of God as paramount—and who are going to save place in their lives for personal service in the institutions of the Church.

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# More Volunteers

Huel Warren, Volunteer
Trenton, Mo.

W. A. Shullenberger, Minister
Trenton, Mo.

Charles McClintic, Volunteer
Trenton, Mo.

## Brotherhood Conventions Ahead

Ohio, at Toledo, Friday, June 3d
Missouri, at Jefferson City, June 22d
Iowa, at Boone, Thursday, June 30th
Indiana, at Bethany Park, Friday, August 5th
Illinois, at Springfield, Thursday, September 13th

**Plan to attend the one in your state**

# The Iowa Legion

## 1,000 Men at the Iowa Brotherhood Convention, Boone, Thursday, June 30, 1910

The above appears at the top of an attractive letter head bearing the names of the Iowa State Committee, C. N. Kinney, Chairman; H. I. Prusia, Vice-Chairman; S. M. Perkins, J. J. Grove, O. M. Pennock, Secretary. A column article in *The Christian Union,* signed by the President and Secretary of the State Brotherhood Committee, contains the following terse statement:

"The convention at Boone, June 27-30, is to be distinctly a men's convention. It is planned to take 1,000 men there. Last year at Davenport there was a men's session and banquet. A committee was appointed to plan and work for Brotherhood extension in Iowa. This committee got busy some months ago to arrange a program and banquet at Boone this year that would be a record-breaker. The whole afternoon and evening of June 30th will be devoted to the Brotherhood, with a banquet at the supper hour. *Arthur Holmes will be present and deliver his Centennial Convention address.* You will want to be present and hear him. Two representatives of the Brotherhood General Office will be on hand to help boost the day,"

At a great booster meeting held in Des Moines, April 19th, about 100 men from various parts of Iowa gathered around the banquet table at the Central Christian Church and listened to addresses by General Secretary P. C. Macfarlane, George L. Dobson, County Treasurer; John Blakeley, Auditor of Iowa, and other laymen. Men came from the four corners of the State, traveling as far as 250 miles, spending much time and money to be present. Resolutions were adopted:

First, That an effort be made to secure the attendance of one thousand men at the Boone convention.

Second, That seventy men from Des Moines visit all the churches in the Central District to arouse enthusiasm and to secure the attendance of men at the convention. This committee met the next day, and, at this writing, have their work well in hand. Many men have already pledged themselves to look after whole counties. AMES HAS PROMISED TO TAKE THEIR WHOLE BROTHERHOOD TO BOONE. This is going to be the greatest gathering of men Iowa has ever seen.

The General Brotherhood is indebted to Brother W. T. Fisher, State Superintendent of Bible Schools, for his inspiring efforts, with voice and pen, to assist not only this Brotherhood gathering, but the General Brotherhood Cause as well. He is a "Fisher" of men.

REMEMBER THE DATE—TUESDAY, JUNE 30TH. THE PLACE—BOONE, IOWA. PLAN TO BE THERE WITH A DELEGATION OF MEN FROM YOUR CHURCH.

# Avoiding the Summer Slump

By P. H. WELSHIMER, Bible School Editor

In most Bible Schools the attendance in the summer is much less than in other seasons of the year. The problem with many Bible School people today is, "How to avoid the summer slump?" The vacation days of a great majority of the church-going people do not extend over more than one or two Sundays; hence the absence of the people from home, in most cases, should not cause a great falling off in attendance. "It is too hot" is the argument often offered by many. But after all it becomes more of an excuse than a reason for non-attendance.

We give the following suggestions with the hope that they may be helpful in solving the problem of the summer slump: First, plan and expect to keep the attendance at a high-water mark. People will seldom do more than you expect. If you talk about a low attendance and begin in the spring time to get ready for the summer's low mark, you will be sure to have it. The summer season is, in many respects, the best time for a great school. Those who have a distance to come can come more easily then than in the winter season. Clothing and living are cheaper, and the poorer families can be better prepared for attendance in the house of worship.

Second, Set a Standard. Every individual and every school is just about as lazy as circumstances will permit. The things we do best we do under pressure. It is better to aim high and fail than not to aim at all. A large banner placed in the school, announcing the attendance which the school is endeavoring to maintain for the summer, will be an inspiration to all the pupils and will give them something toward which to work.

Third, Contest. In many schools a contest plan has been tried with excel results. It is provoking one another u good works, and hence it is Scriptu It helps one to form the Sunday-Sc habit, develops latent talent and help arouse Sunday-School interest in community. When a stirring conte on, the people will not let weather co tions keep them at home; they will go visiting over much and will bring te visitors with them to the school. A test between two schools is always r preferable than a contest within a sc At the present, the cities of Akron Canton are contesting. The thirty sc of Canton are all lined up against Akron Sunday-School Association creates a city-wide interest and b the Sunday-School work prominentl fore the people.

Fourth, Make the School Intere Every effort should be put forth to the school as interesting as possible. tention should be given to the m Remember, in hot weather people wi be content to remain for a long se Begin on time, let there be no du ments, and quit on time. Add special attraction to every service addition to the lesson study, s music, readings by the children nouncements to the school of what schools are doing and how they are it, or a short inspirational address Sunday-School work by someone has something to say and knows h say it, will help much to increas interest.

Fifth, Advertise. Place in the of your workers invitation cards distributed among the people with

ey come in contact. Use your city pers. If there is to be anything special the school, let all the people know out it.

Sixth, Social Features. The summer ne offers an excellent season for class cnics and socials. To each of these ways invite prospective pupils. Look refully after the sociability of the pils at the sessions of the school on ord's Day. Place around your vestiles and through the building reception mmittees of men who know how to ake hands and give a kindly greeting to eryone who enters.

Seventh, Stop the Leakage. Look refully after the absentees. The abntees of one Sunday should be written , phoned to or called upon before the xt Sunday. It is easy to form the habit staying at home. When absent a few ndays and the habit formed, it is difflt to secure a regular attendance again that pupil. It pays to keep in touch with every pupil. All are human beings and humanity likes to be noticed. In the Sunday-Schools where the attendance is largest and most regular, the teachers and class committees get up on Sunday morning and go around waking up the people to get them out to the school. Sunday afternoons are spent in calling upon the absent ones. Evenings of the week are for the most part given over to this work. Yes, it takes time and patience. To be sure, people ought to be interested enough to come without it, but they are not. It isn't always the most pleasant task, but it pays. If you desire to have a good school and a large school during the summer or any other season of the year, remember it will not come for the mere asking, but like everything else that it worth while it takes time and work. After all, the question is not so much "Can I have it?" as it is "Am I willing to pay the price?"

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# Itinerary of the Arthur Holmes Tour

**June 2, Buffalo, N. Y.**
**June 3, Ohio State Convention, Toledo, Ohio**
**June 5, Nelsonville, Ohio**
**June 5, Athens, Ohio (?)**
**June 6, Danville, Ill.**
**June 7, Galesburg, Ill.**
**June 8, Elkhart, Ind.**
**June 9, South Bend, Ind.**
**June 10, Peoria, Ill.**
**June 12, Bloomington and Springfield, Ill. (?)**
**June 13, Lovington, Ill.**
**June 14, Paris, Ill.**
**June 15, Fulton, Mo.**
**June 16, St. Louis, Mo.**
**June 17, Springfield, Mo.**
**June 19, Kansas City, Mo.**
**June 20, Lincoln, Neb.**
**June 30, Iowa State Convention, Boone, Iowa**

**Places marked with interrogation point are not yet absolutely closed. There may be e or two open dates and we shall be glad to hear from Brotherhoods or Churches wishing t avail themselves of this opportunity to hear the peerless exponent of "A Man's Work in Man's Way." If you want one of the open dates, use the wire.**

**If you are within one hundred miles of any of the above it will repay the journey to te a delegation of your men.**

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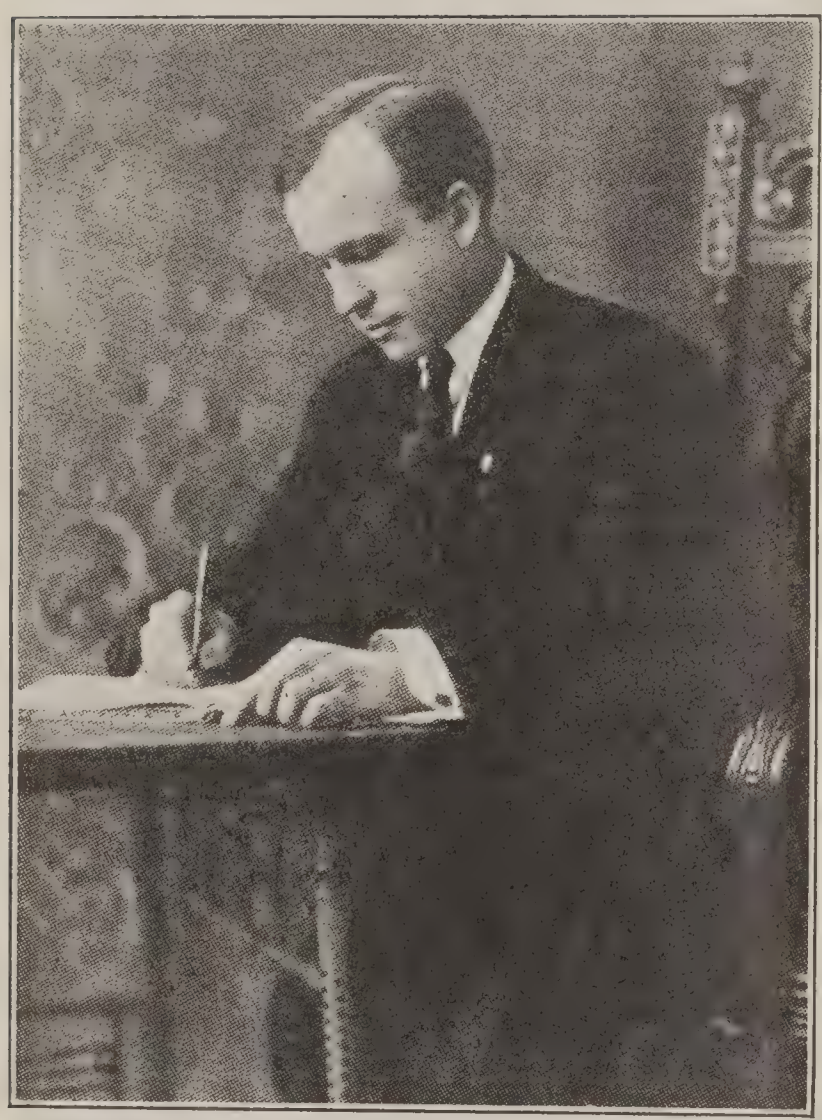
# The Boyville Movement

BY CHAS. B. HAHN.



Charles B. Hahn
Director of the Boyville Movement, Associate Director of Boy City Camp at Charlevoix, Mich. Known as "King of Boyville" from his work at Anderson, Indiana, and known to hundreds of Boys as "Uncle Heinie"

The boys of today will be the men of tomorrow. No one doubts this statement, yet many parents are living as if it were not true. Boys are not men—they are yet unnamed. Some folks call them chumps—cases—and many, smart alecs. The boy has within him powers that can do wonders if directed in the right manner. He is the problem of the age. New conditions in our civilization make new solutions to this problem necessary. Our modern conveniences give the boy much more spare time. The telephone, grocery delivery wagons, furnaces in the basements, all these take away from the boy much of the work he used to do. Our problem with him today is what do with him after he is fed and sent school. The boy is alive with energy, a normal boy, and this must be us in the right way or he will find the ea est way to use it up. The easiest way not always the best way. His eyes a ears are always alert for new circu stances, whether pure or impure, false true. See how fast he runs when hears the fire alarm or sees a cro gather on the corner. His heart is go if one digs deep enough, and he is brave as any Indian chief. He is a tr friend to his friend and gang and a m devoted slave to those he loves. wants love and sympathy, but does want it shown in a sickly fashion, but a manly way.

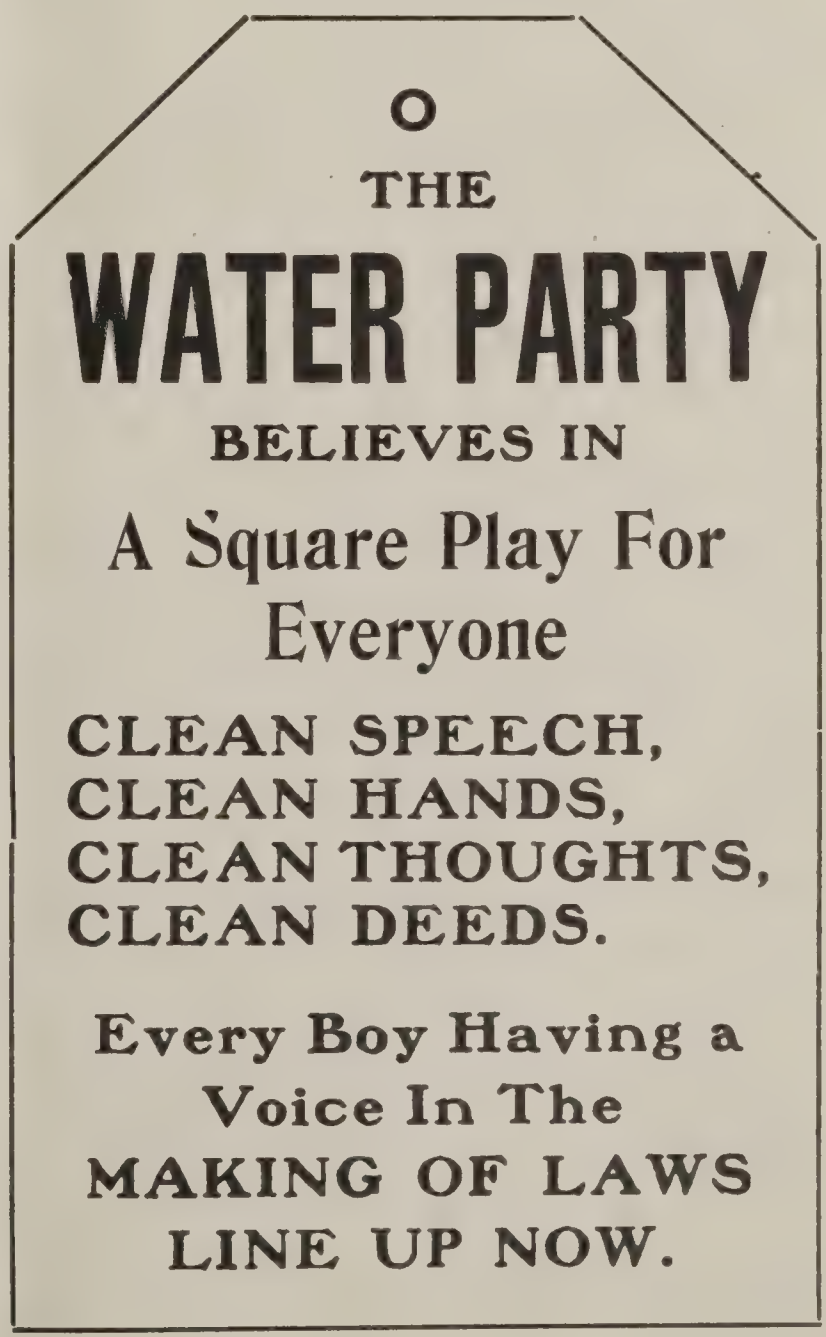
When a boy is pleased he sometim shows it in a burst of applause or hilaous yelling or jumping. He wants to in all sports where he can work off surplus energy and wants to be a laug ing, happy and joyous boy. Books a studies must be cast aside once in a wh for he knows by instinct that he m exercise his muscles and lungs if would be a real, strong, healthy m some day. Sometimes it takes only a little rubbing to make a dull boy shine

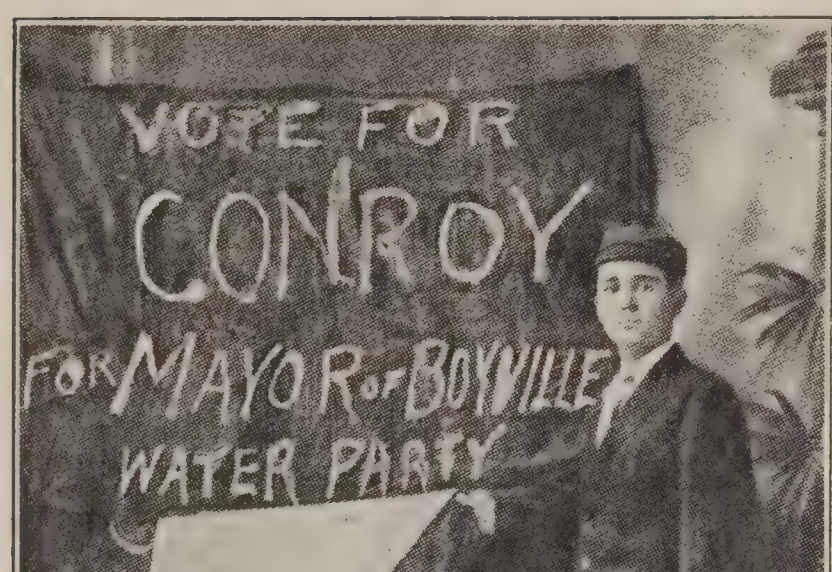
Winning the boys is a great ga Few remember the rules of the ga played during boyhood, after the door manhood has been opened to them. T soon they forget that country where t once lived so happily. Like a mi river they forget the beautiful little gl and valleys through which they h passed to join the great stream of l

l the beauties of boyhood, the shady oks along the streams where were und the swimming holes, all the boyod hoodoos and charms connectd with em have faded on memory's canvas. Boyville, as the word is used in this ticle, is an organization of boys who vern themselves, having the same offis as a city. A common council makes e laws. A guard system enforces those ws. A bank with real money, real ecks, real bank books, is run by boy icers. Political parties are organized, nventions and elections held. Sports d entertainments are also a part of the ib. It puts the boy in the biggest game ever played. It is a real game which y live American boy wants to get into d one that puts a boy on his metal. Here he is measured by what he is himself and not by what position his father holds. The only test of citizenship is, "play every game square." It's a place where the clean, honest and square boy is popular.

Our two political parties here in Hammond were Water and Land. The Water Party's first plank was "Water sports are the best kind of sports." The Land Party's main plank was "Land sports excel water sports in number and in pleasure derived from them." The political side of Boyville is a school where clean civics is taught.

Following are two tags worn by boys on the two sides, showing what the boys stood for and that they were not afraid to root for the right:






The Successful Candidate for Mayor of Boyville

The ideal of a square life is held up before them at all times.

I believe in a boy standing up for what he thinks is right even if he must fight for it. I do not think a boy should put a chip on another boy's shoulder and dare him to knock it off. I tell the boys that that sort of play is unfair, but I do think that the boys have a right to fight when a boy keeps after them to do something they know is wrong. I tell the boys that if a fellow persists in tempting them to smoke, to turn to that boy and say: "Now I've had enough of this, if you don't stop something will happen," and then let something happen. I tell them to be like the boy I knew in Salt Lake City, who said, "I'm a fightin' Christian."

The Boyville council have passed laws making it a misdemeanor to violate the following:

To write any profane or vulgar words upon any building, wall or fence. To smoke cigarettes or use tobacco in any form—to play pool or loaf in a pool room—to profane the name of the deity and to throw snow balls at passersby.

There are ten wards in Hammond Boyville with about five hundred citizens. Each ward holds its meetings in the school from seven to nine every other week. Each ward has its own set of officers and two councilmen to represent it at the general council of Boyville.

There is a board of athletics with one member in each ward, which arranges all league games between the wards.

The guard system, which is the same as the police department of any city, consists of a chief guard and one guard in each ward. There is also a secret service department which is composed of boys selected by the mayor, whom the director himself does not know.

All pikers are soon discovered and a sneak is not comfortable among so many square fellows. Boyville gets all the boys of the city interested in one game. Instead of having many small gangs, each playing a different game, it is one big gang playing a square game, making clean, wholesome fun popular, and cheating, lying and cigarette smoking unpopular. As the mayor said: "I want this to be a great little big city, and I want all you fellows to help me make it so. We want it to be a model city and an example for others to follow. We must work for a clean city and a good city. I hope that all of you kids will never be sorry that you elected me."

One of the teachers in the public school said, while talking about Boyville: "I have noticed that the boys control themselves in their play on the school ground better than before. We would not think of letting them play basket-ball alone before Boyville started, but now they never quarrel and they get along fine."

Hammond Boyville Citizens Casting their Votes for Charles B. Hahn

Boyville will raise the standard of orality among the boys of any com- unity.

Hammond, Ind.

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## Constitution of Hammond Boyville

### Preamble

We, the citizens of Hammond, who are not t old enough to vote in the city, state and tional elections, feel that are a very im- rtant part of the country. We believe we ve rights and so establish what we call Boy- le and all boys signing this constitution shall citizens thereof. We believe in playing all mes square and with this thought in view do dain and establish this constitution.

ARTICLE I.—Name.

The name of this system of boys' clubs shall Boyville.

ARTICLE II.—Objects.

The objects of this organization shall be to rther good citizenship, clean athletics, manly orts, the development of good fellowship, to velop mind and morals.

ARTICLE III.—Colors and Flag.

Section 1. The colors of Boyville shall be d, white and blue.

Sec. 2. The flag will be made as herein ted: Three stripes, two red and one white th the words "Hammond Boyville," printed blue across the flag.

ARTICLE IV.—Membership.

Section 1. Any boy who is in the fourth om at school or who is between the ages of and nineteen may become a citizen upon ning this constitution.

Sec. 2. Each boy, before being admitted to full citizenship, will be required to sign the following pledge:

"I will play every game square, whether sport or living, and in the night time be as square as in the sunlight. I will pledge my support to Boyville and will do my best to obey the laws made by the common council."

ARTICLE V.—Officers.

Section 1. There shall be a mayor, city clerk, city treasurer and three members of the Board of Public Works and others necessary to carry on the work of Boyville.

Sec. 2. All elective officers shall be chosen by ballot and the persons receiving the highest number of votes being declared elected.

Sec. 3. The term of office shall be for the period of one year, the term closing the last Saturday in September.

ARTICLE VI.—Duties of Officers.

Section 1. The duties of the mayor shall be to enforce or see to it that the ordinances of the city are enforced. He shall have the right to veto any ordinace passed by the council. He shall appoint the chairman of all boards which are necessary to conduct the city business. All appointments made by the mayor must be approved by the council.

Sec. 2. The duties of the city clerk shall be to keep a record of the proceedings of the council and town meetings. He shall keep a record of all the citizens of Boyville.

Sec. 3. The duties of the city treasurer shall be to collect all dues and tax levied upon the citizens of Boyville and to keep a record of same and shall present a written report at each town meeting. He can not pay out any money from the treasury without an order from the council.

Sec. 4. Board of Public Works. (See Boards.)

ARTICLE VII.—Council.

Section 1. There shall be elected two citizens from each ward of Boyville who shall sit in a common council to make the laws of Boyville.

Sec. 2. The council shall have the power to impeach any officer who does not do his duty. It shall also have the power to pass a bill or ordinance over the veto of the mayor by a two-thirds vote. It shall have the power to fill all vacancies of the offices of Boyville. It shall have the right to choose its own presiding officer. This officer may be the mayor.

ARTICLE VIII.—Wards.

Section 1. All schools shall constitute wards of Boyville and any twenty-five outside boys in one ward may apply to the council for admission to Boyville.

Sec. 2. Any ward having a membership of twenty-five shall be entitled to one representative and a ward having a membership of forty shall have two representatives. All schools shall have two representatives.

Sec. 3. The ward officers shall be a president, vice-president, secretary, treasurer and one member of the board of athletics.

Sec. 4. All ward officers shall hold their office for six months, beginning at the time of admission into Boyville.

ARTICLE IX.—Boards.

Section 1. There shall be a Board of Public Works, a Board of Athletics, a Board of Health, and other boards that may be necessary to carry on the Boyville business.

Sec. 2. The Board of Public Works shall have charge of all buildings and grounds used by Boyville. It shall see that such places are kept clean and in good condition. This board shall be chosen by citizens at the general elec tion.

Sec. 3. The Board of Health shall repor any boy who is not clean physically or morall and this board shall choose three physician who will examine the boys of Boyville fo sports and health, free of charge. The chair man of this board shall be appointed by th mayor. There shall be three members.

Sec. 4. The Board of Athletics shall be com posed of one boy from each ward and shal organize teams for outside games and fo league games within the organization and shal arrange place and time of such games. It shal have charge of all paraphernalia in the gym nasium. The captain and manager of the team shall be admitted as members of this board Each member of this board shall be selected b the members of the ward from which he comes

ARTICLE X.—Taxes.

Section 1. Each member of Boyville will b taxed the sum of ten cents per month to carr on necessary work.

Sec. 2. Three cents of this amount shall g to the general treasury of Boyville and seve cents will remain in the treasury of the ward

ARTICLE XI.—Rules of Election.

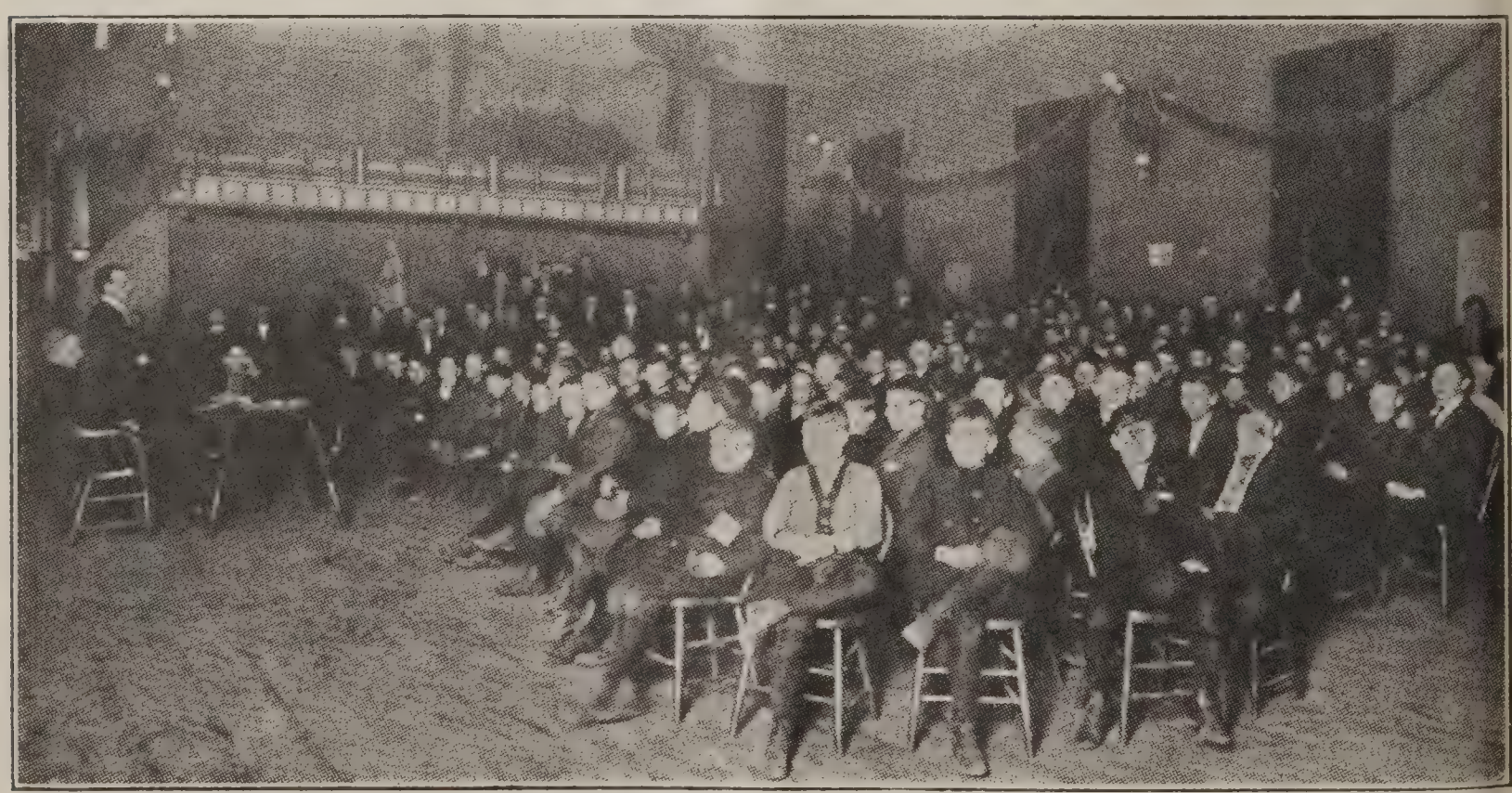
Section 1. Every citizen must register t vote in the general election of Boyville.

Sec. 2. A citizen must have been a membe of Boyville for at least two weeks in order t vote. He must belong to some ward of Boy ville.

Sec. 3. All taxes must be paid in order t vote.

ARTICLE XII.—Meetings.

Section 1. There will be one town meetin once a month, on the first Monday evening, a 7:30.



Land Party Convention—Boyville

A Section of Election Day Parade—Boyville

Sec. 2. Ward meetings will be held every two weeks at 4 p. m. in the school ward.

Sec. 3. Other ward meetings will be held at place and time selected by that ward.

Sec. 4. Special meetings may be called by the mayor and council.

ARTICLE XIII.—Order and Guards.

Section 1. All citizens will constitute a committee to keep order in meetings and each citizen will be expected to see that all rules and laws are enforced at all times and places.

Sec. 2. A chief guard shall be appointed by the mayor, who will appoint one assistant in each school to see that all laws are enforced.

ARTICLE XIV.—Amendments.

An amendment to this constitution may be passed by a two-thirds vote of the citizens of Boyville.

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# Sunflower State's Bible School Superintendent

Myron C. Settle

Myron C. Settle, the State Superintendent of Bible Schools in Kansas, is endowed by natural qualities and inclination of heart for the service he is expected to render. He is a practical and theoretical worker in the great school of the church. He was educated at Butler College, spent one summer at Chicago University and one year at a school for Bible School workers at Hartford, Conn.

He has been State Superintendent of the Bible School work in Kansas since April, 1908. He came direct from a business career with the Belknap Hardware Company, Louisville, Ky. He quickly adjusted himself to the new life and conditions he found awaiting him in the Sunflower State.

The schools of Kansas have advanced along all lines during his term of service. More than 10,000 people have enrolled in teacher training classes. About 261 adult Bible classes have been organized and twenty-one schools have reached the "front rank" standard at the date of this writing. The motto, "We can do it, if we will," is rapidly being changed to "We can do it, and we will."

Superintendent Settle has a genial personality, energetic movement and a persistency in entreaty. He speaks with a clear voice and has the business-like bearing. Mrs. Myron C. Settle was chosen this year as the Elementary Bible School Superintendent of Kansas. Husband and wife think along the same lines and have similar qualifications. They are already inseparably connected with the word progress in Kansas, a word spread out all over that huge rectangle of smiling sunshine.

"The golden age lies onward,
Not behind, the pathway through the past has led us up;
The pathway through the future will lead on, and higher."

Geo. E. Lyon.

# President Taft Writes R. A. Doan

THE WHITE HOUSE
WASHINGTON

April 16, 1910.

My dear Sir:

I congratulate you on the success that you have had in organizing and maintaining a Sunday School class. The weekly opportunity for the discussion of moral and religious subjects in such a presence can not but be of the highest benefit to the community and to the members of the class.

Sincerely yours,

Wm. H. Taft

R. A. Doan, Esq.,
Nelsonville, Ohio.

# Texas Made Good

By E. E. Elliott

## More than 600 Men at State Brotherhood Convention, Dallas, May 10th

From north, south, east and west, the Rangers flocked into Dallas, Tuesday, May 10th. The occasion was the Second Annual Brotherhood Convention. It began at noon and lasted until midnight. Your Assistant Secretary presided at the round table conference in the afternoon. The banquet at five o'clock was held in a skating rink at the City Park, the only available place large enough. Between five and six hundred men sat down together. There were a dozen long Texans with short speeches on the program. The Netz Sisters Quartette and the Texas Christian University Male Quartette and Todd Bros.' Quartette furnished music. At the evening session the Central Church was crowded with 800 men from all parts of the Lone Star State, some having traveled more than five hundred miles to be present. J. K. Shellenberger traveled a thousand miles to deliver his masterful Brotherhood address. He won his way into the hearts of the Texans to such an extent that he stayed over and addressed the convention the next day. Such enthusiasm we had not seen since the Luna Park Convention Pittsburgh, and we want to say that Illino Iowa, Ohio and Missouri will have to some to out-distance Texas in either nu bers or enthusiasm. The speeches were of a high order and we look for great r sults from the Local Brotherhoods of t Lone Star State. The State Brotherho Chairman, J. O. Shelburne, of Dallas, d played untiring energy in his work for t Brotherhood session. He advertised the fair and then delivered the goods. Sh burne is all right; a splendid executive, bu bling over with enthusiasm, a good presi ing officer with a glad hand and a war heart. We thought we knew every class masculinity in the Brotherhood, but didn't know Texas until this visit to Dall They are thorough, consecrated, God-fea ing, Christian men, who line up definite behind each of our varied activities with keen display of enthusiasm and comm sense. We take off our hat to the Broth hood of the Lone Star State and give the "Three Cheers and a Tiger."

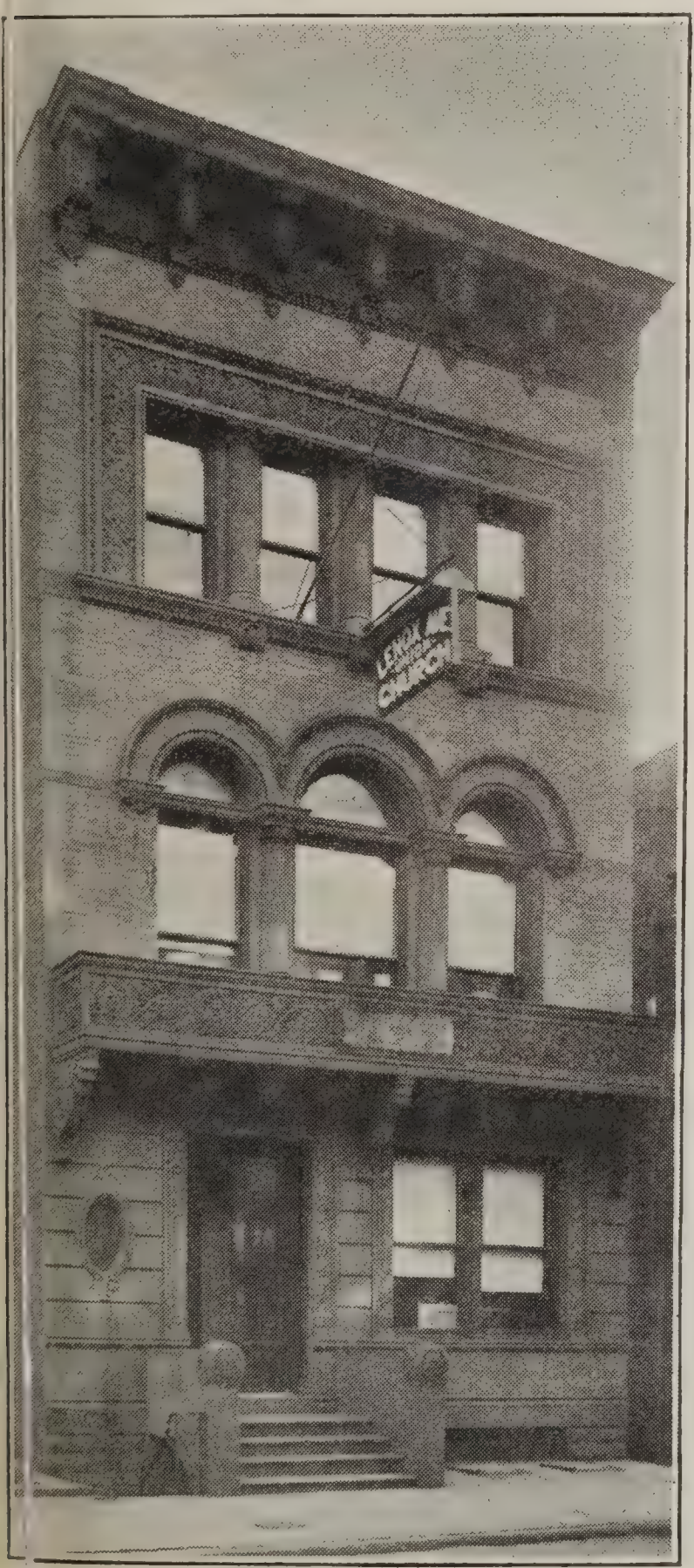
# Can We Take New York?

## Something for Christian Men to Think About

By W. BAYARD CRAIG,
Pastor Lenox Avenue Curch, New York City

The Laymen's Missionary Movement that is eeping this country started in New York. I ended the great banquet at the Hotel Astor, o other meetings, and I heard eloquent eeches on Christian Union, as essential to ssionary efficacy, but from beginning to end, mention of the "Disciples of Christ" was ard. There were placards and statistics on e wall, but our name was not there.

We are not known in New York. We have place in the national and international religious councils. The Metropolitan press does not know us. Until we have commanding representation in New York we cannot be known and generally recognized throughout the United States and the world. That may seem to be an extravagant statement, but it will not be denied by those who have studied the situation. New York is the commercial center, the religious center and the news center of the nation.



Lenox Avenue Church, New York City

We have reached a point in our growth when the satisfactory progress of our cause demands a church that will represent us creditably in New York, a church that will be a pride and satisfaction to our people throughout the world. It is regarded as good business to spend millions every year to advertise a good razor or a medicine. I appeal to CHRISTIAN MEN: Does not good Christian business demand that our people put forth an effort sufficient to make the Christian Church and its work conspicuous in New York?

We have a good church at 56th street, with a most genial and winsome pastor in Brother W. L. Fisher, and at the Lenox Avenue Church, 74 W. 126th street, we are happy and harmonious, but neither of these can hope to attain a commanding position in New York by the ordinary process of growth.

An adequate lamp post for the light in this city calls for a good location and that cannot be had for less than $200,000. A building worth while would cost $250,000 more. It would require a membership of 1,000 to maintain such a plant, with an adequate preacher and assistants.

IS IT PRACTICABLE? Is there any use talking or thinking about it? It seems to be entirely practicable, and the effort would not detract or diminish the offerings to Missions, Education or benevolence. The spirit of giving grows by exercise. Ask Brothers Long or Chapman if that is not true.

If a church or an individual or a combination of both would gather a fund of $100,000 and come to New York with some such proposition as this: Here is $100,000, get the two churches and the detached Disciples in Manhattan together, you have already $200,000 in available resources. Add this to our $100,000, that will make $300,000. Now create a board of trustees of men our brotherhood would know and trust. With such a start they can raise more money in New York, more can be raised in the West. The whole brotherhood would become aroused and interested as soon as an enterprise of this magnitude and desirability took on the air of success.

The Manhattan Disciples would, I am confident, respond to an appeal like that. All would join in an effort to secure such a metropolitan church.

We have already a thousand Disciples in sight

for such a central church and perhaps as many more waiting for some such inspiring call as this.

Remember, in conclusion, men, that Long Island contains more people than all California; that as many more New Yorkers sleep over in New Jersey; that the combined population of Greater New York, including the Jerseyites, is larger than the population of any State in the Union save Pennsylvania and Illinois; that the population of New York, without the Jersey shore, is twice that of Kentucky and growing faster than ever.

There is no longer room to doubt that New York will, in a few years, be the largest city of the world.

Let us have a strong, representative, commanding church in New York and from that influential position sweep the continent with our plan.

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## New York City For Christ

By JOSEPH KEEVIL, City Missionary

In the conquest of the cross, during the First century, the great cities, the strategic points in the world's life, were taken. These centers of influence and power became the centers from which went the influence of the gospel, until the whole Roman empire was won for Christ. We need to recognize this fact in our program of missions today. If our nation is saved, the Church permanently established and Christ's sovereignty recognized, it will be accomplished by the Church winning the cities for Christ. If we ultimately triumph and demonstrate our right to exist, it will be because we have proven the simple gospel of Christ in its purity and power can win against every form of organized evil. New York City, with its four and a quarter millions of souls, is a challenge to the faith and heroism of the Disciples of Christ. To admit we cannot win in this city is to admit Christ's work a failure and his gospel powerless; or that we have not accepted the truth as it is revealed. This we cannot believe; but rather, with growing faith in the plea, in the power of truth and in the power of God, we are ready to affirm, we are abundantly able to win, when we are willing to be used to that end by the Master.

We have enjoyed one year of a real united effort in City Mission work. The work has been largely one of experience. We were compelled to discover the places and methods for the most effective service, and enter upon such work as could be done with the resources at our command. During the year three mission churches were established, — Ridgewood Heights, Edgewater, N. J., and the Russian Congregation on the East Side. This gives us five missions under the direction of the Disciples Missionary Union; as many missions as self-supporting churches. This, truly, indicates real life and activity in the cause of the Master.

The Flatbush Church, our oldest mission, under the efficient leadership of W. S. Rounds, is making splendid progress. Th have a church membership of 105, a Bib School of 101, members added during th past year 14, and raised a total of $2,145.0

Ridgewood Heights Mission started January, 1909. We have now a church eleven members, Bible School of over 10 Robert Wittchen, the energetic young mi ister, is making his work count in th rapidly growing section of the Borough Queens.

The Edgewater Mission was started October, 1909. A church has been orga ized with fourteen members, a Bible Scho with sixty members, a chapel erected cos ing about $800. This work, under the co secrated leadership of M. M. Smyser, wi make splendid growth. Their first offerin for Foreign Missions, was given the fir Sunday in March and they have establishe the standard of an average of over $1. per member.

The Russian Christian Congregation, the heart of the East Side, is now esta lished, with fourteen immersed believer standing upon the simple New Testame platform. They are pushing with zeal th work of giving the gospel to their peopl 245,525 people of Russian parentage in Ne York City offer an inviting field of lab for these brethren. The present large ir migration from Russia brings large respo sibilities. These thousands are coming our shores and it is our duty to give the the gospel of Christ. To this task the brethren have come, and with the help the Mission Boards, they are determined accomplish this work. There are successf classes, teaching them English, conduct by P. F. Jerome, meeting four nights ea week, that is proving of great help them.

The distinct City Mission work at Hu boldt Street Church, Brooklyn, is support by the Disciples Missionary Union and t American Christian Missionary Socie Here we carry on a work among the gir in the form of a sewing class, with 80 me bers, an Athletic League for the boys, a a Hebrew Mission for the Jews. This wo is growing and proving a blessing to t Church and community. Plans are prepar for a Mission Hall, to cost about $14,0 When this is erected, with the larger equ ment, a splendid work can be done in th great manufacturing section of the city.

Last year the churches in the city contr uted over $1,000 for City Missions. T amount, augmented by a liberal appropr tion from the American Christian Missio ary Society, has made possible the wo The work is before us, we have only j begun to contribute our part to the solvi of the great problem of our city's reden tion. The cause is of God. He has cal us not only to Sonship, but to workmansh in this great enterprise of saving humani Into the depths of sin and the deepest d radation our brother has fallen; let us ra as men to this work and give every soul this fair land a chance to be lifted out of s sin and be again *a man.* This is the call

*Home Missions.* The call of the millions in the home land who know not Christ. The call of the masses, crushed and burdened with conditions out of which only the power of the gospel can lift them. The call of the multitudes coming to our shores from every nation, tribe and tongue. Shall we answer? When the Christian manhood of America is aroused and enters upon this stupendous task to which God is calling him, New York, and every other city, and the whole land will be won for Christ. *Shall we answer?*

JOSEPH KEEVIL,
Supt. City Missions.
704 Humboldt St., Brooklyn, N. Y.

* * *

The Lenox Avenue Union Church of Disciples in New York City held its first meeting in the new Church building on September 12, 1909. The building is located at 74 West 126th Street, in the centre of the northern part of Manhattan known as Harlem. This building cost something over $31,000, and is built of brown stone, and is four stories high. This organization is planning to conduct an all-round work for every day in the year. The size of the building is 25x100 feet, and the building is finished with hard wood trim throughout. An excellent hot water heating plant is located under the sidewalk, allowing the entire basement to be used for bowling alleys. The first floor is arranged for use of the Bible School and the young people's meetings. The second floor has a splendidly appointed reception room at the front of the building, which opens into the large and commodious assembly room. The third floor contains class room, large banquet hall, and complete kitchen arrangements. The fourth floor has the living quarters for the superintendent of the building.

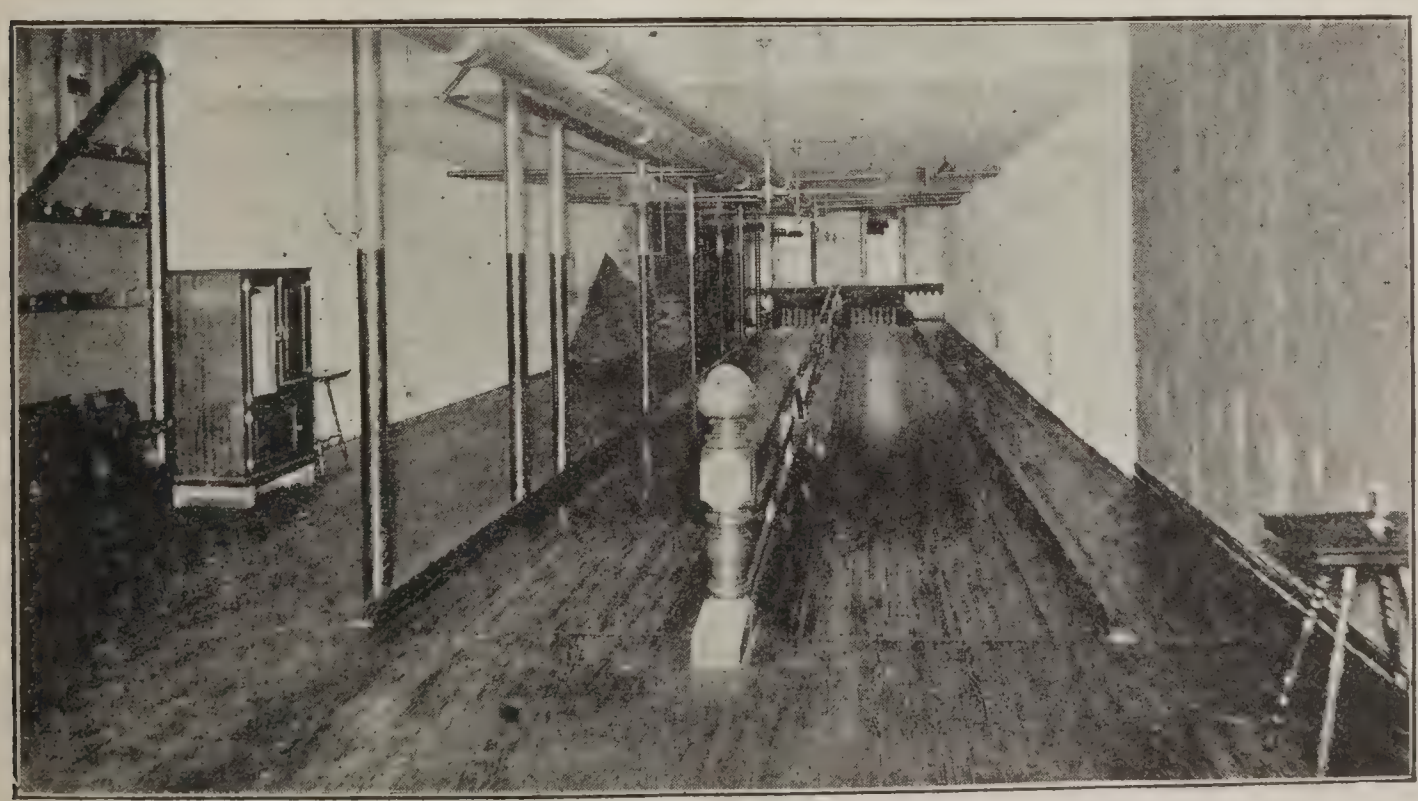
This congregation formerly occupied a church building at 41 West 119th Street and with the sale of their old property are entering a new building with practically all their bills paid and the property free from debt.

This congregation was organized on October 6th, 1889, with twenty-three members, under the leadership of James M. Philputt. After serving thirteen years, he was succeeded by J. P. Lichtenberger, whose pastorate covered seven years. W. A. Harp has served the congregation for one year, and was succeeded on October 1, 1909, by William Bayard Craig, ex-Chancellor of Drake University.

There are about 300 members at the present time, and the church work is well organized. Hon. W. H. Olmsted is the President of the Board of Trustees, and the church membership includes many prominent business men in New York City.

* * *

The annual dinner of the Disciples Missionary Union of Greater New York was held at the Broadway Central Hotel on the evening of March 8th. This was the largest affair of the kind ever held by the Union and brought together 250 persons. An address was given by Mornay Williams, Esq., a prominent lawyer of New York City, speaking on the work of the Laymen's Missionary Movement. Mr. Williams is a noted Baptist and made a strong appeal for union in common work of the Baptists and Disciples, and said he would hail the day when Denominational lines would be no more. Dr. I. N. McCash of the A. C. M. S. made a stirring appeal for the work of home missions. Judge Willard H. Olmsted, the President of the Union, was toastmaster. A flashlight picture shows every man at the guest table, wearing the familiar badge "I have subscribed for 'CHRISTIAN MEN.'" Our New York agent, P. F. Jerome, with a group of hustlers, solicited every man at the dinner to subscribe for CHRISTIAN MEN and a splendid list was secured. The work done in the Missionary Union is commanding the respect and approval of the membership in Greater New York.



Bowling Alley, Lenox Avenue Union Church, New York City.

# The Layman's Climax

The series of great Missionary conventions of men, for men and by men, which began, properly speaking, with the Canadian National Congress in Toronto in April of last year, and which has since swept to and fro in the United States, reached its flood tide of enthusiasm and inspiration in the Men's Natonal Missionary Congress, held in the Auditorium, Chicago, the first week in May. From the first address by Bishop Anderson to the final adoption of the resolutions declaring a national missionary policy for the United States, this convention was characterized by sanity and consecration. We Americans are accustomed to conventions. Foreign travelers remarked that here everyone they meet seems either going to or coming from a convention. But these are not conventions of the ordinary sort. In the first place they are distinctly religious; in the second place they are distinctly masculine, and in the third place they are distinctly powerful. There has been no overwrought emotional emphasis. Sober, slow-thinking, solidity of statement rather than overwrought emotionalism and hysteric pietism, has marked the addresses, the resolutions and the entire tenor of the movement. Its significance both for missions abroad and for the Church at home is incomprehensibly great. In thunder tones these conventions cry out that American manhood has not lost its grip upon the great fundamental principles of Christianity. Coming at a time when an academic discussion of Christian evidences was rife, these gatherings have put the discussion out of commission and brought near the day of a practical application of Christian tenets to every phase of life far and near, low and high.

The movement itself does not end here. The men who planned these great campaigns so wisely will not neglect to plan for the perpetuity of the interests and purposes now aroused.

And—greatest of all—the Church herself, having discovered the tremendous power and the unshaken loyalty of the manhood within her ranks, will not allow the lessons taught to fall by the wayside. Having, like the servant of Elijah, seen the vision of the encamped masculine hosts of God gathering round her great leader, she will with a new vigor, with a wider horizon and a surer hand, go into the great battle for the Christianization of home lands. This, after all, is the real question. What matter if Christianity conquers on the Congo only to lose the day in Chicago? Here and now in America the Church of Jesus Christ is entering upon her greatest trial. It is not before councils. It is no mere matter of debate in academic halls. It is no question of the speculations of philosophers nor the hypotheses of scientists. It is the test of the times. It is the trial of strength with adversity. It is the battle with the slums. It is the warfare against wrong. It is the combat with crime. It is the cheering of the discouraged. It is the comforting of the comfortless. These are the great issues of life: the battle for bread, the wrestling with disease, the hoping against hope, the ability to keep the mind clear, the heart pure and the body clean. Christianity must be able to do these things. Christianity must be able to make of the groaning tenement a temple of happy choristers. The alley must become an avenue of life. Christianity must make men right and laws right. She must be able to banish unrighteousness and, to paraphrase Zangwill, set up the Kingdom of Heaven in the republic of men.

# Wireless Whispers

"I desire to express my thanks for the Centennial booklet and badge which you were so kind to send."—BENJAMIN SMITH, Zionsville, Ind.

* * *

"Please send special envelope containing complete information as to how to organize a local Brotherhood."—T. S. WASSON, Ellensburgh, Wash.

* * *

"Find enclosed $5.00 in payment of twenty subscriptions to CHRISTIAN MEN. Some are renewals and some are new subscriptions." —A. B. HOUZE, Kendallville, Ind.

* * *

"In answer to yours of the 16th, as to how I got the forty-six subscriptions to CHRISTIAN MEN, I just went and got them; that is all. Only three refused."—C. T. MORRIS, Webster City, Iowa.

* * *

"Enclosed please find $6.25 for twenty-five subscriptions to CHRISTIAN MEN from the Compton Heights Christian Church. This is just a few of what we expect to get."—CHARLES W. SHULL, St. Louis, Mo.

* * *

Charles B. Hahn, concerning whose work we are publishing an article in this month's magazine, entitled "The Boy Movement," is engaged in the preparation of a work on the question, entitled "Boyology," or something similar.

* * *

"I think it is the greatest movement in recent times and every church should have a Brotherhood. I am glad to know the movement is gaining impetus as it is, and my prayer shall be that it will still continue to grow until all our men shall be in line for the Master's work."—GEORGE C. AYDELOTT, New Orleans, La.

* * *

O. L. Smith, of Emporia, Kan., was invited to speak before the Kansas State Normal Y. M. C. A. on a recent Sunday afternoon on "The Ministry as a Life Calling." Mr. F. E. Brown, a member of the Emporia church, is considering devoting his life to the ministry. He recently won first place in oratory at the Kansas State University.

* * *

LOST—Between the office of CHRISTIAN MEN, Kansas City, Mo., and Grenola, Kan., photograph labeled "D. N. Manley," either mailed to wrong address or lost in the mail. Anyone having knowledge of the same will confer a favor by reporting it or sending the photograph to 419 R. A. Long Building, Kansas City, Mo., or D. N. Manley, Grenola, Kan.

* * *

One of our General Members, R. A. Willard, located in Buffalo, N. Y., is at work heart and soul in the Buffalo Union Temperance League. The idea of the Union Temperance League is to unite every society that stands for temperance and with united forces to rid New York State of our worst enemy, the liquor traffic. "Save the Boys" is the motto on the letter-head of that organization.

* * *

Charles C. Wilson, pastor of our church at Bellefontaine, Ohio, is occasionally available for lectures under the auspices of Brotherhoods, Chautauquas, etc. His subject is "Hawaii—The Paradise of the Pacific." A number who have heard him, including P. H. Welshimer and Stephen J. Corey, speak in the highest terms of these lectures, which are illustrated by pictures.

* * *

Our Bible School Editor, P .H. Welshimer, who is the minister of our great church at Canton, Ohio, publishes a weekly paper called *The Canton Christian.* It announces that during a certain month the average attendance of their Bible School was 1,800. Every department of the church is represented in the twelve columns of the paper, one column of which is devoted to the Bible School Lesson for the day.

* * *

"Enclosed find money order, I suppose you know what it is for. It is for CHRISTIAN MEN magazines. I bought a new pony just about a week ago and would have sent the money for the papers but I was so wound up in my pony. Yours is the best yet on the market." —ERRETT O. SALA, Minerva, Ohio.

P. S.—"The principal trouble with wild oat sowing is that somebody always has to help reap the crop."

* * *

"Secretary E. W. Allen and Brother A. F. Hensey will be with us Friday for a men's luncheon. We have our March offering next Sunday and expect to more than double the amount given last year. Enclosed find $5 for twenty subscriptions to CHRISTIAN MEN. It gives me a lot of pleasure to send this list, as I know they will help us in doing more earnest and efficient work for our Master."—PAUL R. HAWKINS, Lathrop, Mo.

* * *

The *Highlander,* Vol. 1, No. 1, issued at Pikeville, Ky., February, 1910, is before us. It is edited by that stout old warrior, R. B. Neal, and devoted to the cause of the Mountaineers. It contains a number of groups of mountain people engaged in various religious enterprises and gives the appearance of being both well printed and well edited. Its price is fifty cents per year and we commend it to all who would maintain their interest in this remarkable field.

The Brotherhood of Disciples of Christ, Main Street Church, Rushville, Ind., where R. W. Abberly is minister, has published a very neat and attractive folder giving the programs for the seasons. Some of the topics considered are "Street Improvements," "The Boy Problem," "The Free Public Library," "Men and the Church," "Modern Newspapers and Reform." The officers are: President, Dr. C. H. Parsons; Vice-President, J. A. Titsworth; Secretary, W. A. Stockinger; Treasurer, Frank Thompson.

* * *

We learn that the Local Membership of the church at Camargo, Ill., has been doubled and the Sunday-School more than quadrupled in attendance during the pastorate of L. B. Pickerell, who has been there for the past two years. He is now engaged in a like work for the church in Findlay, Ill., where he began on March 5th. Already new interest is manifest in the securing of a splendid club of forty subscribers for CHRISTIAN MEN in this church. Last year Brother Pickerell sent us a fine list from Camarga, most of whom have renewed this year.

* * *

Dr. E. T. Davis, Physician and Surgeon, Queen Esther Sanitarium, Kansas City, and a loyal Brotherhood man, writes as follows: "If you know of any of our ministers who are half sick and need a systematic course of treatment to enable them to do a whole man's work instead of half a man's work, send them in. I have one room I would like to have one or two occupy all the time. It will cost them only their food and medicine, which will amount to about $5 per week. My services are theirs." This is a noble offer indeed and reminds us of the Good Samaritan.

* * *

We are in receipt of copy of the banquet program rendered at Hustonville, Ky., on March 18th, at which Mr. Joseph Severance, of Frankfort, acted as toastmaster. W. S. Willis, pastor at Hustonville, welcomed the guests, who were in attendance from several adjacent towns. On the program appeared D. M. Walker, of Stanford, who spoke on "A Man's Place in the Kingdom of God;" Prof. S. S. Robinson, "Our Boys;" W. G. Montgomery, of Moreland, "Our Citizenship;" Prof. J. M. McVey, "Over the Hill to Hustonville;" W. H. F. Jones, "Our Ministry;" F. M. Tinder, "Our Homes." The toasts were interspersed with songs and music. With such wealth of talent the affair could not have been otherwise than a very great success.

* * *

During the recent Central Illinois Ministerial Institute at Peoria, two opportunities were given for discussing the Brotherhood outlook around the banquet table. Our Assistant Secretary, Mr. Elliott, conducted a conference and question box for an hour the first evening and at the next banquet a number of Illinois ministers spoke briefly on "The Good of Organizing a Local Brotherhood and the Value of CHRISTIAN MEN Magazine as an Enthusiasm Generator for all Departments of the Church." A most enjoyable time was had at theese gatherings, which were held in between the sessions of the institute proper, which, by the way, was of a very high order. We may look for great results along the Brotherhood organization line in Illinois.

* * *

"Enclosed find check for $12.50 for fifty copies of CHRISTIAN MEN for one year to the enclosed list. I have been so well pleased and benefited by CHRISTIAN MEN that I could not resist an opportunity of presenting the matter to others to gain from its excellent thoughts, ideas and good works so beautifully expressed. I trust that each subscriber will be benefited by this grand little book and will become so attached to it that when their present subscription expires they will not only renew, but will tell others of the good derived from it and increase the subscription list ten-fold. I cannot express my appreciation of CHRISTIAN MEN, but know that it will grow greater and better and more popular as time moves on." —J. W. MCFERRAN, Moberly, Mo.

* * *

The Brotherhood at Lubec, Me., where R. Lee Bussabarger is minister, are laying foundations for a room 40x30, which is to be next to the church and to be used for Brotherhood work. The Brotherhood will also get behind the base-ball team organized by the Loyal Bereans. Those who remember Brother Bussabarger as two years captain of the base-ball team at Transylvania University, know that the Down Easters have made a very fortunate selection in making him captain and catcher of their team. We shall expect this team to win a majority of its games throughout the season. They began with a terrible lambasting of their opponents in the early part of this month, the score standing 20 to 4 in favor of the Brotherhood team.

* * *

Here is something spicy we cull from a letter of Brother Amzi Atwater, Bloomington, Ind. Brother Atwater is a loyal friend of CHRISTIAN MEN and has been a minister of the Word for more than fifty years. We quote:

"If you can get the churches and Sunday Schools to stop the fool Santa Claus business and trifling theatricals and give the boys and young men half the program at least instead of turning four-fifths of it over to the girls (who are generally now our main orators in a Sunday-School exercise), you will make a good beginning. Suppose you put out a book full of inspiring selections of great missionary sermons and fiery anti-saloon speeches and lofty orations against vice and sin, and praise of the Gospel of Christ and get the churches to set the young men to delivering them, that will help. Try it."

* * *

Monday evening, March 14th, L. B. D. C. No. 276, of North Yakima, Washington, enjoyed its regular March meeting in the social parlors of the church. Dainty tables were set and a bountiful banquet of sixty covers was served by the ladies of the Aid Society. After supper and the sociability which it pro

oted, a musical program was given, being ranged by Prof. Giovanni Ottianio, Chair-an of the Musical Committee.

Violin solo—Professor Ottiana.

Quartette—Harry Neal, Roy Gale, Roy emper and James Broulette.

Instrumental solo—Prof. T. H. Toll, accom-nied by Miss Doris Arrowsmith.

Instrumental solo—Gale W. Blish.

A social hour was then indulged in, a mber of the men arising as the spirit moved em and spoke at different times. The in-rmality of it and the good fellowship were ry enjoyable, indeed.

Our thanks are due Secretary G. D. Yeager r the interesting report of this meeting.

* * *

At the Congress of Disciples at Bloming-n, Ind., W. S. Lockhart, of Fayetteville, rk., read a paper on "The Church and Men," hich enjoyed the rare distinction of being th scholarly and sympathetic. The paper vealed the enormous amount of work Mr. ockhart had done to go at his subject in a ate of preparedness. He was emphatic in his terances as to the function and capability of e Church and as to its duty toward the man ithin its ranks and the man without. The rtion of it devoted to an exposition of rotherhood principles was clear and attract-ely presented. We shall hope to make some xcerpts from this paper for our columns.

O. W. Lawrence, of Decatur, Ill., reviewed e paper and announced his sympathy with e practical view toward which it aimed.

There was an interesting discussion by lessrs. Shaw, Denton, Buckner, Winders, and number of others.

By the by, Ashley J. Elliott, of Peoria, a rotherhood man, was elected Vice-President f the congress and presided at a number of its essions with grace and dignity.

* * *

"Enclosed is draft for $10, my pledge to e Ten-Dollar League. I am glad to make is payment."—Fred S. Nichols, Table Grove, l.

* * *

"I herewith enclose $10 which I ledged at the Pittsburgh convention. I wish lso to be put down as a general member."—. C. Diserens, Mount Healy, Ohio.

* * *

We are in receipt of many local church apers which reflect the energy of the local ongregations. Among them we mention *The Massillon Messenger,* Massillon, Ohio; *The Bulletin,* Footville, Wis.; *Christian Monitor,* Warren, Ohio; *The Lyons Christian,* Lyons, Kan.; *The Canton Christian,* Canton, Ohio; *The Greeting,* Peoria, Ill.; *The Franklin Circle,* Cleveland, Ohio, and *The First Christian,* pringfield, Ill.

"I am indeed surprised that I am the winner of the second prize for February. I will do my very best to advance the interest of the Brotherhood work and will wear my fob and carry my card to remind me daily of our pledge card ideals."

C. E. Rash,
Plainville, Kan.

* * *

## Appel Leaves Springfield

**WESTERN UNION TELEGRAPH CO.**
**SPRINGFIELD, ILL.**

E. E. Elliott,
Kansas City, Mo.

"Mail me quick one watch fob Brotherhood emblem, solid gold. We want to present this to Appel. He goes to Chicago, May 1st."

F. W. Burnham.

In response, the fob was sent by registered special delivery and we have the following additional:

"Your prompt attention brought the watch fob to us bright and early Tuesday morning. We had time to get it suitably engraved and ready for presentation that evening. The farewell reception to Brother Appel was most delightful except for the general regret over his going away. President H. T. Swift named committees on local arrangements for State Brotherhood convention which meets with us this year. Judge Kane in his 'remarks' presented the Brotherhood emblem. Brother Appel was taken by surprise but responded in his frank and earnest fashion. The pastor read the letter of appreciation and good wishes from the General Brotherhood."

F. W. Burnham,
Springfield, Ill.

* * *

About fifty men from Seattle churches took a special car to Tacoma night of April 13th to hear Evangelist Charles Reign Scoville.

* * *

"I am sending you two more names to add to my list of forty recently sent."

L. B. Pickerill,
DeLand, Ill.

* * *

"Find enclosed $1.50 for three years' subscription to Christian Men and the special prize booklets by Mr. Macfarlane."

D. B. Titus,
Rupert, Idaho.

# Brotherhood Achievments

After four years' strenuous work of their minister, the First Church at Lincoln, Neb., has sent H. H. Harmon on a trip to the Holy Land. Would that more of our churches would emulate the example.

* * *

"Have been out the last two nights to country churches with Brother Shellenberger for the purpose of organizing."

W. C. Westlake,
Trenton, Mo.

* * *

"Enclosed find postoffice money order for $9.25 for nineteen emblems and quarterly dues for eleven members."

E. M. Polk,
Elkhart, Ind.

* * *

* * *

"Since sending in the club list other members say that they must have Christian Men. They desire their subscription to commence with the April number if possible."

J. F. Faust,
Portland, Ore.

* * *

"I am glad to report that one of my young men twenty years old told me last Lord's day of his earnest intention of entering a university next September to prepare for the ministry."

C. E. Rash,
Plainville, Kan.

* * *

Portland, Oregon, Local Brotherhood No. 294 is the latest affiliation from Oregon. They send for Certificate and Membership Cards for thirty-one members and have undertaken some of the various activities mentioned in the Model Constitution.

* * *

"I desire to be identified with the greatest movement in the world."

R. A. Willard,
Buffalo, N. Y.,
General Member No. 250,

"P. S.—Please send one solid gold lapel button."

* * *

"Christian Men for April has not knocked at my door. Others tell me about the good things. I am anxious. Have I offended? What is my punishment? Whatever my sin, I have repented and suffered. I pray for forgiveness and restoration."

Chalmers McPherson,
Fort Worth, Tex.

* * *

"We are planning a luncheon for two of our Men's Bible Classes and the time will afford a splendid opportunity for the organization of a Brotherhood. We expect a hundred and fifty or two hundred men. Watch us start a Brotherhood."

A. R. Liverett,
Cameron, Mo.

"Our Men's Club is on the point of mei ing into the Brotherhood."

J. N. Crutcher,
Sioux City, Iowa

* * *

"The Brotherhood movement is the b thing in the church world today."

Ex-Congressman Benton,
Neosho, Mo

* * *

"We expect to organize a Brotherhood he next week. Kindly send me thirty copies the Covenant and a sample of the button."

John A. Jackson,
Sheridan, Ind

* * *

"The church which is successful today is t one which has a Brotherhood behind all lo activities."

F. F. Walters,
Joplin, Mo

* * *

"Enclosed find check for $14.74, dues f sixty-seven members for quarter ending Ju 30th, and seventy-five copies Christian M for same period. We are getting along ve nicely."

H. T. Fields, Treasurer,
L. B. D. C. No. 261,
Bedford, Ind

* * *

The men of Norwood Avenue Church, T ledo, Ohio, affiliate with the General Broth hood and order Brotherhood emblems f every man. M. H. Pugh is the treasurer. The men will have their certificate engrossed a framed before the State convention, whi meets at Toledo early in June.

* * *

The church at Riverside, Cal., has beg work on the organization of a local Broth hood, forty-one signatures to the Brotherhol Covenant at one meeting. They order su plies from the General office—50 copies Mod Constitution, 50 Covenant Cards and 20 f the tracts, "How to Organize." C. G. Deck is the correspondent.

* * *

The Howett Street Church at Peoria, I, was organized as a church last year. N comes the men organizing themselves into local Brotherhood and asking for affiliati papers. Arthur W. Leu, president; Fred Str bach, vice-president; A. F. Riley, secretar Frank Berg, treasurer. William Price is t enthusiastic Brotherhood pastor.

* * *

"Our County Judge, B. M. Rice, has join our Brotherhood. He accompanied twen eight of our Brotherhood men to Knoxvi last Thursday night, where we were ent tained by the Knoxville Brotherhood."

E. F. Young, President,
L. B. D. C. No. 259,
Galesburg, Ill

We have copy of the program printed by the Brotherhood of Disciples of Christ, Main Street Christian Church, Rushville, Ind., which contains the names of officers and committeemen and the program for the meetings beginning October 20th and ending May 11th, a very commendable pamphlet. Dr. C. H. Parsons is the president; John A. Titsworth, vice-president; W. A. Stockinger, secretary, and Frank Thompson, treasurer. The committees are Music and Program, Membership, Social, Employment and Sickness.

* * *

"While at Findlay I called attention to CHRISTIAN MEN and have a club of thirty-two subscribers as the result. Brother L. L. Carpenter had dedicated the church in Findlay and, of course, they were glad to see his likeness and read the short notice. While I waited for my train at Tuscola I secured three more subscriptions and at DeLand five additional. There may be others who would like to take the magazine at Findlay."

L. B. PICKERILL,
DeLand, Ill.

* * *

The Brotherhood at Franklin Circle Church, Cleveland, Ohio, are holding regular meetings on definite dates. Their last one was opened with prayer by W. F. Rothenburger, the pastor. The Religious Committee, headed by A. R. Teachout, reported that the Brotherhood was a help to the Sunday-School and the prayer-meeting. An address by Prof. H. C. Ditmer; solo by S. E. Roof, followed by a social hour with doughnuts and coffee. These gatherings are proving very beneficial and of great spiritual influence to the local work.

* * *

"Our local Brotherhood has a membership of 100, with monthly meetings. The last meeting took up the Bible School problem and we think the work of the Brotherhood has increased the attendance of men at both the Bible School and the church services. The Brotherhood will have charge of the services the last Sunday evening of the month and it will probably take the form of a platform affair, with a relay of speeches by the laymen."

W. F. ROTHENBERGER,
Cleveland, Ohio.

* * *

H. I. Prusia, one of the State vice-presidents of the Iowa Brotherhood, lives at Mason City. A year ago he sent a splendid club of subscribers for CHRISTIAN MEN and this year increases the list to nearly fifty, but says: "I think there will be more to follow." Recently, C. H. Devoe, an enthusiastic Brotherhood pastor, was called to the church and on April 12th they held a Brotherhood banquet. They have voted to affiliate with the General Brotherhood. You can always tell a live Brotherhood atmosphere by the enthusiastic men who lead.

* * *

The *Daily Gate City* of Keokuk has a half page devoted to the Laymen's Missionary Movement, as related to Keokuk, with a handsome two-column picture of J. O. Boyd, who is president of L. B. D. C. No. 288, of Keokuk, and also president of the Federation of Organized Laymen. We have an unusually fine body of men in this city and the relationship between them and the Brotherhood organizations in other churches is close and effective, with the result that Christian manhood is recognized as a definite social and civic force.

* * *

During the sessions of the Southwest Missouri District Convention at Aurora, 100 men banqueted together with George L. Peters, toastmaster; E. E. Elliott and W. F. Richardson, of Kansas City; ex-Congressman Benton, of Neosho; and F. F. Walters, of Joplin, as speakers. More laymen than ministers were present. Men came from as far away as Neosho, spending two days and two nights to make the trip. Joplin, Springfield and Marionville also had good delegations present and the messages of the speakers were delightfully inspiring. We look for the formation of many local Brotherhoods in Southwest Missouri as a result.

* * *

"In regard to the article in April CHRISTIAN MEN, I note that many old subscribers do not renew their subscriptions. I have been thinking the matter over carefully and as a suggestion do you not think it would be a good plan to select a man from each locality where the magazine is sent and let this gentleman see that each subscriber whose time has expired be solicited again, the General office to make a list from time to time of all expiring subscriptions and mail them to the various representatives for CHRISTIAN MEN? I will be glad to act as your representative for Elkhart, Ind., and this is the way I handled the list sent you in February."

E. E. BENTON,
Elkhart, Ind.

CHRISTIAN MEN office is always glad to receive suggestions. We saw the philosophy of this some time since and furnished a list of expirations to our various representatives throughout the country, but the response thus far has been small. At this writing 700 subscribers whose time expired in December have not yet renewed and the magazine is going to them this month under a 2-cent postage stamp. Brethren, this is the most serious thing commanding the attention of the General Brotherhood at this moment, the retaining of our expiring subscriptions.

* * *

Friday, April 19th, the Associated Brotherhoods in Kansas City gave a complimentary banquet at the Densmore hotel to President Peter Ainslie and Secretary I. N. McCash of the American Christian Missionary Society. Speakers were Burris A. Jenkins and Geo. H. Combs, Kansas City; Secretary McCash and President Ainslie, of Baltimore, who gave his great address upon "The unfinished task of the restoration." The banquet hall was filled with Kansas City ministers and laymen. A unique souvenir program gave a general statement

of the work of our home society, together with pictures of the officers of the society.

The Associated Brotherhoods of Kansas City are beginning to get behind all of our great works and when our business men become aroused to the necessities of our cause less will be allowed to suffer.

* * *

Here is the kind of an invitation gotten out by Local Brotherhood No. 279;

Chicago, April 23, 1910.

DEAR FRIENDS: You are cordially invited to attend an Entertainment and Social, given by the BROTHERHOOD OF DISCIPLES OF CHRIST, of the Douglas Park Church of Christ, Turner and Sixteenth streets. STEREOPTICON LECTURE and Instrumental Music. COME, make yourself at home and enjoy a good social evening. BRING A FRIEND WITH YOU.

Fraternally yours,

ALVIN ARIE,
Secretary B. D. C.

Thursday Evening, April 28th.
EVERYTHING FREE.

* * *

"I will try to tell you something of our good meeting with Mr. Shellenberger. He is great and just full to the brim of Brotherhood. We met around a banquet table and had what you might call a confab and when we went home that evening we had greater vision of the Brotherhood and now feel that we are going forward to greater things. We will give a social program to the men of the community on April 28th. We hope by this means to get better acquainted with the men and get some of them into the Brotherhood. We wish to thank you for letting us have Brother Shellenberger with us. We enjoyed his brief stay greatly."

ALVIN ARIE, Secretary,
Local Brotherhood No. 279,
Oak Park, Ill.

* * *

The men's Brotherhoods of our two churches at Peoria, Ill., will build a mission tabernacle on May 30th. They have issued a very attractive mailing card which is headed "Sunday-School Building to be Erected in One Day by the Men of the Christian Churches of Peoria, Assisted by the Volunteer Service of Local Carpenters' Union No. 183." This is followed by a program of a banquet to be served May 13th and the Building Day program May 30th, Decoration Day. A picnic dinner will be served by the ladies of the two churches and memorial service conducted by W. F. Turner, pastor of the Central Church. On Friday, June 10th, the West Bluff Mission building will be dedicated by Dr. Arthur Holmes, who is to address the Brotherhoods of the city of Peoria on the same evening. We hope to present a fuller account of this enterprise and a picture of the building itself in course of erection next month.

* * *

One of the first churches to organize a local Brotherhood after the plans inaugurated at New Orleans was the First Church of Springfield, Ill., where F. W. Burnham is the minister. These men have been pursuing defi nite work for men in the community regularl from the inception of the movement. At recent meeting reports of departments re called the fact that, without noise or red fire the Brotherhood is getting things accom plished. A case was reported of a man i the hospital sick with tuberculosis, in need not a Christian, but because of acquaintanc had asked for assistance. Without drawin upon the funds of the Brotherhood the mer one by one, responded with ample aid t meet the need.

J. M. Appel, State president of the Illinoi Brotherhood, who was also the first presiden of the Springfield local Brotherhood, is leav ing Springfield to take up residence in Chi cago. At a farewell reception held on Apr 29th he was presented with a solid gol Brotherhood emblem watch fob as a toke and reminder of his fellowship.

* * *

"Good fellowship at flood tide, wholesom enthusiasm at the boiling point, and trans figuring optimism at the shining summit c Brotherhood brotherliness characterized ou men's meeting last evening. Tall Timbe more modestly known as J. W. Underwoo of Ashtabula, pumped enthusiasm into willin masculine receivers and gave us a vision c the majestic possibilities of a local Brothe hood by delivering a stirring address on th Brotherhood movement. The Ashtabula quar tet sang, like the 'Morning Stars' are repute to have sung on a similar occasion, and ou orchestra played as if they were playing fo the fun of it and their life depended on makin every man of us through the fibres of his b ing vibrate like a Jew's harp. Net proceeds Forty-seven charter members and one club c twenty subscribers to CHRISTIAN MEN. W are going to contract with Shellenberger t raise the charter membership to seventy-fi in the month of May."

J. F. WILLIAMS, Geneva, Ohio.

* * *

Independence Boulevard Brotherhood No. Kansas City, Mo., the first Brotherhood o ganized under the Model Constitution, is fo lowing the programs printed in CHRISTIA MEN. To each meeting they invite membe of a neighboring Brotherhood, having one the visitors talk on the program. April 21 they invited the Jackson Avenue Brotherhoo including the pastor, Rev. F. L. Bowen, wh made a talk on City Missions. The loc Brotherhoods in Kansas City are lining solidly behind all our missionary enterpris and are securing the attention and person services of many of our best business m who are giving time, talent and money missions. At the Jackson Avenue Churc February 22d, President R. A. Long announc that a body of men members of local Brothe hoods in Kansas City had each agreed to gi $200 per year to city missions, one-half which is to go toward securing property f future churches in the outlying districts a one-half toward work already established. number of prominent laymen are represent upon the City Missions Committee of great

sas City. Effective May 1st, the time of man is to be devoted exclusively to this k and the Brotherhoods will furnish work- regularly for a number of mission points assist them in becoming self-supporting rches. Many of our churches in Kansas were thus aided in their infancy and their existence to the seed thus sown.

* * *

nce in a while a man discontinues his sub- ption to CHRISTIAN MEN. Our correspond- usually display a good deal of consider- n at such times, but here comes one that et to music. This is the first discontinuance ever made us happy. It need not be in- ed, however, that all the poetry that comes our office makes us happy. Some of it es us a pain. Anyhow, the attached was so d that we felt that while Brother Bulfin ld spare us we could not spare him, hence have renewed his subscription for one r.

STOP MY CHRISTIAN MEN.

guess I'll have to drop you, too,
And honestly, I rue it.
really meant to see you thru,
But, fact is, I can't do it.
he work I hoped to see advance,
Each day proceeding onward,
Has robbed me of a helper's chance,
By daily slipping downward.
is like the splash that has its place,
Perhaps about the middle,
ut sends its ripples in a race,
Disturbing all the puddle.
o, when our failure splashes here,
The ripples spread around us,
edimming someone else's cheer
A thousand miles beyond us.
o, stop my paper, if you please,
I simply have to drop it.
Ly Christian Men forget the fees,
And so I have to stop it.

Sincerely,
O. J. BULFIN,
Coleta, Ill.

* * *

he following is clipped from a note of J.N. Crutcher, widely known pastor of the st Christian Church of Sioux City, Iowa:

Our Men's Club has been in existence about ee years. It has done fine work along cial and educational lines. But the men e not satisfied to 'meet and greet and eat.' ey wanted a special thing to work for I write their plan, which is now in oper- n, hoping the idea may be used by other thren:

The church at Holly Springs, an inland n about twenty miles from Sioux City, has had regular preaching for four years. e Sioux City Club is conducting services h Lord's day at Holly Springs, the men g out in New Testament style, in pairs, aking both morning and evening. This k is divided up so that it will not be a den upon anyone and the enlarged interest he 'Club,' which is soon to become a 'Broth- ood,' shows that it is bound to succeed. is expected that the brethren will continue to do this work until September, by which time they hope to have things in condition for a meeting to be held by the writer. We have a good building and plenty of 'means' at Holly Springs and a pastor is to be employed after the revival.

"The value of this plan, aside from its spirit of unselfishness and its blessing to our sister congregation, will prove a benediction to every man who helps in the work. It may discover some 'ministerial timber.' It may do a number of things. I am sure that it will help our local work tremendously; it will develop the talents of the brethren and make them even more efficient, and it will be a practical demonstration of the missionary idea."

* * *

Following is the proposed constitution of the Federated Brotherhoods of St. Joseph, Mo., which is an organization of all the men's clubs of the churches of all protestant bodies of that city. Our own men in L. B. D. C. No. 250, St. Joseph, have a prominent part in the movement, and are represented in the officiate, which is as follows:

FEDERATED BROTHERHOODS OF ST. JOSEPH, MO.

President.....J. A. Cottell
Vice-President.....A. L. Ernst
Secretary.....E. F. Willis
Treasurer.....C. M. Guthrie

Executive committee: R. O. Powelson, R. M. Biggerstaff and F. A. H. Garlichs.

ARTICLES OF ORGANIZATION.

1. This association shall be known as the Federated Brotherhoods of St. Joseph.

2. The object of this association is to unite for the promotion of the religious and moral welfare of St. Joseph, in such ways as may give effect to the combined influence of the various Brotherhoods.

3. Any Brotherhood or similar men's organization of the churches of St. Joseph may become a member by reporting its organization to the secretary of this association and by furnishing two representatives for the Board of Delegates.

4. The business of this body shall be managed by a Board of Delegates composed of two delegates from each organization.

5. The officers of the Federated Brotherhoods shall be a President, Vice-President, Secretary and Treasurer, who, with three others, shall constitute an Executive Committee, these to be elected at the annual meeting of the Board of Delegates to be held on the second Monday in February.

6. There shall be two general committees appointed annually by the Executive Committee immediately after the election of officers, a Civic Committee and a Religious Committee, with one delegate from each Brotherhood on each committee, the chairmen of these general committees to be members of the Executive Committee. It is recommended that a similar Civic Committee and a Religious Committee be organized in each local Brotherhood with the two delegates as chairmen of thse local committees, corresponding to the general committee, of which they are members.

# The Beginning and the End—Peter and Finis

Here are two men of kindred physical appearance as well as kindred spirit. They are no relation in the flesh, so far as this writer knows, but they are blood brothers in the Spirit.

Peter Ainslie is pastor of the Christian Tabernacle Church in Baltimore, where he has done monumental work under the shadow of the Rome See and as President of the American Christian Missionary Society it is probably just to say that he is making his great influence felt as much as any other man who has ever been honored with that position.

Finis Idleman is the saintly pastor of the Central Christian Church of Des Moines. In taking up the work laid down by H. O. Breeden, he succeeded to a great church, to a great field and to a great opportunity, and he has measured to the top of it all. Kindly, gracious and true, a faithful preacher and intelligent student, a forceful leader, lover of his brethren and servant of Jesus Christ, his ministry is a shower of spiritual blessings in the heart of the capital city of the State of Iowa.

Photo by Hostettler, Des Moines

# The Brotherhood Charter

"Certificate of Membership was duly received and the men universally declare it is a corker."—George Jacobson, Secretary, L. B. D. C. No. 266, Knoxville, Ill.

* * *

"Our Membership Certificate will be framed and on exhibition at our next meeting."—A. L. Hockett, Secretary, Local Brotherhood No. 262, Jackson Avenue Christian Church, Kansas City, Mo.

* * *

"Our Charter closed with sixty-three members enrolled. It will be engrossed and presented to the Brotherhood next Sunday."—Alvin Forrey, Secretary, Local Brotherhood No. 272, Omaha, Neb.

* * *

"Certificate received and have had charter members' names engrossed and am having it framed. The brethren that have seen it praise the certificate very much."—J. E. Arrants, Secretary, L. B. D. C. No. 275, Bristol, Tenn.

* * *

"We are certainly very much pleased with the Certificate of Membership in the General Organization, which Mr. Macfarlane brought to us on the occasion of his recent visit. Our men consider it an ornament for the walls of the church of which we may all be prou —R. O. Powelson, Secretary, L. B. D. C. N 250, St. Joseph, Mo.

* * *

"The Certificate arrived just in time for r last meeting and caused much favorable co ment. By next meeting we hope to have t framed and hung permanently on the wall f our meeting place."—R. W. Johnson, Sec tary, L. B. D. C. No. 284.

* * *

"Our Certificate of Membership has b completed and exhibited to the members. thought it was very neat and seemed to e proud of it when framed and in its place the church, which it will be very soon."—C. Pultz, Secretary, Local Brotherhood No. 2 Washington, D. C.

* * *

"The Charter was duly received and s highly appreciated. Our church is compa tively new, but considerable enthusiasm s already been aroused in the Brotherhood a with such a man as Brother J. W. Porter r President, there is no doubt but that we v keep things moving in our end of the cit —P. K. Ferra, Secretary, Local Brotherho No. 285, Lexington, Ky.

# Winners of the Medals in April

L. O. Newcomer, Mt. Vernon, Ohio, wins first prize with 135 individual paid in advance subscriptions.

Miss Eva Lemert, Ann Arbor, Mich., wins second prize with 64 individual paid in advance subscriptions.

R. C. Lightcap, Pittsburgh, Pa., wins third prize with 63 individual paid in advance subscriptions.

## It Was Easy

—

## Who Will Be the Winners in June

?

## Maybe You

—

## Try It Today!

—

FIRST PRIZE—SOLID GOLD
SECOND PRIZE—SOLID SILVER
THIRD PRIZE—BRONZE

—

RATES:

| | | |
|---|---|---|
| Clubs of 20 | - - | 25c |
| Clubs of 10 | - - | 35c |
| Single Subscription | - | 50c |

Present rates of subscription are not guaranteed beyond July 1, but the prize offer will be continued from month to month.

—

## It Is Easy to Get Subscriptions for

Christian MEN

—

## Time Limit, June 1 to 30

—

To the person sending us the Largest—Second Largest—Third Largest List of Subscribers, we will give above prizes absolutely free, but they must be members of the Brotherhood in order to be eligible to wear the Brotherhood Emblem. In case of a tie for any of the above prizes offered, a prize similar in all respects with that tied for will be given to each of the persons so tying.

# The Brotherhood Calendar for 1910

## Beginning with the Annual Meeting in February

Prepared by J. K. SHELLENBERGER, Field Secretary, Wooster, Ohio

JUNE.

1. **Brotherhood Possibilities.** — An enlarged vision coming from experiences of the past. An organized POWER of the kingdom.

2. **Good Citizenship.**—A call to Christian men. Some problems that are crying for solution which only Christian men can solve.

JULY.

1. **The Kingdom of God a Social Institution.**—An emphasis on the necessity of light-heartedness as well as the gravity of Christians.

2. **Is the Church a Fruitless Institution?**—A study of how God treated a dying nation. Ez. 37.

AUGUST.

1. **The Annual Picnic.**—The Social Committee will arrange for a day of rollicking joy for every Brotherhood man and his family or his friend.

2. **Church Extension.**—A careful study of the institution that gives permanency to our work.

SEPTEMBER.

1. **The Brotherhood and the Bible School.**—How the Brotherhood can boost the Bible School. The Brotherhood's attitude to the men's class.

2. **The International Convention.**—This is when we determine to go en masse to the biggest Men's convention the Disciples of Christ have ever held. "On to Topeka!"

OCTOBER.

1. **State Elections.**—Principle above policy. Manhood above party. Courage of convictions everywhere.

2. **State Missions.**—A study of the calls of our State to men strong in the faith of Jesus Christ.

NOVEMBER.

1. **Civic and National Reforms.**—Here is where we lock arms with the W. C. T. U., the Bible School, the Y. P. S. C. E., the International Reform Bureau, et al, in the onward march toward a stronger manhood and purer womanhood.

2. **A Harvest Home Meeting.**—Thanksgiving. A season of special rejoicing for the goodness of God.

DECEMBER.

1. **Brotherhood Benevolence.**—An knowledgment of services rendered by roes of former days. The Brotherhood remove the terrors of creeping age from preacher's vision. The servant is worthy his hire.

2. **A Visit to the Manger at Bethleh**—The greatest gift we can give is the of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family pr ers, like sweet incense, fill the home wh perfumes rare. We're going to start year aright.

2. **Evangelism.**—Plans for the ye work. The Brotherhood will be Church's strongest and longest arm bringing men to Christ.

FEBRUARY.

1. **Annual Meeting.**—Once around, what has happened. Yearly reports, annual address.

2. **World-Wide Missions.**—Golden portunities and social responsibilities in to the Foreign Mission field.

MARCH.

1. **The Integrity of the Home.**—Mr riage and divorce. A debate. Invite yr wives and sweethearts.

2. **From Bethany to Olivet.**—Easter. A week of meditation. A study of our co nant.

APRIL.

1. **Is the Church a Necessity?**—Can we get along without it? If so, what will ke its place?

2. **Home Missions.**—America's problems, and their solution.

MAY.

1. **The Brotherhood and Fraternities.** A program for the Fraternal Committee. an the Brotherhood be made as rich in fellw ship as the lodge?

2. **The Brotherhood and the Boy.**—Wat is the Brotherhood's attitude to the yeasg character of the boy? Why are more tys on the street than in church and Ble School?

# The Brotherhood In June

1. Brotherhood Possibilities 2. The Brotherhood and Patriotism

Prepared by J. K. Shellenberger, Field Secretary

NOTE—These programs go into great detail in order to be thoroughly suggestive. They cover a very wide range in order that the treatment may be as thorough as desired and at the same time program makers are at liberty to select only such features as they deem practicable. Brotherhoods are especially cautioned against getting too many long addresses. Where several addresses are used, in addition to a debate, the time limit should not be more than six minutes each. Here are the suggestions carefully worked out. Make your own adaptations. Be sure you make the meeting interesting. Be sure you make it thorough. Be sure you make it effective.

## Regular Meeting For June, 1910

### Topic: Brotherhood Possibilities

The object of this program is to get a vision of the possibilities and power of organized manhood.

We would suggest that two addresses be given as follows:

**I.—The Necessity of Organization.**

Fundamental law of nature is organization. Show how each of God's creatures and creations does its part and does not duplicate nor nullify the work of anything else.

Organization means harmony.

Examples: Orchestra, large industries, armies, the successful church.

Interpret practically Ephesians 4:11-13.

**II.—The Power of an Organization.**

No organization is of value unless it is hitched on to a worthy object. Two things are necessary, then, in order to make our organization powerful.

1. Articulation.
   Each part must complement every other part. All must work to one great end.

2. **A Worthy End.**
   The object must inspire the workers, else enthusiasm will die. It would be foolish to buy a threshing machine for a toy.

In the Men's Brotherhood these two things are paramount:

It's **articulation** is perfect when ideally organized. Note the ideal:
"All the men of all the church at **all** the church's work."

Present the ideal organization according to the Model Constitution.

Its **object** is all inspiring. The Kingdom of God among men is the definite object. This can only be brought about by the church, like the Master, "going about doing good unto all men."

The building of the Kingdom is the most soul-inspiring proposition ever put before men.

An organized body of men avoids
Duplications,
Overlappings,
Nullification of effort,
And brings about
Concentration of effort,
Dignified uniformity, and
Assured success when hitched up with Omnipotence.

We would also suggest a debate on the question,

"Resolved, That the church would be more effective if all organization was set aside and each individual was permitted to do or not to do according to his own impulses."

Follow this with a

**Decision of Judges.**

Then throw the question open to the house for one-minute speeches, after which call for a decision of the house on the merits of the question.

**Crystalize** your discussion of the evening by passing a resolution:

"That we organize the men of our congregation more thoroughly, so that every man and boy connected with it has some **definite task to perform each week.**"

Follow with a social period, in which the officers can plan how they may more effectively organize, and those who are not at definite work can find a definite task to undertake.

# Program for Special Meeting of the Local Brotherhood for June, 1910

## A PATRIOTIC SERVICE

Prepared by J. K. SHELLENBERGER, Field Secretary

## General Topic: CHRISTIAN CITIZENSHIP

### A Call to Christian Men

This meeting should be in charge of the Civic Committee. Fourth of July, the Anniversary of American Independence, is upon us. As Christian Men, it is well to consider our Christian obligation and duty to the Nation that gives us homes and protection. Below is printed a suggestive program. In following this, you can hear yourselves keeping step with fifteen thousand other fellows, marching in the same direction and to the same music.

Christian Men will foster patriotism in other ways than in pyrotechnics, hence the following study and program:

**I—Music,** Orchestra or piano solo.

**II—Hymn, "America."**

**III—Responsive Reading, Isaiah 6.**

**IV—Prayer.**

**V—Hymn, "Battle Hymn of the Republic."**

**VI—Address:**

1. **"The Call for a Christian Legislature."**
   Its relation to
   1. **Christian Socialism.**
      What is it? See W. T. P. Bliss "Christian Socialism." Also Morris Hillquit "Socialism in Theory and Practice." Also "Gospel of the Kingdom," 1909, Josiah Strong, Editor. "The Profit of the Many," Root; and "Jesus Christ and the Social Question," Peabody.
   2. **Public Utilities.**
      Railroads.
      Waterways.
      Telegraphs.
      Telephones.
   3. **The Labor Problem.**
      Strikes.
      Taxes.
      Injunctions.
      See "Practical Christian Sociology," by Wilbur Crafts, Internat. Ref. Bureau; also "Patriotic Studies," ibid.
   4. **The Cry of Poverty and Pauperism.**
      Distribution of wealth. See "Social Crisis and Christianity," chapter on "The Present Crisis," by Walter Rauschenbush, also "In the Fire of the Heart," by Ralph Waldo Trine.
   5. **The Answer of Christian Men to This Call.**
2. **"The Call of Civic Reform."**
   1. **The Need of a Vision.**
      Of things as they are. Note Isaiah, 6 Chap.
      Of things as they ought to be.
   2. **The Need of Moral Courage.**
      On the part of officials.
      On the part of editors.
      On the part of voters.
      On the part of wives and daughters.
      See Judge Lindsey's articles in *Everybody's* beginning October, 1909, ff; *McClure's* April, 1907; David C. Phillips' articles in *Cosmopolitan*, 1906; "The Shame of the Cities," by Lincoln Steffens, *McClure's*, 1902-3; "Gospel of the Kingdom," March, 1909.
3. **"The Call of Temperance."**
   1. **The Cigarette Problem.**
      The International Reform Bureau, Washington, D. C., furnishes ample information. The facts stir any patriotic soul.
   2. **The Saloon Problem.**
      See "Temperance Reform in 1907," Wooly & Johnson; "A Century of Drink in the U. S.," A. G. Feklandt; "Anti-Saloon League Year Book," Columbus, O.
   3. **The Reform Wave.**
      See index to current periodicals for 1908 and 1909.
   4. **Christian Men's Attitude to the Problem.**
4. **"The Call of the White Slave."**
   1. **The Method of Traffic.**
   2. **The Motive of the Traffic.**
   3. **The Awful Slaughter of Girlhood.**
   4. **Christian Men's Attitude to the Problem.**
      References, "The White Slave," $1.50, Louis Albert Banks; *McClure's*, November, 1909; Charities, Feb. 20, 1909; files of "Clean Politics," Indianapolis, Ind.; W. C. T. U. literature is rich in information. The facts are appalling. Look them up.

**VII—Address—"The Call of Past Victories Unto Future Conquests."**

1. **The Freedom of Monarchial Tyranny**
   The rise of Democracy.

2. **The Emancipation of the Mind.**
Galileo, Copernicus, Bacon and Des Cartes.
3. **The Emancipation of the Soul.**
Luther, Calvin and other reformers. See Lindsay's "History of Reformation," Vol. 2, $2.50.
4. **The Overthrow of Slavery.**
5. **The Emancipation of Woman.**
6. **The Temperance Victories.**
See "Religions of Authority," Sabatier; "Eighteen Centuries," White; "The March of Christ Down the Centuries," Wilbur Crafts; "Practical Christian Sociology," ibid.
7. **The Answer of Christian Men to This Call.**
What shall it be?
Read Rauschenbush "Christianity and Social Crisis," Chap. "What to Do."

**III—Hymn, "The Star Spangled Banner."**
**X—Reading, Mazzinni's Address to the Young Men of Italy."** See "Orations of Homer to McKinley."
**X—Reading, "Declaration of Independence."**
**XI—Hymn, "Hail Columbia."**
**XII—Social Hour.**
**XIII—Prayer and Benediction.**

N. B.—The object of this program is to arouse a desire among the fellows to **know** more about our country's problems. Knowledge brings inspiration and determination. No one Brotherhood has the time to observe this whole program as arranged. Choose the portion you can use in your community.

We are well aware that few could afford to buy all the books mentioned, but one good book bought and mastered will crystallize in strengthened manhood. **Why not start a Brotherhood library.** Each man contribute a book.

Again, nearly all the books mentioned are in up-to-date public libraries and many of them will be found in the wide awake preacher's library. Any or all of them can be secured through CHRISTIAN MEN.

# Echoes from the Program

"The March meeting of our men was a od one."—A. B. HOUZE, Kendallville, Ind.

* * *

"We held our regular monthly meeting last onday night, March 28th, giving the proam, 'The Integrity of the Home.' We inted the ladies and they accepted our invition royally. In the debate, 'Resolved, That is better to be married than single,' two our young men won on the affirmative er two of our married men on the negare. Of course, you know they had the best le of the question. The ladies say we men e all right."—J. J. GROVE, Ames, Iowa.

* * *

The Jackson Avenue Local Brotherhood No. 2, Kansas City, observed the program, "The tegrity of the Home," at their semi-monthly eeting in March. The ladies were invited d more than a hundred and fifty men and omen were in attendance. In the debate, "Relved, That it is better to be married than ngle," two young men on the affirmative put over two married men on the negative. A wl of real "Kansas punch" was served by e wives of the officers and it was voted e of the best social affairs ever held by e Brotherhood.

* * *

"The men are very much pleased with the arch number of CHRISTIAN MEN. The notes the Sunday-School lessons are the best I ve read and are written in 'A Man's Way.' ir Bible School has six departments, all ornized, and begins the new quarter with inased interest.

At our missionary rally, twenty men were esent to hear Brother E. W. Allen, as he ve us the commercial value of foreign missns. Our men opened their eyes. In the ening, Brother Hensey brought his appeal me to everyone present. We increased our offering from $48.00 to $80.00 last year. Our Sunday-School has increased its offering to State Work fifty per cent. On April 1st, our Bible Class will have a banquet and a number of special dates are on for the future."—P. L. HAWKINS, Lathrop, Mo.

* * *

Mr. J. D. Barnhart, President of L. B. D. C. No. 252, at Niagara Falls, reports that our annual calendar is just the thing. The March Devotional Program entitled "From Bethany to Olivet" was given most successfully. The Niagara Falls Brotherhood concludes that heretofore their meetings have been a little bit too long and dry. Now the business will be taken care of principally by their Executive Committee. They have adopted a simple, yet impressive initiation degree for new members, taking about fifteen or twenty minutes to carry out. It makes them laugh and gains their good will and at the same time has its serious import. President Barnhart began early in March, advising with his April Committee on the subjects of the April meetings. The specially adopted motto of this Brotherhood, "The Men of All Nations for the Man of All Men."

* * *

"Our Brotherhood is doing nicely. Our meetings are live and enjoyed. We are using the programs as arranged by Brother Shellenberger, whom I think is to be congratulated on the real subjects he selected. Our men are very much pleased with CHRISTIAN MEN and the Brotherhood idea is just what we have been waiting on. We are going to use the prize program this month. I think it deserved the prize."

S. R. PEDEN, President,
L. B. D. C. No. 287.
Pittsburgh, Pa.

# THE Brotherhood Counting House

## April Club Orders for Christian Men

A. B. Houze, Kendallville, Ind..... 20
J. W. McFerran, Moberly, Mo..... 50
W. R. Wilson, Bunceton, Mo..... 20
A. M. Nettleton, Hutchinson, Kan.....150
L. W. Swen, West Liberty, Iowa..... 10
W. E. M. Hackleman, Indianapolis, Ind.. 11
L. E. Singer, Hammond, Ind..... 24
W. M. Snider, Toledo, Ohio..... 24
G. H. Clark, Rennsalaer, Ind..... 30
F. R. Eaton, West Rupert, Vt..... 20
Paul A. Meyer, Evansville, Ind..... 25
L. B. Pickerill, Deland, Ill..... 42
Alfred Budd, Ashtabula, Ohio..... 11
L. O. Newcomer, Mt. Vernon, Ohio.....135
Geo. W. Hofrichter, Cleveland, Ohio..... 24
Miss Lulu Reed, Beaumont, Tex..... 20
Earl Abernathy, Concord, Ill..... 20
E. E. Benton, Elkhart, Ind..... 24
W. E. McGowan, Harrison, Ohio..... 10
R. H. Newton, Durango, Colo..... 10
C. E. Hood, Baltimore, Md..... 24
Chester A. Kerr, Portsmouth, Ohio..... 26
Miss Eva Lemert, Ann Arbor, Mich..... 64
E. C. Gullion, Lebanon, Ind..... 11
J. R. Gilbert, Pasadena, Cal..... 20
J. H. Snider, South Bend, Ind..... 20
Barclay Meador, Lebanon, Mo..... 25
F. Snider, Uniontown, Pa..... 15
B. R. Johnson, Toronto, Ohio..... 20
Zwinglius Moore, Deming, N. M..... 25
R. C. Lightcap, Pittsburgh, Pa..... 63
J. K. Shellenberger, Sheridan, Ind..... 21
W. C. Westlake, Trenton, Mo..... 31
C. W. Cauble, Martinsville, Ind..... 20
S. A. Hendryx, Oskaloosa, Iowa..... 20
H. D. Williams, Kalamazoo, Mich..... 40
F. H. Alexander, Warren, Ohio..... 24
J. D. Hull, Mishawaka, Ind..... 32
J. T. Shreve, St. Joseph, Mo.....100

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## Dues Received from Local Brotherhoods in April

| No. | Name. | No. Members. | Amt. |
|---|---|---|---|
| 293. | Roanoke Christian Church, Kansas City. . . . . | 10 | $ 1.50 |
| 287. | John Archer, Treasurer, Pittsburgh, Pa. . . . . | 20 | 3.00 |
| 294. | A. L. Foster, Portland, Ore. . . . . | 30 | 4.50 |
| 295. | Hugh McClellan, McKinney, Tex. . . . . | 47 | 2.[illegible] |
| 291. | E. M. Polk, Secy., Elkhart, Ind. . . . . | 11 | 1.[illegible] |
| 259. | J. I. Kirkham, Galesburg, Ill. . . . . | 14 | 2.[illegible] |
| 261. | H. T. Fields, Bedford, Ind. . . . . | 67 | 10.[illegible] |
| 296. | S. A. Hendryx, Oskaloosa, Iowa. . . . . | 33 | 5.[illegible] |
| 297. | J. J. Faris, St. Joseph, Mo. | 10 | 1.[illegible] |
| 294. | A. L. Foster, Portland, Ore. . . . . | 1 | . |
| 300. | J. R. Gilbert, Pasadena, Cal. . . . . | 45 | 6.[illegible] |
| 301. | E. J. Haney, Peoria, Ill. . | 23 | 3.[illegible] |
| 302. | Walter C. Crain, St. Louis, Mo. . . . . | 33 | 4.[illegible] |
| 304. | W. H. Pugh, Toledo, Ohio. . . . . | 28 | 1.[illegible] |
| 262. | A. L. Hockett, Jackson Ave., Kansas City, Mo.. | 3 | . |
| 303. | Rev. H. D. Williams, Kalamazoo, Mich. . . . . | 38 | 5. |

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## April Purchasers of Quest of the Yellow Pearl and Centurion's Story

Prof. Woodruff, Indianapolis, Ind.
H. G. Chase, Santa Barbara, Cal.
Milo Atkinson, Covington, Ky.
Milton Carter, Lowville, N. Y.
Dr. T. S. Wasson, Ellensburg, Wash.
C. G. Cantrel, Prentice, Ill.
Rev. J. F. Williams, Geneva, Ohio.
Irwin Hale, Joplin, Mo.
T. L. Trotter, Parsons, Kan.
Rev. Dean L. Bond, Marietta, Okla.
Wm. Southern, Jr., Independence, Mo.
A. F. Chapin, Chillicothe, Mo.
Burke Leavenworth, New Franklin, Mo.
L. C. Brink, Harrisville, N. Y.
Cecil J. Armstrong, Troy, N. Y.
W. D. Endres, Harvey, Ill.
F. E. Mantle, Hiram, Ohio.
D. B. Titus, Rupert, Idaho.
O. L. Smith, Emporia, Kan.
Wm. L. Garrison, Garden City, Mo.
M. L. Ericson, Denver, Colo.
Arthur Jones, Dallas, Tex.
J. B. Strode, Lincoln, Neb.
Fred B. Carey, North Tonawanda, N.

Stranger.
Herman Blough, Johnstown, Pa.
J. R. Gilbert, Pasadena, Cal.
R. D. Barrett, Riverton, Iowa.
Elder B. Goslin, Columbia, Mo.
Mrs. Lina Deitz, Norwood, Ohio.
H. S. Rice, Fulton, Mo.
W. W. A. Chatterton, Oakland, Cal.
Dr. E. H. Miller, Liberty, Mo.
L. M. Wheeler, Montgomery City, Mo.
H. D. Smith, Hopkinsville, Ky.
L. O. Harvnot, El Centro, Cal.
J. B. Weldon, Boonville, Mo.
Miss Ferne Peterson, Kansas City, Mo.
Mrs. E. H. Merry, Blue Lick, Mo.
James N. Crutcher, Sioux City, Iowa.
Chas. H. Seib, North Tonawanda, N. Y.
Alfred Smith, Pomona, Cal.
F. H. Mellen, Minneapolis, Minn.
S. C. Dumnick, Lemoore, Cal.
Edgar Brown, Bloomington, Ill.
F. D. Eisenhart, Burlington, Iowa.
J. C. Reynolds, Arrowsmith, Ill.
Fred W. Deane, Franklin, Pa.
Wm. Smith, Fayette, Mo.
W. B. Ragland, Waco, Tex.
H. E. Turner, Mt. Healy, Ohio.

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## Winners of Centennial Booklet Prize in April

J. W. McFarran, Moberly, Mo.
L. B. Pickerill, De Land, Ill.
L. O. Newcomer, Mt. Vernon, Ohio.
Chester A. Kerr, Portsmouth, Ohio.
Miss Eva Lemert, Ann Arbor, Mich.
Barclay Meador, Lebanon, Mo.
R. C. Lightcap, Pittsburgh, Pa.
New General Members in April.
L. B. Pickerill, De Land, Ill.
E. S. Norton, Avalon, Pa.
Isaac Wright, Bluefield, W. Va.
N. F. Jones, Camp Point, Ill.
R. A. Willard, Buffalo, N. Y.
E. L. Eaton, Gordon, Tex.
Clifton E. Rash, Plainville, Kan.

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## Statement of Contributions in April

W. M. Templeton, Wahiawa, Oahu, Hawaii. . . . . $10.00
Josephus Hopwood, Lynchburg, Va. . 1.00
Local Brotherhood, Portsmouth, O. . . 10.00
C. N. Jarrett, La Belleview Christian Church, Steubenville, Ohio . . . . . 5.00
C. C. Buckner, South Bend, Ind. . . . . 5.00
Local Brotherhood, Norwood Ave. Church, Toledo, O. . . . . 5.25
Local Brotherhood, Douglas Park, Chicago. . . . . 3.00
Local Brotherhood, Ann Arbor, Mich. 10.00
Isaac Wright, Bluefield, W. Va. . . . . .10

## General Certificates Issued to Local Brotherhoods in April

255—Wichita, Kan., South Lawrence Ave. Church.
296—Oskaloosa, Iowa.
297—St. Joseph, Mo., Mitchell Park.
298—Cedar Rapids, Iowa, Second Church.
299—Bellvue, Pa., Bellavben.
300—Pasadena, Cal.
301—Peoria, Ill., Central Church.
302—St. Louis, Mo., Compton Heights Church.
303—Kalamazoo, Mich., Park St. Church.
304—Toledo, Ohio, Norwood Ave. Church.

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## Emblem Sales in April

L. B. Pickerill, De Land, Ill. . . . . $1.25
B. F. Palmer, Philipsburg, Pa. . . . . .40
R. L. Eaton, Gordon, Tex. . . . . 1.25
Roanoke L. B. D. C. No. 293, Kansas City, Mo. . . . . 40
C. A. Mangum, Pres. L. B. D. C. No. 272, Omaha, Neb. . . . . 3.35
Central Illinois Ministerial Institute, Peoria, Ill. . . . . 3.70
H. L. Kunce, Kansas City, Mo. . . . . 1.25
E. M. Polk, Secretary L. B. D. C. No. 291, Elkhart, Ind. . . . . 7.60
J. I. Kirkham, Treasurer L. B. D. C. No. 259, Galesburg, Ill. . . . . .15
R. A. Willard, Buffalo, N. Y. . . . . 1.25
Isaac Wright, Bluefield, W. Va. . . . . 1.25
Alvin Arie, Secretary L. B. D. C. No. 279, Oak Park, Ill. . . . . .25
W. H. Pugh, Treasurer L. B. D. C. No. 304, Toledo, Ohio. . . . . 3.75
Isaac P. Conn, Pittsburgh, Pa. . . . . .40
F. W. Burnham, Springfield, Ill. . . . . 5.00

## Purchasers of Organization Material in April

V. Hays, Sault Ste. Marie, Mich.
Leon Arpee, Nelsonville, O.
B. F. Palmer, Philipsburg, Pa.
Rev. C. W. McLeod, Oskaloosa, Iowa.
W. M. Templeton, Wahiawa, Oahu, Hawaii.
Dr. W. J. Fenton, Mystic, Iowa.
W. M. Baker, Poplar Bluff, Mo.
Will A. Harding, Columbus, Ind.
O. P. Harnish, Hutchinson, Kan.
L. D. McClean, Canton, Mo.
E. C. Lunger, Williamsport, Pa.
C. W. Cauble, Martinsville, Ind.
F. L. Petit, Lafayette, Ind.
J. W. Hills, Blanchard, Iowa.
S. M. Perkins, Davenport, Iowa.
G. H. Clarke, Rensselaer, Ind.
C. L. Funk, Osceola, Iowa.
C. H. De Voe, Mason City, Iowa.

P. H. WELSHIMER

# The Bible School Lessons for June

Prepared by P. H. Welshimer

LESSON 2—JUNE 12.

## "THE CANAANITISH WOMAN."—MATT. 15:21-28.

American Revised.

21. And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

Time—A. D. 29. Place—Borders of Tyre.

**Introduction.** The Pharisees were openly opposed to Jesus. Even some of his disciples would go no more with him, because his kingdom to be established was not such as they had desired. Doubtless with a desire to better prepare The Twelve for their great work, he withdraws from the crowd and goes to spend a little time in Tyre and Sidon. Read with this lesson, Mark 7:24-31.

**Explanatory.** 21—Tyre and Sidon were the principal cities of Phœnicia, a little country northwest of Capernaum, lying along the Mediterranean. These were known as very wicked cities, and in them heathen worship prevailed. This is the only time that we know of Jesus ever passing out of his own country into foreign territory. 22—The woman in this lesson, according to Mark, was Greek. Being Canaanitish, she was of the stock of those who inhabited Palestine before Joshua's conquest. Syrophœnician, as she was an inhabitant of that section of Syria which was once Phœnicia. As a Greek, she was a heathen religiously. She had no chance to hear nor see Jesus before this, and as his fame had spread abroad, she heard of him and doubtless had a longing to have him near if he might heal her daughter. Now that he has come, in some way she has learned of his presence and seeking him, prays for her daughter's healing. 23—Jesus kept silent for the purpose of testing her faith and learning the attitude of the disciples in the matter. They were Jews and had the Jewish ideas, and when she did cry after him much they besought him to send her away, doubtless desiring, of course, that he would first heal her daughter. 24—Jesus had been sent to the Jews only, who were the lost sheep of the house of Israel. This was in the wisdom of God and was his plan. If he had come to the Gentiles first, the Jews would never have believed. 25—The woman now prostrates herself before him, saying, "Lord, help me." 26—The Gentile was regarded only as a dog in the eyes of the Jew. Jesus now uses a Jewish phrase and talks from the Jewish standpoint, meaning, the bread of my healing power is for the Jews, the children. "Is it wise to take the bread from them and cast it to the dogs?" Or meaning, to take my power and influence from the Jews to the Gentiles? 27—She merely asked for a crumb. What faith, what persistence, what need. She was equal to the occasion. 28—Here is a compliment to faith—"Great is thy faith." Her wish is granted. "And her daughter was well from that hour."

## Comments on the Lesson.

The Canaanitish woman had heard of the Great Healer. She knew he was called the Son of David, for his fame had spread abroad. Hopelessly she had looked upon her child, wishing that the Master were near that she might go to him or that he

might be brought to her, but alas! for days her hope had been in vain. How happy she must have been when informed that he was in the vicinity, and she goes to the house where he and the disciples were stopping and there intrudes and presents her petition. Not only was she a woman of faith, but of love as well.

It was a mother's love that led her into the presence of strangers and before the Savior of the world. Doubtless on the one side was fear, inferiority and timidity; on the other, her sick child, and that love which sends a mother into a burning building to snatch her child from death. That was the love that sent this mother into the presence of strange men to plead for the life of her child. Her heathen religion could not help, and now she longed for the man to speak a word, who had proven his power by his works. How the heart of the compassionate Christ must have been touched as he saw the yearning and read the anxiety and the sorrow in the mother's face. He, too, had a mother, and he saw his mother in every mother's face. Every true son does. This was the last resort, and the mother would not be put away. She knew he could help, and help he must. Through her pleading, she gained the ear of the Master. How simple her prayer. She believed, she was in earnest, she had somthing for which to pray, she made known her wants without affectation, she meant what she said and said what she meant. Her persistence made manifest her faith, and through faith, a blessing came. It is right for a mother to be exercised for the health of her child. The world is full of mothers today, who would go any distance and suffer much for the earthly life and health of her child, but alas! how many of these mothers think only of the earthly life and not the best side of that, and do nothing either by setting the example, by teaching, by prayer or by throwing around the child the proper influence to have the soul's life saved? As heaven is more than earth and the soul more than the body, as eternity is more than time, is it not worth while to develop a character that will endure? May the Lord help us to be concerned about the weightier matters and to always be busy about the right thing, for what shall it profit if we gain the whole world and lose our own soul?

## Questions for Class Use.

**I, Jesus and the Disciples.** Why did Jesus cross into Phœnician territory? What was the attitude of the Pharisees toward him at this time? Why had some of his disciples forsaken him?

**II, The Canaanitish Woman.** What was the religion of this woman? How do we know she had heard of Jesus? What led her to see him? What can you say of her prayer? Did Jesus treat her unkindly? Why did he not answer her at first?

**III, Faith.** In what was her faith made manifest? Can you name other instances in which Jesus praised great faith? What is faith? How do you get it? How do you make it manifest? What is the value of faith in the Christian system?

LESSON 3—JUNE 19.

## "THE PARABLE OF THE SOWER."—MATT. 13:1-9, 18-23.

13 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some seeds fell by the way side, and the birds came and devoured them; 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched: and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears let him hear.

18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Time—A. D. 28. Place—Shore of the Lake of Galilee or Capernaum.

**Introduction.** Jesus here gives a great truth by means of a great parable. He

often spoke in parables. By this means his enemies could not pervert his expressions. The people would often listen to a parable, when they would turn from a plain statement. A story has always been used in getting the attention of the people. Lyman Abbott defines a parable as a fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a symbol for the purpose of conveying it to the minds reluctant or indifferent.

**Explanatory.** 1-2—A great multitude gathered about Jesus as he went to the sea side. He entered the boat and from that pulpit told the story of the sower. 3-9—These verses are explained by the Master himself, in verses 18 to 23. The picture is that of a farmer sowing his seed. This could be easily understood by all his hearers. People are always interested in an illustration taken from the life which they live. Four kinds of soil are mentioned here—the wayside, rocky, thorny and the good. His disciples understood the story, but did not catch its spiritual meaning. They ask what it means. In verses 18 to 23 we have the Master's explanation. 18-19—"Wayside ground." Wayside soil is the same as the other, only it has been made hard by the feet of travelers. In scattering seed, some would fall upon this ground. (Luke 8:5.) The birds would come and pick it up before it had time to take root and grow. This is true of some people. A man hears the Word, but does not fully understand it. Before he has time to understand, the affairs of the world take his mind away from the teaching. 20-21—The rocks of Palestine are limestone and are covered with a thin layer of soil. The seed on this soil sprang up quickly. This soil also soon became parched and dry; so with men, some hear the Word gladly and receive it, but it is not deeply planted and when tribulation and persecution arrive, brought about by the Word, the hearer stumbles, falters and falls. 22—The thorny ground was preoccupied with roots. It was a rich, productive soil, yet the thorns were so rank that they soon crowded out the seed and took possession; so there are many men who hear the Word with good intent and understand it, but permit worldly care and ambition and desire for the possession of riches to grow in their lives instead of the fruit produced by the Word of God, and they soon become unfruitful. 23—The good ground is the open heart that gladly receives the Word and assists it in growing. This is the only kind that bears a harvest.

## Comments on the Lesson.

Jesus was a great teacher. Never man spake as he spake. His parables were illustrations in his sermons, and they illustrated the truth he had in mind. They were taken from the everyday life of people. The simplicity of his teaching was its charm. The common people heard him gladly. This is the greatest compliment that can be paid to any speaker. The seed that is sown is the Word of God, and we as teachers and preachers sow the seed. We cannot always tell the kind of soil on which it is being cast. There yet remains four kinds of ground. One of the tasks to be performed is to endeavor to keep the ground from becoming beaten ground This can be done by teaching the children. We must lead them to Christ before sin makes a beaten path in their life. Another task is that of breaking up the hardened ground and getting it ready for the seed before we do the sowing. It then becomes good soil. The farmer in casting his seed was aiming only at the good soil, but accidentally some fell upon the beaten path, so we in our preaching and teaching will often find our seed falling upon such soil. Shallow soil produces no crop and shallow people produce no Christian fruit. When a man joins a preacher instead of the church, or simply comes to secure friends, to secure position and to have good standing among the people, he is a stony ground hearer. The saloon, the dance hall, inordinate desire for wealth, place, power or pleasure, are the thorns that grow up in many a life and crowd out the good seed which has been sown. The only way we can have a crop in a thorny field, is to plow out the thorns. The only way to make life worth while is to dig out the thorns that choke the growing seed. We can only tell the good soil by the harvest. When we find a crop is poor, knowing we have the right seed if we preach the Gospel, we should look to the soil's cultivation. A revival meeting is on, hundreds of people accept the Christ. In six months, many have gone back and walk no more with Him. We then know the soil with which we have been laboring. It is our duty to break up the hard ground, dig out the rocks, root out the briars and replant the Word of God.

## Questions for Class Use.

**I, Parables.** What is a parable? What is the use of a parable? Name six other parables that Jesus used.

**II, The Sower.** In the lesson, who is the sower? What is the seed that is sown

**III, The Soil.** Name the four kinds of soil used in this lesson. Can we always tell the kind of soil with which we are laboring as we sow the Gospel seed? How can we prepare the stony and the thorny ground for the good seed? What are some of the birds that come today and pluck away the seed from the beaten ground?

LESSON 4—JUNE 26.

## "THE PARABLE OF THE TARES."—MATT. 13:24-30, 36-43.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

26 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world: and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

Time—A. D. 28. Place—Shore of the Lake of Galilee or Capernaum.

**Explanatory.** 25—Two kinds of seed are in contrast here—good and evil. The evil is compared to the tare, which is known to us as darnel. Instances of men sowing tares in a neighbor's field are on record. Trench tells of an instance in India and of another in Ireland. It is probable that the practice was not unknown among the people in Christ's day. 26—Early in the growth, the tares could not be distinguished from the wheat. It was not until the blade sprang up that the difference was known. 27-28—Only an enemy would sow tares. Only an enemy sows evil seed in the world today. The desire of the servants was to pull the tares from the field and give the wheat a chance. 29—The tares and the wheat grew together and the roots were interwoven. It would be impossible to pull up the one without rooting up the other. 30—Let both grow together until the harvest, which will be the day of separation, then the tares will be gathered out and burned and the wheat placed in the barns. 36—This and the parable of the sower are the two which the disciples could not interpret, and hence Jesus was asked for an explanation. His explanation of this parable is here given. 37-39—The sower of good seed is the Son of Man. His field is the entire world; the good seed the sons of the kingdom; the tares the sons of the evil one; the enemy, the devil; the harvest, the end of the world, and the reapers the angels. 40-42—Here Jesus makes a great comparison in these verses. As, at the harvest time the tares are gathered and burned with fire, so shall it be at the end of the world. Christ will send forth his angels and in this earthly kingdom the evil ones shall be separated from the righteous, and as the tares are burned so shall the evil be punished, and as the wheat shall be placed in the barn, the proper place for it, so the righteous will shine forth, bright as the sun in the kingdom of the Father.

## Comments on the Lesson.

This parable is one of the most abused that Jesus gave. Jesus is not talking simply of the church. He says "the field is the world." The kingdom here is used in the wider sense of the whole world, in which there are both willing and unwilling subjects. There had been a disposition on the part of the disciples for the destruction of the wicked. One would say, "Let fire come down from heaven and consume them." It was Peter's impulse to smite them with the sword. The disciples would begin at once to root out the wicked. This was not God's way. In this there is danger of also rooting out the wheat. The lesson teaches that the Son of Man is not responsible for the evil of the world. He sows the good seed, the devil sows the evil. But the good and evil will remain together upon the earth, and at the harvest time—the end of the world, a separation will come, when the evil will be separated from the good and will be destroyed, while the good, like the good wheat, will be gathered into the place prepared for it. Herein lies the great lesson of the parable. It is an impressive picture which Jesus gives of the punishment of the wicked and the reward of the righteous. Let no man deceive himself by thinking that simply because he is a

creature of God that there will be no punishment for him if he is disobedient. No other fact in the Scripture is taught with greater emphasis than the destruction of the wicked and the reward of the righteous. Some have thought this parable alluded to the church, and the wheat and tares compared to the good and the bad in the church, and that we were to let the two grow together until the end, when the angels will make the separation. But Jesus was not talking about the church. He was talking about the world. The Scriptures are plain on the duties of the church relative to those who walk not according to the faith. The inspired apostle tells us in his letters to the churches, the classes from whom we are to withdraw. To withdraw from the unrighteous in the church was not the thought in the minds of the disciples relative to the separating of the wheat and the tares. Their idea was to kill the wicked and permit the good to live. When we think of the glory to be given to the righteous, heirs of God and joint heirs with Christ, a heavenly home, glorified body, to live forever in the perfect kingdom, to shine forth with glory as the sun in the kingdom of the Father, is it not worth while to strive for such a blessing? And is it not the greatest work in the world to lead others into the life that they too may receive the Father's blessing? "O! ye of little faith." Be faithful in the battle, "quit you like men." When the day is done, what joy awaits you.

## Questions for Class Use.

Who sows the good seed? What is a tare? In this parable, did Jesus allude to the entire world or simply to the church? Does he teach in this parable that the wicked are to be allowed to hold membership in the church and that it would be wrong to withdraw from them? How long are the tares and wheat allowed to grow together? Why not root out the tares today? When are they to be separated? Who are the reapers? What does Jesus teach concerning the destruction of the wicked and the reward of the righteous?

LESSON 1—JULY 3.

## "PICTURES OF THE KINGDOM."—MATT. 13:31-33, 44-52.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 And again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind; 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world; the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Time—A. D. 28. Place—Shore of the Sea of Galilee or Capernaum.

**Introduction.** In this lesson Jesus gives us pictures of the kingdom. Again he makes clear his truth by means of a parable.

**Explanatory.** 31-32—The mustard seed was the smallest usually sown in Jewish fields. Likewise the mustard plant was the greatest among herbs grown by the Jews. So the kingdom of heaven, like the mustard seed, was small in its beginning, but later became a great kingdom. When Jesus gave it, this parable was prophetic, but is now being fulfilled. The kingdom was established on the first Pentecost after His resurrection and is still growing. 33—Leaven quietly diffuses itself through the mass in which it is placed. The kingdom of heaven spreads itself in like manner through society. Three measures of meal was the amount used by a woman in an ordinary baking. 44—In olden times, in the absence of banks, men buried articles of value in the ground. In this case it was presumed the owner was dead and after a long time

the treasure was found, otherwise the owner would not have sold it, knowing the treasure to be there. The man finding this treasure, hides it again and sells all he possesses and buys that field because of the treasure. The points of significance are these: As a man for joy will give up all that he has to possess a rich treasure, so will men filled with joy, give up everything for the blessedness of the kingdom. It is the greatest treasure to possess. 45-46—The merchant in seeking pearls, doubtless had secured some, but when he had found one pearl of great price, he went and sold all he had and bought that one. As the pearl of great price is to be sought above all else, so the kingdom of heaven eclipses everything else in value. 47-48—Here the kingdom is likened unto a net which gathers every kind of fish. The good were gathered into the vessel, the bad were cast away. Here the kingdom represents the church; the Gospel net gathers two classes—the good and the bad. 49—So at the end of the world, the angels shall come and separate the wicked and the righteous. The wicked shall be destroyed and the righteous shall be saved.

## Comments on the Lesson.

How quietly the leaven of the kingdom works and how surely; as quietly as the penetrating rays of the sun. A sermon is preached, a tract is given, a Bible is placed in the hands of an individual, a song is sung and a prayer is heard. Some life is started in the straight and narrow road, and as the light shines, others are attracted. Through his good work and words, still more are reached. From other lives a good influence goes forth, the leaven is working, and ere we know it, the entire community has felt his presence and the whole is leavened. If we want to know the result of the leaven, simply compare a Christian community with one that lies in heathen darkness. Jesus never deceived. He spoke the truth plainly. He knew whereof he spoke. He has set the blessings of the kingdom far above everything which this world can afford. Pleasure, power, fame and wealth are trivial as compared to the blessings of the kingdom of God. Jesus teaches that if we understood the blessings to be ours, we would gladly give up everything we have to secure these blessings. What we need today is more faith to believe what Jesus has said. People frequently condemn the church because in its evangelistic work it gathers into the net all classes of people. When one goes fishing, he cannot always pick his fish, furthermore, the Gospel is for all the world. If men are picked up with the Gospel net, it is ours to receive them, and after we have taught them, and labored with them, if they fall away, the blame lies not with us. Here again Jesus teaches in simple and plain terms and emphatically that there will be separation—the good are to be saved and the wicked are to be punished. We may argue about this, try to explain it away, call it unreasonable, enlarge upon God's mercy and all that, but still the One who spoke with authority and who will be the judge of the quick and the dead, and who is infallible, says, "The angels shall come forth and sever the wicked from the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Do you believe the Teacher? If so, your duty is clear.

## Questions for Class Use.

**I, Leaven.** What is leaven? How does it work? What is the application in this lesson?

**II, Treasure.** Why do men place their treasures in a field? Why did the man sell all he had to buy it? Would the owner have sold the field had he known the treasure was there? What is the application in the lesson?

**III, Pearls.** In what respect is the kingdom of heaven likened unto a pearl? Which is of greater importance—to possess all the pearls of earth, or the kingdom of heaven? While all cannot possess great pearls, the humblest and poorest can possess the Pearl that is above price. Do you possess it? Can you give a good, conscientious reason today for not possessing it? Won't you accept it today?

**IV, The Net.** What is the lesson we gather from the net? What does Jesus teach regarding the separation of the wicked and the righteous? Does God give every man a chance to be saved if he wants to be? If you are lost and have an opportunity to be saved and reject it, can you censure anyone but yourself? It is up to each man to lay hold of the Gospel rope and help to save himself. Have you done it? If not, blame no one but yourself.

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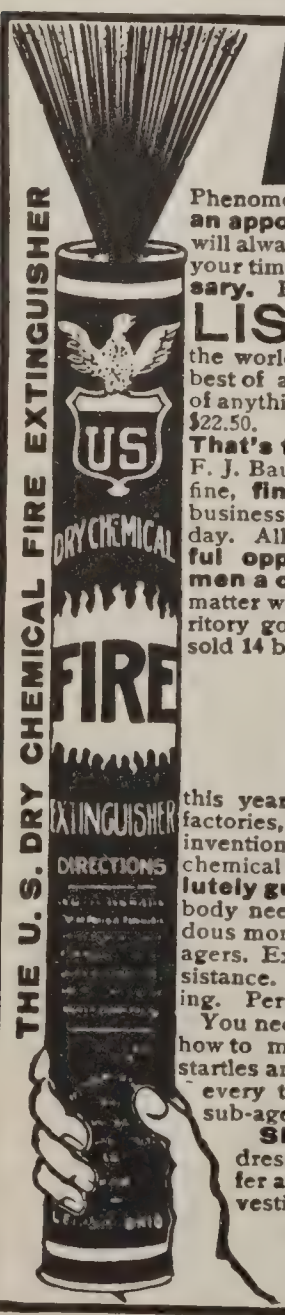


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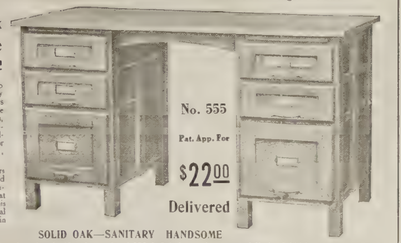

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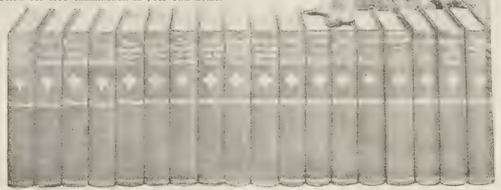

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# ADELPHIAN BIBLE CLASS, MT. VERNON, OHIO

# L. O. NEWCOMER, TEACHER—348 MEN IN PICTURE

Five years ago there were twelve men in this class. Twelve plus the teacher, Lawrence O. Newcomer, newly installed pastor of the church at Mount Vernon, Ohio—twelve men plus the teacher plus a large ideal. Now it has a total enrollment of five hundred and thirty-five and the attendance has reached as high as three hundred and forty-eight. It took five workful years to do it, but it was done.

The class is composed of men ranging in age from twenty-one to eighty-five years. It is cosmopolitan in its membership. One Adelphian has been sentenced to the legislature. Two have been paroled therefrom. There are eight lawyers, and doctors enough to take care of the people after the lawyers get through with them. We assume the presence of undertakers, although they are not listed. There are merchants, clerks, contractors, mechanics, traveling salesmen, farmers and ex-dispensers of the cup that kills. The organization consists of the teacher, an assistant teacher, president, vice-president, secretary, treasurer, assistant treasurer, committee on policy, a devotional committee and one on music.

To Mr. W. E. Sefton, an elder of the church, we are indebted for the following information regarding the class:

**The Plan**

"In our work we know no man after the flesh, but are all one in our effort to bring men to a higher conception of their relationship one to the other and the Master who gave himself a ransom for all men. Members are furnished with proposal cards on which to write the name and address of persons whom they solicit and who express a willingness to become members. These names are proposed to the class, who by a viva-voce expression receive them into membership. Each new member is furnished with a class button to wear on the lapel of his coat and a copy of "The Bible Students' Manual," whose author is the present teacher. This manual is furnished for the purpose of giving men a clear and intelligent conception of the plan of salvation as enunciated by Christ and his Apostles. It is prized very highly because of the vast amount of information it contains relating to God's dealing with the children of men. As soon as a man becomes a member of the class he imbibes the spirit of emulation and goes out to tell the story of the comradeship of the class to his friends and unhesitatingly invites his auditor to come and see and join the class. The growth has not been spasmodic but steady, and this has been especially true of this last year, in which time the class has almost doubled in membership. The inspiration coming from this class has had a great influence on the Bible School in general, so that it, too, has grown correspondingly in every department. The fathers becoming interested in the Bible class have encouraged the organization of a Cradle Roll and a Home Department, the former numbering 130, with 68 in the Home Department. Such a spirit of emulation and fraternity as exists is simply irresistible and can and will result in an enlargement of our present quarters, and the dissemination of the Bible teaching in all its power and simplicity as it could not have been done had not the Adelphian class been organized and developed as it has been. Eternity alone can only measure the good influence and uplifting of men that has been accomplished through its influence and teaching. Continually the question is being asked, "What is the secret of getting and holding men in a Bible Class such as the Adelphian and others of its kind?" I answer there is no secret. Men are hungering and thirsting after righteousness and a better knowledge of God and His love. The first thing, then, is a loyal, capable, unassuming, God-fearing and man-loving teacher, who knows no man after the flesh.

**The Secret**

**The Teaching**

Zealous and energetic and who lives like Christ not only in the pulpit but in his daily walk and talk among men. Such a one is an inspiration and influences men to such an extent that they at once imbibe his spirit and go out from his presence imbued with a desire to bring others under this God-like influence. Such a teacher is irresistible and as a result you soon have an army of persistent and irresistible helpers who are continually bringing in additions. No sensational or questionable methods are desirable. *Work, work, and keep working.* Last, but not least, teach the truth as contained in the Bible. Hold up the Bible as the word of God, adding nothing to it and taking nothing from it. Where the Bible speaks let the teacher speak and where the Bible is silent let the teacher be silent. Teaching *about* the Bible and expressing opinions discrediting its sayings will never build up a Bible class. Men are not drawn by destructive teaching. "I if I be lifted up will draw all men to me," says the great Shepherd. Hold up Christ, talk Him and live Him. An exaltation of the Bible and the old paths are what men today are reaching out after. The lack of this kind of teaching makes a dearth of men in the Church and class. The Gospel is the power of God and if you want to interest men and enlarge your school teach the Bible and the Bible only. Faith in the Master coupled with zeal, co-operation, determination and an exaltation of Christ will bring results such as obtain here in Mt. Vernon. We claim no patent on the methods employed here. Go thou and do likewise and you will be blessed with results such as have come to us.

We could not possibly close this record without allowing the pastor and teacher himself to have a word to say. He begins with some remarks about this class being a fine-looking body of men, which we have blue penciled on the theory that the picture speaks for itself more eloquently than even Mr. Newcomer could write. What follows is an excerpt from his own story of the class. In a place or two it may be a paraphrase of the article of Mr. Sefton, but since it comes from another angle we repeat it without considering it a repetition.

"It is commonly said that there is more of a fraternal relationship existing in the Adelphian Bible class than is found in any lodge in the city. The great work accomplished by this organization in Mt. Vernon we believe would be impossible to exaggerate. In fact, its influence is not only felt in the city but extends throughout the entire county.

Although the class was organized in April, 1905, when the present minister took charge nearly four years ago, there was an attendance of from 12 to 15 men. While the class has experienced a gradual growth from the beginning, the greatest results have been attained during the last year. Before the class became large enough to fill the room special days were arranged, such as "Visitors' Day," "Ladies' Day," "New Members' Day," "Rally Day," etc. The climax was reached, however, when we had "Picture Day." An expert photographer came from Cincinnati with a panoramic camera and we conducted an open air service, after which the picture was taken.

**Special Days**

Although it rained and twice our men ran away to seek shelter, we succeeded in having the picture taken with 348 men present. Had the weather been favorable we doubtless would have reached nearly five hundred.

**Rainy Day Picture**

During the past year few Sundays have passed but what one or more persons have been admitted into the fellowship of the class, eighty being the largest number admitted on any one day. Each new member signs a card, giving name, street and number; also if a member of any church the name of the church. In this way a careful record is kept of all the members. On entering the class each man enrolls on a slip of paper and the record of attendance is kept by the secretary. Besides the regular officers and committees required for an organized class we have our relief committee, advisory committee, etc. We have our city divided into wards and precincts with our captains and lieutenants. Each man is expected to look after the territory assigned to him. Our service is opened by singing and music by the orchestra. The lesson is conducted largely on the lecture plan, but the opportunity is always given to ask questions, and many questions are put to the class. Many are asking the question, "What is the secret of getting and holding men in the Bible class?"

**City Divided**

I believe every church should have a Men's Bible class. It helps to keep up attendance. It helps financially, and last, but not least, it brings souls into the Kingdom of God. This is the normal evangelism. A large class of men is an inspiration to any church and preacher.

# A

Five years ago there were twelve men in this class. Twelve plus the teacher, Lawrence O. Newcomer, newly installed pastor of the church at Mount Vernon, Ohio—twelve men plus the teacher plus a large ideal. Now it has a total enrollment of five hundred and thirty-five and the attendance has reached as high as three hundred and forty-eight. It took five workful years to do it, but it was done.

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To Mr. W. E. Sefton, an e

# CHRISTIAN MEN

Organ of THE BROTHERHOOD OF DISCIPLES OF CHRIST

P. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
E. E. ELLIOTT, Manager of Advertising and Circulation



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## Oncomer Newcomer

On the front cover is the picture of L. O. Newcomer. He never made a million dollars, got arrested or scuttled a ship. He is not a captain of industry, but an industrious captain in the army of the Lord. His name breaks into the head lines because he is the teacher and principal man-getter in one of the largest men's Bible Classes in America. He is pastor of the Christian Church at Mount Vernon, Ohio, and teacher of the Adelphian Bible Class.

"He that ruleth his own spirit is greater than he that taketh a city," according to holy writ, and so in our humble latter day opinion, he that buildeth a Bible School is greater than he that busteth a trust or aviateth from Sisquoc to Podunk.

To tell the honest truth, and we try to do this at all times, we do not know very much else about Mr. Newcomer. We asked him to tell us something about himself and he wrote us unnumbered pages of legal cap about the Bible Class. We asked him to have somebody else write something about him, and back again came pages of closely packed lines about the Adelphian Bible Class, and only a phrase or two about the man behind the men who themselves are behind the class. This seems to be another case where a man of rarely constituted personal force has preferred to lose himself in his work. Possibly this is a secret of great

Bible Classes. The big thing is no man; it is the class. Of course, the man there, aspiring and inspiring, touching the buttons, pulling the strings, scrap the spark plugs, watching the radiator, testing the clutches, pumping in the lub cant, inflating the tired and deflating the proud, brooding over the whole a pointing never to himself, but always to the Great Pathfinder and to the ro ahead. The thing to consider is the class. The aims are the class aims, t message is a class message, and the achievements are class achievements. He perhaps, lies the vein of genius in the man who builds a great Bible Class. does not elaborate the plans which only inspired men can succeed with. T working specifications are such that the humblest man can understand them, a the work done to make the class greater and better is a work in which eve man can and is expected to take part.

We wish we could tell you more about Newcomer, but we can't. Perhaps have put it all in the title. Newcomer is an Oncomer. In this practical wor that concerns itself with things to be done, we are caring less and less abo family pedigree and college filagree and more about what a man is and is goi to be and what he does and is going to do.

We do not know whether Mr. Newcomer is high born, or university d greed, or even whether he has matriculated in the school of matrimony, but infer from his appearance that those delicately chiseled features come from strain that is blue and that some good school has had a hand in packing his bra with the intelligence that shows in his work. We would even hazard the specul tion that the flaxen locks upon his head are often smoothed by loving fingers ar that the anxious look which his face has worn ever since the Adelphians entere into that last big contest with Nelsonville is often chased away entirely by th tender words of an adoring wife. A young lady who listens to the labored di tation of these words suggests, "What if he isn't married?" Very well, then, he isn't, we hazard again the speculation that he is going to be. Again, we poi to our head lines, Oncomer Newcomer.

Light on the personality we are considering breaks from the pages writte by W. E. Sefton, an elder of the Mount Vernon Church, regarding the Adelphia Bible Class. We quote: "He is in addition a loyal, capable, unassuming, Goc fearing man and loving teacher, who knows no man after the flesh. Zealou and energetic, he lives like Christ, not only in the pulpit, but in his daily wal and talk among men, and such a one is an inspiration and influence to men t such an extent that they at once imbibe his spirit and go out from his presenc imbued with a desire to bring others to this God-like influence."

While the writer does not say in so many words that he is writing of th teacher of the Adelphians, we feel sure that that is what he means. He ha written down as his ideal of the teacher and minister the reality which for si years has been going in and out among the members of the Adelphian Bibl Class as it grew from fifteen to an enrollment of five hundred and thirty-five an from an attendance of twelve to as many as three hundred and forty-eight.

We spoke of the subject of our editorial sketch in the June number as a ma of promise in that we believe him to be a type of young business men who wer making it a rule of their lives to seek first the Kingdom of God. Newcome has demonstrated himself to be a great man-getter and class builder, and we be

ieve also that he is a type. All over the country today our ministers are studyng the methods of man-getting and the secret of man-handling. Bible Class nnals know but one Newcomer, and we hail Newcomer the Oncomer; but he s not the only oncomer. There are scores of them, many of whose names pop nto mind at the moment—honest, earnest, manly, saintly men who are building reat Bible Classes and great Brotherhood organizations, whose significance to he Kingdom of God cannot be flashed into head lines nor set down in sober vords.

It is significant to us that the two greatest Men's Classes among us have een builded one by a layman, R. A. Doan, and the other by a minister, L. O. Newcomer. The point of approach of these two class builders must therefore be ery different, but the result is the same. This is of significance to all of our hurches. No church need sit down and wait for some preacher to build a reat class for them since the class at Nelsonville shows a layman can do it just s well, and no preacher need mope in his study waiting for some wonderfully ifted layman to come along and build him a great Bible Class, since the work at Mt. Vernon indicates that the preacher can do it himself.

Hail to the man-getter, whoever and wherever he is, who flings down his ets or stacks his coin and turns away to become a fisher of men or a collector f human toll on the broad highway of life.

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# North America for Christ

On the 18th of May nearly fifty men sat down together in the Hotel Manattan in New York City to plan what will undoubtedly prove to be the greatest eligious propaganda in the history of North America. These men were secreries of the International Y. M. C. A., representatives of the Brotherhood orinizations of many religious communions in this country and a sprinkling of ecialists in religious work among men connected with Sunday-School and other urch organizations. James G. Cannon of the Fourth National Bank of New ork City was elected chairman and Hubert Carleton, general secretary of the rotherhood of St. Andrew, was elected secretary. The plan is to inaugurate in e year 1911 and '12 a great "America For Christ" campaign to consist in the ain of ninety great conventions in as many cities in the United States and nada, to be followed by sub-conventions to the number of several hundred in ibutary territory. The meetings are not intended to be enthusiasm generators one, nor are they to be gatherings in which a mawkish sentimental evangelism a type already too familiar shall predominate. It is planned to make the eetings of such a character as to reach the men of a city with a definite gospel at will be informational as well as inspirational; that will enlist for the time beg in a common service all religious organizations in the city and employ them a hand-to-hand campaign to win men to Christ and the Church. The work ll be laid out in divisions—Bible study, evangelism, boys' work, sociological enavor and so on. A team of specialists will be in charge of each department. ey will aim to train the church, to tell the church how to reach men, and to l men how to serve the church. There will be hundreds of noonday meetings

to reach men of all classes, shop meetings, street meetings, commercial club an hotel meetings, Board of Trade and Exchange meetings, and, in fact, every plac where men are together will be seized upon from some vantage point as a mean of teaching and preaching. There will be speakers of sufficient eminence an ability to be able to demonstrate the practical relationship between Christianit and civilization, between the church and commerce, between Christ and industri and social welfare. The plan will involve the bringing together upon the pr gram of men of statesmanlike capacity, sanity of thought, clarity of vision an all-compelling optimism. The result of such conventions so generaled and orgar ized as to for the time being open a door of opportunity onto every floor of city's life above and below the ground will be incomprehensibly great. The Hot Manhattan meeting adjourned after authorizing the chairman, Mr. Cannon, t appoint a committee of ten, which in turn was to nominate an executive commi tee of forty who are to have general charge of the campaign. This committee ha been named and consists of the following:

Charles T. Thompson, Minneapolis, Minn.; Frank H. Field, Brooklyn, N N.; Elmore Harris, Toronto, Ont.; Frank Dyer, Chicago, Ill.; Fayette I Thompson, New York City; Hubert Carleton, Boston, Mass.; P. C. Macfa lane, Kansas City, Mo.; Marion Lawrence, Chicago, Ill.; A. L. Phillips, Rich mond, Va.; Wm. H. Pheley, Philadelphia, Pa.; Fred B. Smith, New York Cit

Plenty of time is to be taken in which to prepare for the movement and lay the foundations broad and deep. It is believed the enterprise will from th beginning command the cordial coöperation of the tremendous religious for which really exists in America. It is of significance to the Disciples of Chris because it is a union movement and represents an honest endeavor to enlist th whole Protestant Church in a great sane program of evangelism. As the allie armies of the civilized world march on to Pekin, so the allied armies of th Church of Christ in North America are to march on towards the stronghold ignorance and sin. Already we behold Satan falling as fire from Heaven.

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# Our Consistently Insistent Persistency

Some of our friends tell us that we are working the renewal business awful hard—Almost frantically. This is so. We have to. But you know Uncle Sa does not treat the monthly periodical anywhere near as generously as he do the weekly in the matter of subscriptions. A weekly journal may be sent a whc year after it is delinquent, or fifty-two times, while a monthly may only be sent on third of a year, or four times. That is, a weekly has just thirteen times as go a chance to retain and build up its circulation on the basis of renewals as a month consequently, if you find us thirteen times as energetic in the endeavor to secu renewals, you understand the reason, we are trying to overcome our handicap. V have to be thirteen times as frantic to get each name back on the roll in order get an even break with the other periodicals that are contending for your patronag

At this writing some 3,000 names on last year's subscription lists have fail to heed the repeated requests to renew their subscription to CHRISTIAN MEN.

half that number we are placing a 2c postage stamp in order to get the magazine to the subscriber and stay within the ruling of the Postoffice department. This is a laborious and expensive process and a task from which we would gladly be relieved. We could summarily cut off the subscriptions when they expire and have a clear conscience but a lot of disappointed subscribers—well meaning procrastinators who intended to renew but—!

We want to hold every name we have and secure many new ones, but as we have no paid agents and rely altogether upon the loyal assistance of some one, two or three men in each local church, you will readily gather our predicament at this moment. *We must have relief, and have it quick.* Men in various localities are responding nobly, but there are not half enough of them.

Now that you understand the situation, won't you help us, and that promptly? Renew your own subscription if it has expired. If the club subscription in your church has expired, constitute yourself a committee of one to secure renewals and add many new names. What is everybody's business is nobody's business. Make it your business. If somebody else is already at work on it, help him. Push the thing. Boost it. Get it over with and be ready for the next good deed. Do it in a man's way.

CHRISTIAN MEN is bettering with each issue. We are engaging for coming months as splendid articles as can be prepared. They come from men of experience, men who know how to write and who know how to do things. Yesterday is gone. Tomorrow hasn't come. The only time you have is now. Do it when you have time, which is at this instant. Please! Can you resist our consistently insistent persistency?

Individual subscriptions. . . . . .50 cents per year
Clubs of ten. . . . . .35 cents per year
Clubs of twenty. . . . . .25 cents per year

All payable in advance. Bible Schools can order at club rates and pay on quarterly basis, the same as for other Bible School supplies.

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# On To Boone

The preparations for the great Brotherhood convention at Boone, Iowa, in connection with the annual State Convention, are going forward rapidly. The program will be one of the strongest ever offered.

The plan being adopted by the Iowa State Brotherhood Committee, to promote the attendance at this convention, is unique as well as apostolic. They are asking each Brotherhood to form several teams of two men each who are to go from church to church in their respective districts, speaking in behalf of a large attendance at the convention. A very handsome banner is being prepared and will be presented to the club whose team members travel the greatest number of miles in behalf of the convention. We will not be surprised to find that some of these teams have traveled not only hundreds but thousands of miles in this cause. What could testify more eloquently to the abundant faith and glorious potentialities hidden among the men of Christ's church in Iowa.

# Make Good or Make Way

No man can take time to carefully read the practical articles on Brotherhood work in this issue without realizing that we expect a good deal of the men who are entering into this affiliation. This is true. It may just as well be recognized first as last, that when it comes to the organizing and handling of men it takes work. This is the most difficult problem in all the world. "The proper study of mankind is man" sang the poet long ago, and the proper object of every Christian man is the study and organization of men for Christian service. One of our great leaders has said: "To be a Christian is to get Christ's point of view and to organize it into life." The object of the Brotherhood is to get all these men who are trying individually to organize their lives according to Christ's own plan into a fellowship where the power of the individual organizations will be immeasurably enhanced. This is Christ's own idea of the Church. We certainly do lay out in the accompanying pages a plan for activities that is going to require work. We believe that the Church has a right to demand exactly the same standard of efficiency in service that business or trade or industry does. The men who read this magazine are ninety-five per cent of them efficient in business or labor. They do their work. They do it well. They know that they must *make good or make way.* This is the seemingly pitiless standard of efficiency which the commercial world imposes. The Church imposes just as high a one. Are ye able to be baptized with the cup of consecration? To be girded with the towel of service? Are you ready to put your hand to the plow and *keep* it there? Are you willing to leave houses and lands and business and counting rooms and work benches and sports and amusements and social pleasures just for a little time each day in order that you may devote your time and talent to the things of God, to the activities of Christ, to the beckonings of His Holy Spirit?

These, dear friends, are the serious questions that confront you. The success of this movement is not the mere matter of a constitution, of a name, of an emblem, of a covenant, of a few dribbling cents a year, of any sort of tithing of the mint and the anise and the cumin of your manhood's powers. It is the actual consecration of your heart and hand and brain to this work. If you will serve God and the Brotherhood in whatever capacity you may be called, whether as an executive in chief, as the head of a department or as a mere toiler in these honored ranks, let me repeat, if you will serve with the same efficiency that you must serve or starve in the world of secular activity, you can and will contribute to making the Brotherhood organization a glorious success in your church. Can you do it? No; change the form of the interrogative. Will you do it? The men of our churches today remind us of nothing in the life of Christ so much as that infirm man lying at the pool of Bethesda. Jesus, from His throne on high, looking down on you men in the churches today in your attitude of listless indolence, sees that you have been now a long time in that case and asks as He did on that historic occasion by the gurgling waters of the Angel's Fountain: "Wouldst thou be made whole?"

# The Bible School's Greatest Individual

BY P. H. WELSHIMER.

(Stirring Editorial from our Bible School Editor.)

## Life Talks—Meat Eaters—It's the Dull Pace That Kills—Samples of Push

Every officer in the Bible School holds an important post, but the most important is that of the teacher. The music, sociability and equipment are all important factors in the making of a successful school, but these are all simply a means to an end. Without teaching, the school is a failure. The greatest problem in Bible School work today is that of the teacher. He holds the key to the situation. With a good teacher, all problems are easily solved. With too many, it seems only a trivial task to be a teacher of a class, whereas it is the greatest work God ever committed to the hands of men.

The teacher who succeeds in the highest degree must have the following characteristics: First, he must be a Christian. We demand that the man in the pulpit shall be a Christian. Why not demand the same of the teacher? The pupil is impressed as much with the life of a teacher as with his words. They may not remember what he says, they will never forget what he does. Personality is everything. "Let your light so shine" applies to the teacher as well as to other people. The standard of Christian living for the teacher should be as high as that for the preacher. It is rank inconsistency to have any other than a Christian man or woman to be standing before a class and teaching the Word of God. It is the teacher's business to lead his pupils to Christ and train them for Christian service. How can a non-Christian do it? Not only should a teacher be a Christian in name but in reality.

In the great Bushwick Avenue Methodist Bible School at Brooklyn, N. Y., it is said there are eighty-seven teachers, not one of whom plays cards, dances or attends the theatre. All are consecrated to their work and avoid the very appearance of evil for their pupils' sake. With them if eating meat causes people to offend, they will eat no meat while the world stands. The teacher is the shepherd of the flock. Each teacher in the Bible School should be made to feel that he is an assistant pastor, whose duty it is to have pastoral care over those he teaches.

Second, the teacher must be interesting. An interesting teacher is one who knows what to teach and how to teach it. The day is past when the teacher can rush into Bible School fifteen minutes after the session has begun, pick up a lesson leaf and sit down before the class, have a responsive reading, ask a few questions from the leaf and expect to hold the attention of his pupils and build up his class.

The Bible is the greatest book in the world; it contains the greatest truths; it is the most fascinating and interesting of all books, and he who teaches aright must know the Book. In this day of teacher training classes, teachers meetings and commentaries there is no excuse for any teacher to go before a class poorly prepared. Our public schools employ specialists to teach our children five days in the week. Is it not wise to provide for their spiritual instruction one-half

hour a week the best it is possible to secure? People who go to Bible School go to be taught and they desire to be taught the Bible. Nothing else can take its place. Current events, politics, sociology and scores of other problems of the day will fail to hold the attention in the Bible School class. In the Bible School on the Lord's Day the Bible should be taught, and the teacher will hold his pupils best who knows how to present the lesson in an interesting way. Dull teachers, like dull preachers, can soon kill an audience. Other things may draw for a time, but in the last analysis it takes the teaching to hold.

Third, he must be interested. The interested teacher will love his pupils and will strive in every way possible to do them good. Here is what some interested teachers in the Canton Bible School do: One girl living two and a half miles from the church, having to pass through long, dark, shady streets, through one of the most dangerous sections of the city, never misses teachers' meeting, is always present to greet her class on Sunday morning when the first one enters and never permits rain, snow or cold to prevent her attendance. Her absentees are carefully looked after; her sick are called upon and she keeps sweet all the time. She is interested and the attendance in her class shows it.

Another teacher with a large class of young ladies secures positions for his girls when they are out of employment. He goes to offices and stores and the homes of people and places his girls. He gets up at 6 o'clock on Sunday morning and telephones to the homes where the girls and liable to oversleep. He passes the telephone list around and has other girls in the class help him. He calls upon everyone who is ill and upon their parents when they are ill or in trouble. He sees that his absentees are all looked after carefully. He is on the lookout for every opportunity to commend the work which they do. He is interested.

Another teacher of young men read one evening of several boys in the city being locked in the city prison for stealing bicycles. He went to the prison, talked to the boys, then to the mayor and the probate court. He secured a promise from the boys that they would start to Bible School and attend regularly if he would secure their release. He plead for the boys before the court and saved them from a sentence in the reform school, got them positions in a factory and brought them to Bible School. Some of them have obeyed the Gospel; they are faithful fellows. He is making men of them. He is an interested teacher.

Another teacher of young men, with some of the boys of his class, calls upon the absentees and the sick. He picked up three boys swearing on a saloon doorstep one day, secured their names and addresses and after working hours, astride his wheel, he rode to their homes and secured their promise to start to Bible School. Two of them came. He made them welcome, visited them frequently and they became regular attendants and are now in the church. Many other examples might be given of the interested teacher. In brief, he will know the pupils, meet them in their own homes, sympathize with them in adversity, rejoice with them in prosperity, be watchful for opportunities to commend the good they do, be regular and punctual at the school, always prepared to teach and always optimistic.

# The Secret is Out!

## R. A. Doan Tells Why They Organized a Brotherhood in The Great Nelsonville Bible Class

1st. Because we want to be a unit in a great organization which we believe can be made the most powerful force in Christendom.

2d. Because our class motto is "The Other Fellow" and we see in the Brotherhood an opportunity for us to reach out beyond our own little community and be of some service to many "other fellows."

3d. Because it seems to us that only by binding together as a solid whole the various interests of men among our churches can a great projectile be formed which may be fired with effect upon the enemy when occasion arises. Satan doesn't greatly fear our pop-guns and hap-hazard firing.

4th. Because we like men--and lots of 'em. There is great inspiration simply in the knowledge that we are associated with thousands of men.

5th. Because the systematic work of the Brotherhood organization will bring into existence many new local organizations and will put ginger into some of the old ones.

6th. Because we want the benefit of the advice of men who are giving their entire time to the study of the "man-problem." We need the help of specialists and experts.

# Built in a Day, or The Little Red Hen at Peoria

Many years ago there used to be in the children's story books "The Tale of the Little Red Hen." Some of our readers will remember this busy little red hen. She found a grain of wheat and said to the assembled poultry yard, "Who will plant this grain of wheat?" The roosters said "I won't;" the hens said "I won't," and the pullets said "I won't." Then the little red hen said "I will," and she did. The grain grew tall and high. "Who will thresh this grain of wheat?" said the little red hen. The roosters said "I won't;" the hens said "I won't," and the pullets said "I won't." The little red hen said "I will," and she did. When the grain was threshed the question of grinding it into flour and kneading it into bread and putting it into the oven and baking it were all put up to the sons and daughters of the feathered kind, with no response, but when the little red hen produced the round, white, toothsome loaf and asked "Who will eat this loaf of bread?" the roosters said "I will;" the hens said "I will;" the pullets said "I will," and even the little fluffy chickens cheeped "I will." "No, you won't," said the little red hen. "I will," and she did.

One night last January before the assembled men of Local Brotherhood No. 301 in the Peoria Church, one little red hen in the person of Earl D. Stout called attention to the fact that the West Bluff Church now had a fine building lot—thanks to the generosity of several Brotherhood men—and the question was, who would build them a church on it? Instantly the Brotherhood resolved itself into a sisterhood of little red hens. "I will," said Buckwalter, the president. "I will," said Elliott, the teacher of the Brotherhood Bible Class. And "I will," said Bradley and Stout and Sturgeon and Collins and Fish, all ex-presidents of the Brotherhood. "I will," said Holloway and Rotchford. "And I will, too," said Leu, president of the Howett Street Brotherhood. William Price, minister of the Howett Street Church, was a bricklayer in England, and he was the sauciest little red hen of all, for he said, "I will lay the brick." W. F. Turner, pastor, sidewinged into the ladies' chantecler class by proposing to carry the hod.

Nor did all this promising vanish into thin air. This was real little red hen talk. A day was selected—Decoration Day, a fitting time, as it seemed to these Brotherhood men, to erect a memorial to Jesus Christ. At 7 o'clock in the morning of Decoration Day the Brotherhood men—the hewers of wood and drawers of water for the force—began their labor of piling joist upon joist, scantling, flooring and shingles conveniently to hand. Union carpenters, sixty-seven in number, who donated their work, arrived at 8 o'clock in a body. As railroad men predominate in the Peoria Brotherhoods, the honor of driving the first wire nail fell to F. H. Odell, agent of the Burlington railroad, and that of driving the first thumb nail to Ashley J. Elliott, another railroad man, but as it was his own thumb nail that he drove, we treat the incident as of only one of personal interest. The sound of Odell's hammer was drowned almost instantly by the volleying hammers of the carpenters' infantry. Earl D. Stout, for two years president of the Central Church Brotherhood, bossed the job, but not from a position on the fence. In fact, this church has no fence. The only thing that looked like a fence was the rope stretched by the police department to keep back the crowds which arrived every minute on street cars, automobiles and other conveyance and afoot. Three big policemen with silver stars and brass buttons paced slowly up and down within the rope while the contractor, architect and president of the carpenters' union kept things from going awry on the job. Things moved with machine-like precision from start to finish. Every time Earl Stout held up his hand, 200 hammers drove 200 nails into the building. The president of the carpenters' union encouraged his men by circulating freely among them.

The Commissary Department, in charge of Mrs. W. J. Steube and Mrs. A. W. Lewis, occupied two large tents on the opposite corner, where dinner was served to the men in relays. Wives, daughters, mothers and sweethearts spread yellow butter on thick bread, and there was plenty of ham and jam and home-made pastry so necessary to the occasion. Telephones installed in the tents frequently announced messages of congratulation from various portions of the country.

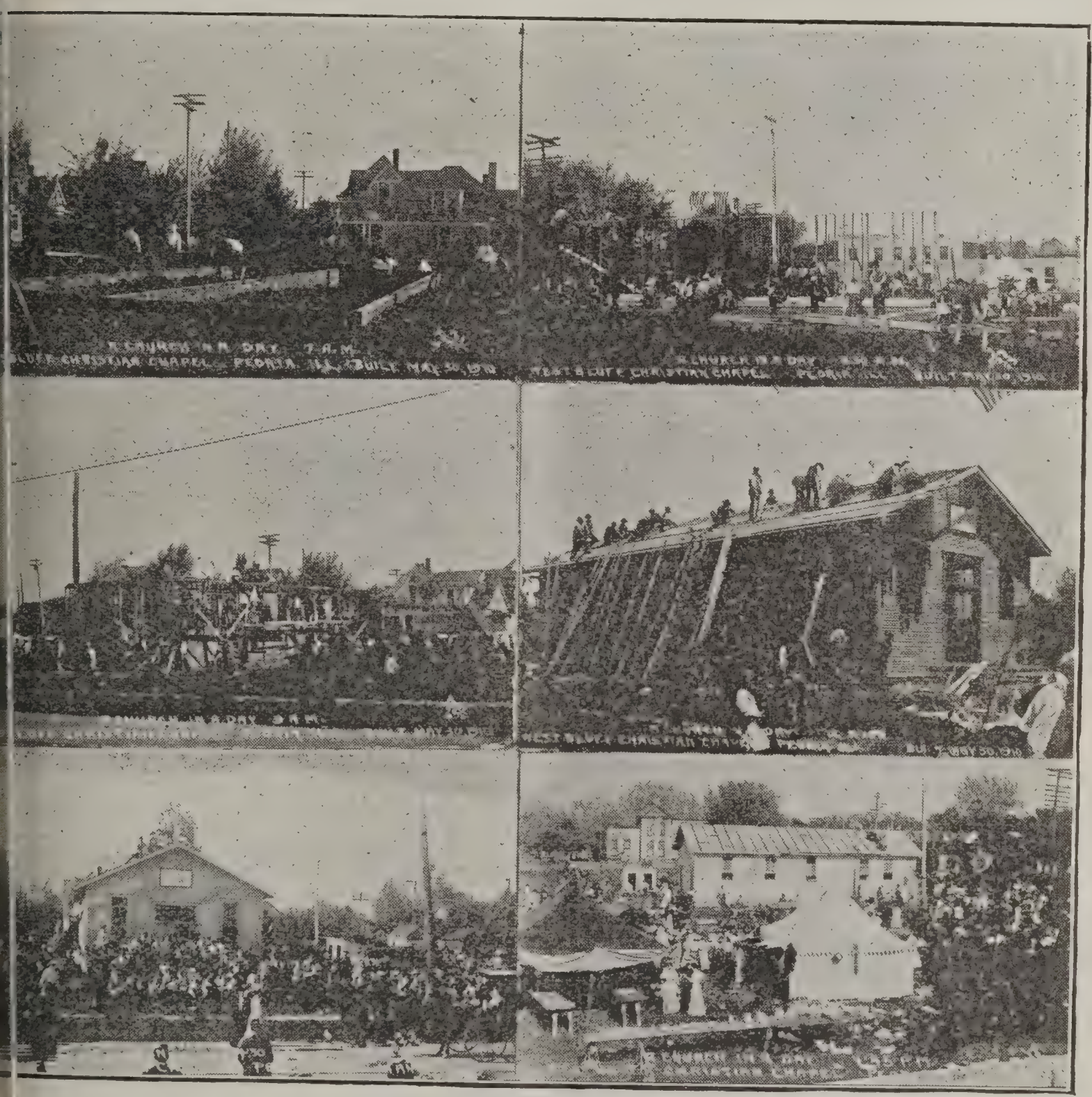
The noon hour memorial services were presided over by A. I. Buckwalter, president of Local Brotherhood No. 301 of the Central Church. There was singing and remarks appropriate to the occasion were made by the two pastors and others. It took Noah a good many years to build his ark, but if he had had this bunch of Brotherhood men he needn't have begun it until the rain drops had begun to patter. H. B. Holloway, chairman of the Finance Committee, established a stand upon the ground and announced with gratification that cash was in hand to pay every detail of expense.

And they built it in a day.

Not only built it, but ceiled and painted it, built a coal shed in the rear, laid a brick walk in front and graded the grounds about. It stands today on a prominent corner of a beautiful street where no church stood before, a monument to the energy of the Local Brother-

s of Disciples of Christ, aided and abetted ıe union carpenters of Local No. 183.

ıd what does this building of a church in day by a Local Brotherhood organization ? In the opinion of those experienced in ıerhood work it is an omen of awakened ood in the church. Not in every commun- ın men repeat the Peoria achievement, but are other activities for the head, hand ıeart of men of any locality. The recent ıen's Missionary Movement as it swept ountry manifested man's ability in mis- In every local church the question of finding and holding men is the supreme problem. This church at Peoria has mastered the details and demonstrated her ability to deliver the finished product. The Brotherhood General Office in Kansas City is prepared to furnish printed information showing the practical plans for using men in every department of the church, and congregations which have no Brotherhood organization should send for these plans, call their men together, organize a Local Brotherhood affiliated with the General Organization and go to work to build up The Kingdom of Jesus Christ in a man's way.



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## The West Bluff Chapel, Peoria

70 a. m.—Earl Stout assembling the ces.

80 a. m.—One side up. 200 men on job.

3.— 9:00 a. m.—The skeleton.

4.—12:00 noon—Roofing it over.

5.— 4:00 p. m.—Applying the paint.

6.— 4:45 p. m.—The completed structure.

# A Vaccination That Took

J. T. SHREVE
Pastor Wyatt Park Church

Ever since J. T. Shreve became pastor of the Wyatt Park Church, at St. Joseph, Mo., he has been determined to inoculate the congregation with Bible School enthusiasm. He began by advocating the possibility of building up a great church through a well organized Bible School. Later, at a regular meeting of the Official Board, the idea was elaborated upon and it was proposed that they begin by launching a Brotherhood Bible Class. The Board very enthusiastically adopted the plan and all but two of the members signed up for the Brotherhood class, according to the Bricker Contract plan. April 3d was set as the day to inaugurate the movement. With this official stamp of approval upon the plan, the minister went before the people with a request for their hearty co-operation. How they did respond! Enthusiasm spread not only among the members, but throughout that part of the city.

Then the women said, "Me, too. If the men can do that, we can." In two weeks, by personal work and sending out a hundred "welcome" post cards, which have appeared in CHRISTIAN MEN and which can be obtained from the Brotherhood office or the Standard Publishing Co., of Cincinnati, they had a Brotherhood class of seventy, a Loyal Women's class of eighty-four, a Loyal Berean's class of fifty-three and a class of girls under sixteen years of age, numbering thirty and known as the Willing Workers.

This is the way to start things with a rush. Each of these classes is pushing for a membership of one hundred and the school is rapidly growing from a meager hundred and fifty to a flourishing five hundred, and the best of it is that they are going to stick. All precautions are being taken to prevent a sag from the high mark, or a summer slump. E. McCausland, the hustling superintendent, after Sunday-School workers and students as in his busy, successful life he has after life insurance. A. O. Vaughn is P dent of the Brotherhood class, and they he is the man for the place, thoroughly to all good works. The picture we prese not the best he ever had taken, but it is best we could get and we think it will good to Brotherhood men everywhere.

The Local Brotherhood Organization affiliated with the National Brotherhood is next step forward to which the men of church are looking. In explaining the suc the pastor suggests and emphasizes the of securing the endorsement of the B officers first and then taking it to the ch not as an ambitious plan of the minister, with the sober sanction of the Godly upon whose shoulders has been placed the sponsibility for the work of the church.

This must seem to all readers emine wise. There cannot be too much recogn of the place of the scriptural officers of church at the head of every enterprise has to do with church activities.

A bulletin from the pastor sixty days the inauguration of this Bible Campaign as follows:

"Our school is growing rapidly and int deepening all the time. Our Brother Class is doing fine and the men very ent iastic. Growing in numbers weekly. same thing can be said of our Loyal Wor Class and Loyal Bereans Class. As a resu our movement, Wyatt Park Church is ta on new life. The building filled at every vice and frequent additions are made. members are all jubilant over the spl outlook."

Since our information comes very la from the minister, it would be natural tha would have no word as to the place of his important personality in the work which been and is being done, but our reader make a proper estimate of the value o man behind the guns.

A. O. VAUGHN
President Brotherhood Bible Class

# Beer on the Bier

L. C. OBERLIES

Lincoln, Neb., once more moved into the column in the April elections by a de-ed majority. The temperance people are high spirits and that sterling Christian tleman and Brotherhood man, L. C. Ober-, broke out as below:

AN OPEN LETTER.

Says Lincoln, Neb., to Milwaukee, *et al.*:

Excuse us, Sister Milwaukee. We meant harm. We just couldn't help it. You see, asn't you we wanted to lick. It was some those bad boys of yours—those corpulent s, you know. You remember they came here recently, or sent representatives. They us how much we needed to reinstate your ous' brew. They reminded us of how we e suffering for 'personal liberty.' They ired us we needed forty grog shops very h. Incidentally, they spoke of how nice 000 would seem in our school treasury n. They told us of how healthy that v is, how it tints the face such a nice , how good it tastes 'going down.' They 't answer that impertinent woman who d out in meetin' 'How does it taste coming We went out to hear your boys speak at e meetings, but we are a stubborn lot. Ex-us for what we did, will you, Milwaukee? secured a stout bed slat, and, laying Anheuser, Stortzy, Metzy, Schlitzy, Kruggy and all the other bad boys across our motherly knee we spoke in no uncertain tone. We administered the thing that Solomon championed. You remember he said once, 'A rod for a fool's back,' but no offense intended.

"It wasn't that we didn't like personal liberty; I guess it was because we did. It wasn't that we are not anxious for money; we wanted to save ours. It wasn't that we didn't know our own business; it was 'cause we knew it mighty well. We know where our butter and 'lasses come from. We ain't so slow.

"So we sent those checkered vest boys home.

"Now, Milwaukee, don't you take it as a personal matter. It was intended as no slam at you. We like you. You are a hustling, big, enterprising city, but to be friends we don't have to drink the same kind of buttermilk, do we?

"I most know you will forgive us when you remember that out in the wide, healthy, God-loving, God-fearing West we are a little blunt in our manners. We are so flat out with things, you know. We love to look at our thousand hills speckled over with grass-fattened cattle, and acres and acres of corn-fed hogs, and square sections of rich alfalfa and wheat and corn and oats until our cribs and bins just bust right out laughin'—we like it, I say. We just love to look at this material prosperity and take off our hat to the great Giver of all these blessings and say, 'Lord, we don't need any other stimulants. This is enough. This good ozone, this wide stretch of rich lands and brown-ribboned breaking, this bracing breeze, these sweet-smelling apple blossoms, this picture of health and prosperity—this is enough. This gurgling spring will be all the stouts we need.'

"So, Sister, keep your 'famous' for those who have to have it. We are getting just oodles of blessings without it, and we shouldn't be greedy, should we, and want the whole earth?"

Brotherhood Banquet at Urichsville, Ohio

# The Ohio Brotherhood Convention

Was held on Friday afternoon, June 3d, in the city of Toledo. The Brotherhood session in the afternoon was merged with the Bible School and the first address on the program was by R. A. Doan, of Nelsonville, on "The Brotherhood Bible Class." Brother Doan made a modest but practical and forceful talk on methods of class building. His address was wonderfully reinforced by the presence of over 200 members of his great Berean Bible Class. These men came by special train from Nelsonville, 200 miles distant, and startled the city of Toledo by their orderly march behind their own band from the Union Depot to the church.

This class saved the convention so far as the attendance was concerned and they seemed to constitute a full two-thirds of all the men present and were steadily loyal in their attendance upon the convention sessions. The Brotherhood session proper began with the formation of a parade at the Central Church for a line of march through the main streets of the city to Zenobia Hall, where the ladies of the Central Church had prepared a sumptuous meal. P. H. Welshimer was Grand Master, and with the Toledo pastors by his side led the procession, followed immediately by the band. Three hundred and sixteen men were in line. Arrangements had been made for four toasts of ten minutes each and an address by the Toastmaster, P. C. Macfarlane, of thirty minutes. As it was extremely desirable to begin the evening session in the church promptly, the four speakers consented to cut their addresses from ten minutes to seven in order to make a place for an address by R. A. Doan on "Brotherhood Values," while the General Secretary postponed his own address to the close and took what time remained, or about fifteen minutes.

The first toast, "To The Man of the Hour," was responded to by T. W. Pinkerton, Kenton. This speaker's reputation is such that it was impossible he should begin an address at a banquet without a burst of that glorious good humor for which he is famous, but he speedily carried his hearers on to the high ground of lofty spiritual thought and his address on "The Man of the Hour" as a Christian man is one which will not be forgotten soon.

E. J. Meacham, of Portsmouth, responded with the toast "To the Man With Bare Arms, Bare Head, and Bare Heart." To say that this was happily done is to say something very trite, but there was nothing trite in his treatment of the theme. Few men understand the man whose face burns before the glowing forge of the hand-to-hand life struggle as does E. J. Meacham, who made us all see and feel with him.

H. E. Stafford, of Massillon, responded to "The Future Brotherhood." Stafford is a wit and in his soul a poet. He began with a witty sally which touched very near the two speakers who had preceded him and before the close his remarks boomeranged him off his own destal; but for seven minutes he had us thi ing high thoughts and has been kind eno to recast his address in the form of a s article, which we hope to present to Broth hood readers soon.

President Miner Lee Bates, of Hiram, ated much enthusiasm by his response to toast "To the Coming Ministry." The spea began with the idea of the boy and in quence that was glowing yet warm and ten pictured the call of the ministry to the yo men of our day. Timekeeper Pinkerton lowed the President of Hiram to run over time from seven minutes to twelve and were all regretful that even then his flow words must be checked.

Mr. Doan's address upon "Brotherhood V ues" followed. He was greeted with cheers he arose to speak and began in modesty, with a simple directness that was very for ful, to tell what he thought to be the supre values in the Brotherhood Movement and plained why he had led his great class at N sonville to form itself into a Local Broth hood of Disciples of Christ.

The General Secretary followed with a sh address upon "Brotherhood Principals" made an appeal for sufficient funds to liquid the small indebtedness of the Ohio St Brotherhood for the past year and to put so thing in the treasury for operations in coming twelve months. The sum needed $55.00, and most of this was subscribed bef the convention closed.

The banquet was enlivened by delight music by a local orchestra and one or two lightful solos rendered by a brother from ron, whose name unfortunately has slipped writer's mind at the moment. The men marc back to the church promptly and were in t seats so that the evening service began time. The Brotherhood men occupied the m floors of the Central Church, with ladies in galleries. The first speaker was F. W. Bu ham, of Springfield, Illinois, and his theme "The Brotherhood Practical." Those knew Brother Burnham as a thoughtful dent of the times and a forceful speaker, not at all surprised at the character of his fort at Toledo. He was received with greatest applause and it is not too much to that nothing more level to the needs of hour could have been delivered. He was lowed by Arthur Holmes, of Philadelphia, live man from a dead town." The subject his message was "Jesus' Challenge to M He charged the church with a foreshorte horizon and a tendency to expand its ener in the mere building up of an organization argued that "Jesus' Challenge to Men" not a call to build up an organization, bu *be* an organization, the objective of which

t structure, but output. His was an earnest, tertaining and inspiring message, and, mark- g as it did the close of the Brotherhood ses- n, left the men in a state of red hot resolu- n to do something. This is a good mood d at the same time a dangerous one. The nger lies in the fact that no adequate task ll be presented to the men. The very best ng that any Ohio church or minister can sent to the men in the present mood to be used is to organize a Local Brotherhood d the adoption of the Brotherhood plan of ivities. Like the man in the Porches of thesda, the men of our churches have been w a long time in that case and now that y are in a mood to be healed the healing st come quickly if at all.

The election of officers to serve the State otherhood of Ohio for the ensuing year re- ted as follows:

M. E. Baker, president; H. H. Pounds, e-president; Wm. Spanton, secretary; e F. Grabill, treasurer. Meacham, Kemp, . Richards, T. L. Lowe, Goode and Ward re made the executive committee.

No report of the Brotherhood session uld close without recording appreciation the watchful hospitality of the Brother- od of Central Church of which Dr. Rich- s is the president. The Norwood Ave. D. C. No. 304, was also ready to do its part. There is nothing finer than the wing spirit of fellowship among the men the increasing assumption of the re- nsibility which is the direct results of organization of local Brotherhoods.

* * *

n printing the photographs of volunteers May issue of CHRISTIAN MEN we tched the pictures of Frank E. Harnar, nteer of Newton Falls, Ohio, with t of Charles E. Cobbey, our minister at ster, Neb. All editors claim the right change things occasionally and in this ance it was only after the matter had n printed that our attention was called the error. We wish to apologize and e it not for the fact that several pictures e on one plate, we would most gladly ublish the photographs with names of er owners attached. Both of the men good to us and while we endeavored onor the individuals for what they had e, it was the result rather than the men justified the space. It is our purpose ollow these men through their various ers and CHRISTIAN MEN readers may ct to hear more of their achievements e years go by.

## HAWKEYE CONVENTION, JUNE 30.

### Men's Brotherhood Session.

THURSDAY AFTERNOON.

2:00 p. m. sharp—Program opened by the Arion Male Quartet.

Invocation.

2:15—"The Greatest Movement in Church History—The Brotherhood." Subject discussed under five heads, in short speeches, by five high power men of Iowa.

1. The need of men's organizations in the establishment of Missions and the evangelization of the world, by W. H. Darner of the Eaco Flour Co., Des Moines.
2. The need of the organization of men in the development of Civic Reform—By Hon. Emory English, State Printer, Mason City.
3. What the Brotherhood can do in the development of Bible Study Classes—By Dwight Lewis, Sec. Iowa R. R. Com., Des Moines.
4. The Responsibility of the Brotherhood in the training and development of the boys—By W. J. Pilkington, Editor Trades Journal, Des Moines.
5. What the Brotherhood can do in the great moral reform crusade—By M. F. Odle, Attorney, Iowa Anti-Saloon League, Des Moines.

Quartet.

3:45—Local Missions and the Relation of the Brotherhood to the I. C. C.—By B. S. Denny, Sec. of I. C. C., Des Moines.

3:55—The State Bible School Work and the Brotherhood—By W. T. Fisher, Sec. Iowa Bible School, Des Moines.

4:00—Address, Dr. Arthur Holmes, University of Pennsylvania, Pa.

Quartet.

6:00 p. m.—Banquet; place to be assigned later.

Music by Convention Quartet.

Address, Sec. Shellenberger of General Brotherhood Board, Kansas City, Mo.

Address, W. F. Burnham, Springfield, Ill.

Election of officers.

THURSDAY EVENING.

7:45—Quartet.

Prayer.

8:00—Address, Dr. Arthur Holmes, University of Pennsylvania.

The Convention quartet is under the direction of Mr. Tolbert MacRae.

The time, place and price of the banquet will be given later. Let your pastor know as soon as possible if you expect to be present so that reservation can be made for you.

# Our Mutual Admiration Society

## Behold How These Brethren Love One Another

E. E. Elliott,
Assistant Secretary

J. K. Shellenberger,
Field Secretary

### *What Shellenberger Thinks of Elliott—*

"Elliott furnished the lightning and I gave them thunder. Elliott is all wool and a yard wide." (This last statement is to be taken figuratively because Elliott's nickname when a boy was Slats and there is as yet no perceptible rotundity or tendency to tuberosity). He did some mighty fine work at the Texas Convention. Many would have fallen down just where he made a magnificent success. Elliott was Johnny on the spot every time. The fruit and success of all that we did was largely due to his incessant, good natured persistence."

### *What Elliott Thinks of Shellenberger—*

If our Field Secretary has one quality which excels others I should say it is optimism. He can warm up to a cold audience like a hot stove to a refrigerator. Enthusiasm follows in his wake. As a man handler, we think he compares favorably with any walking delegate. Many leaders can stay with men and see the work through; few can tell men how they can work alone. He is a deep student, a wise thinker and a quick actor. He traveled a thousand miles to get to the Texas State Convention, expecting to deliver a thirty-minute Brotherhood address. With five minutes notice, he condensed it to fifteen minutes and delivered it hot from his heart, demonstrating his ability to shoot the stars as well as knock the persimmons.

# The University on the Bluff

hearty invitation of George W. Buckner, tor of the First Church at Canton, Mo., dially seconded by President Johann and n Lockhart, of Canton Christian Univer-, resulted in a visit of the General Secre- to that beautiful city on the Mississippi he early part of April.

he men of the church and of the Univer- are thoroughly alive to Brotherhood pos- lities and we have probably the largest pro- tion of subscribers to CHRISTIAN MEN, pop- ion of the town being considered, at Can- that we have in the Brotherhood.

most enjoyable banquet was served at church, when Brotherhood ideals were ussed. The following day a visit was made he Christian University, where an address made in the chapel on the subject of Man's Preacher," and on the Brother- d organization problem in a special called ting of the ministerial students.

anton Christian University is situated on luff overlooking the Mississippi River. re are few more sightly locations in the ted States for a college. The building er is a substantial structure of brick and onry and it is flanked upon the right by Stockton cottages, a row of six neat brick ses erected out of a portion of the Stock- Endowment Fund of $50,000, which are ed to students and teachers of the uni- ity. The high, rolling bluff, the outspread- landscape of vivid green, with the great r rolling majestically through the center t, make a vision that one only forgets in emplating the human element in the school f.

esident Johann is a man of varied ex- nces. Forty years ago, he came to this try from Switzerland, and husked corn in ois while he learned the language. He a contract to husk a hundred and sixty s of corn for a man who was a sort of atetic school teacher. The schoolmaster's ation was limited and he was soon enjoy- he assistance of the bright young Switzer eparing the morrow's lessons. Knowledge is got abroad and the school board took ght unto itself. "Why," it said, "cannot get to teach our school the man who es our teacher?" So the cornhusker be- a teacher at $40 per month, which was t as much as he got for gathering corn, the work was more agreeable. Another he was paid $85 a month. Shortly after he heard D. R. Lucas expound the ap- of the Disciples and accepted it. He en- the faculty of Eureka College, married remained there until he saw two of his daughters graduated from that sterling educational institution. For eight years President Johann has been at Canton. His sweet and gently helpful spirit, that makes us think of Jacob Riis, has saturated the institution. During his incumbency, fire leveled the institution to the ground, but, phœnix-like, the walls have risen again. R. H. Stockton, a business man of faith and of visions, some time since, added $50,000 to the endowment of the institution and it is in position to render in the future, as it has rendered in the past, splendid educational service to the Brotherhood.

But the best thing about Canton is the student body. Here are a hundred and sixty young people whose personal appearance and air of quiet enthusiasm gives one the impression that they represent the very flower of our young people in the Mississippi Valley. Among them are seventy-five young men preparing for the ministry and many of these are in charge of aggressive churches. Canton enjoys especial facilities in the matter of keeping its students at work in the church while adding to their mental equipment. One young man told me his churches were paying him $1,190 per year while he was getting his education. This was exceptional, but there are numbers doing nearly as well. The ministerial students seem to be of a very high class and the teaching force, headed by President Johann and Dean Lockhart, impresses one as very capable. Some of the professors, after graduating at our best schools, have done finishing work in great universities and the impression one gets from their power and from the *esprit de corps* which seems to predominate the whole institution is that here is a singularly happy combination of educational forces and opportunities.

It is a notable fact that 1,260 conversions resulted from the ministerial work of the students of Canton Christian University in the last calendar year. Canton has contributed a number of men to our National life, among them E. L. Powell, one of the greatest preachers in America today, while two of her alumni are in Congress today.

Any consideration of the prospects of Canton University would be incomplete that did not include the latest addition to their force in the person of Chancellor Louis S. Cupp. Mr. Cupp is a young man, widely known among us as a successful minister and evangelist. He is a man's man, practical, hard-working, self-respecting and consecrated. He has but recently entered upon the duties of this position, but his friends feel that his past record is a guarantee of future success.

# The Flesh and Blood of Brotherhood

By CHARLES S. VOORHEES, President L. B. D. C , No. 225, Wichita, Kansas

CHARLES S. VOORHEES

Our first meeting was held on October 3, 1909. Only a dozen men responded. The first thing we did was to organize a Christian Men Club and our membership jumped from ten to thirty-four church members. On the following Sunday our pastor being absent, the men of the Brotherhood filled the places of the regular choir. We started meeting every Sunday afternoon, as we found so much to do that we simply could not miss a Sunday. Our membership has steadily increased until now it includes all of the leading men of the church.

Following the Centennial we held an Echo Brotherhood meeting with Brother Roth as speaker of the day. We next gave a Brotherhood banquet, which was followed by a musicale, both of which were successes in every way.

November 14th was Men's Day at our church and the men had charge of the meeting. Full male chorus and speakers from within the Brotherhood.

In one of our meetings we decided that we were keeping God's house and that when anyone called at our home we would have men at the door to meet them, especially strangers, and make them feel at home. If a friend calls at our own personal home we do not sit still and let him come into the house and find a seat and not speak to him. But is one home entitled to any less consideration than the other?

In January we again took charge of church services in the absence of our pa We had a carefully arranged program gave the seven Bible "Musts" by seven Br erhood men, which has been previously r tioned in CHRISTIAN MEN.

In February we followed the World-W Mission program as arranged in CHRIS MEN. For speaker we had a man who just completed a trip around the world. also held the "Volunteer Service," and tw our men volunteered for the ministry.

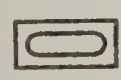
We are to hold our Easter program i One of our Brotherhood volunteers hesit for financial reasons, but our Comrade Paul fund, which we will raise and through the General Brotherhood, has g him assurance of a safe passage and he go. He says he hardly expects to drav this fund but it is an assurance to know he can in case of necessity.

When our Brotherhood was first orga we had a Bible School of 135 to 150. had a Men's Class of never more than fif On February 13th we had twenty-five m the Brotherhood class and 300 in the School and the attendance has kept up Sunday since. Last Sunday we had fifty in the Brotherhood class and had our pic taken. Total in the Bible School last Su was 519. Last year we gave for Foreign sions about $65. This year we were a tioned $100. Some of the old-timers s their heads and said we wouldn't raise i last accounts we had raised $145, which twice as much as last year, and still up. Somehow we just cannot account f this. It seems that the men woke up everybody got suddenly busy and no haven't room enough and will have to a new and larger church. We are all s "'Rah for the Brotherhood!"

Brotherhood Bible Class, South Lawrence Local Brotherhood No. 255, Wichita, Kansas

# Campaigning With Holmes

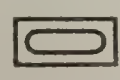
rthur Holmes is a pleasant soul. The face im is good and the form of him is goodly somewhere he has accumulated muscles teel, lungs of leather and nerves of brass. does not dodge or flinch. With banquets ie right of him, dedications to the left of and celebrations in front of him, he galgrandly on. Nothing seems to disturb him much except, of course, when he fails to his speech off on time. Then those sitting can notice a slight bubbling and sizzling d inside, but when the flood-gates once loosed this subsides and with the oratory of his system, the professor of psychology he University of Pennsylvania can lie ly down to the sleep of innocence and forulness, whether on an Ostermoor mattress urled up in the corner of a waiting room pending the arrival of a train due at 2:49 .



**idents Holmes**

Only once did the writer see him really jarred, but that was when he spilled the on Mrs. Brown's tablecloth at Galesburg. it would jar anyone to jar the jam jar vay Holmes jarred that jam jar. The sight he jar jarring the jam on the tablecloth jarred Mrs. Brown, but she was very nice t it, and so was Mr. Brown, and so was Holmes, but not the General Secretary. was tickled stiff. The biggest jar of all come, of course, when Mr. Holmes reads

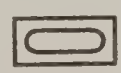
ll, that was not the worst thing that hapd to Mr. Holmes. This is revealed in a age from J. K. Shellenberger, dated h Bend, Ind., which reads as follows: mes left a good impression and his best of trousers." This reminds us of Kip- story, "The Taking of Lungtungpen," h, if you have never read, do so at once, ou have several good laughs coming yet.



**faloed**

The Holmes tour began at Buffalo on Thursday , June 2d, in a banquet served at the Y. . A. by the Brotherhoods of the frontier towns. G. M. Kirby was master of arrangements and Geo. F. Rand, a director of the General Brotherhood, was the toastmaster, and presided with force and dignity. The long room, which Dr. Long told us was historic as the one in which J. Campbell White and his coadjutors outlined the plans for the seventy-five Laymen's Missionary Conventions, was filled with banqueters. Mr. Holmes was accompanied here by the General Secretary, P. C. Macfarlane. A number of subscriptions to Christian Men and a number of members of the Ten-Dollar League resulted from this meeting. Mr. Rand made the generous offer to duplicate every Ten-Dollar League pledge signed, and as a result the Brotherhood coffers have several hundred dollars more in them with which to prosecute the promotion and extension of the work. E. A. Olley, State President of the New York Men's League, was an honored guest. There were many short addresses, but fear of omitting some prevents us from attempting to name any of these speakers. The absence of R. H. Miller, pastor of the Richmond Avenue Church, on account of serious illness, was especially felt, as he, together with B. S. Ferrall, pastor of the Jefferson Street Church, who was present, had worked very hard for the success of the gathering. There was an opportunity for conference on Brotherhood problems, and all in all we felt this to be a most auspicious opening of the Holmes Tour. The attendance was splendid and the interest great.

The next stopping point was the Toledo Convention, but this will be mentioned in a separate article.



**Doantown**

Sunday, June 5th, the General Secretary and the Special Secretary were due at Nelsonville, Ohio. Nelsonville is known to many as the home of the Berean Bible Class, without doubt the greatest men's class among us. The men were weary from their all night journey home from Toledo and the day's work, but they turned out on Sunday morning in the rain to the number of four hundred and two. The meeting was held in the High School

building and the address by Dr. Holmes roused them to the highest pitch of enthusiasm. Another contributing element to the success of the day at Nelsonville was the presence of W. E. M. Hackleman, of Indianapolis. This sterling leader of song is never so much at his best as when directing a congregation of men. His chorus and solo work evoked rounds of applause from the Bereans. At the morning hour in the church the General Secretary spoke on "The Brotherhood as a Church Asset." In the afternoon he spoke on "Brotherhood Activities," to a meeting of Local Brotherhood No. 315, into which the Berean Bible Class is organized, and was followed by Prof. Holmes in one of the greatest of his addresses. Wm. Gibson, President; Henry Verity, Vice-President, and Allison Bowers, Secretary, of the Local Brotherhood, were on the platform, and announcement was made that the charter roll of the Brotherhood was just closing with something like a hundred names upon it.

At the close of the afternoon service, the funeral of a member of the Berean Class was held, and it was thought-inspiring to see the two or three hundred men of the class marching down the street in two long lines, escorting the remains of their dead brother and standing with uncovered heads while the hearse passed through the lines to the church. Such a simple and unassuming demonstration of fraternal care and interest was to us a most eloquent illustration of the coherency of this great class as well as the power of leadership which it enjoys in the teaching of R. A. Doan and in the preaching of W. S. Cook.

## Joe Cannon's Town

Danville, Illinois, the home of Uncle Joe Cannon, when he is at home, was our next destination, a beautiful city, with unending miles of brick pavements and block after block of well-kept lawns, with graceful trees and well built houses. Here the spirit of hospitality materialized in the person of William E. Adams, pastor of the First Church, and H. P. Blose, President of the First Church Brotherhood. A Presbyterian brother, Mr. Fithian, with a brand new motor car, gave us a most enjoyable spin through the beautiful streets of this comfortable little city, and presently we found ourselves at Lincoln Park and in a spacious banquet hall. Tables were laid for three hundred men, but W. E. Adams, of the First Church; S. S. Jones, of the Second; J. Scott Hyde, of the Third, and C. S. Eva of the Fourth, were the only men in evider Then, at a signal, the side doors were oper and long lines of marching men appear while the orchestra boomed out a mar strain, and the tables were quickly filled. T men of the Fourth Church, the baby chur some forty strong, stood and sang a song f of promise and purpose and the announcem was made that they had just organized Brotherhood with twenty-three members. T General Secretary was heard and the us brilliant and inspiring message of the guest honor, Dr. Holmes, followed. Many subscr tions for CHRISTIAN MEN were received and membership roll of the Ten-Dollar Leag opened. This fine body of men, represent four aggressive churches in an important c was one of the most inspiring sights wh greeted us in the first week of the Holn tour. Although not accustomed to frequ meeting together, the gathering was thoroug organized and full of significance, not only the Brotherhood Movement, but for churches themselves. A conference on Bro erhood methods was held at the close.

Danville is a nice town to get into, but it a hard town to get out of. The hour of 3 a. found us waiting at the switch for the tr that was thirty minutes late.

## Barnettville

Galesburg came ne This is where J. Barnett is with t great Bible Class which takes more than hundred and sixty copies of CHRISTIAN M and it is where Local Brotherhood No. hangs up its hat. E. F. Young is President the Brotherhood. But Galesburg was not home, having gone out into the wilderness the region round about Knoxville.

At Knoxville Clark W. Cummings is pas and it is the home of Local Brotherhood 267, of which James Dennis is the Preside This was the day of the annual picnic of Christian Churches of Knox County. The fore it came to pass that straightway we jo neyed down from Galesburg to Gilbert's Gro which is over against Knoxville as it we about a stone's cast. The grove was full white dresses and blue ribbons and lunch ba ets, carefully covered up, since it was ab the ninth hour of the day. There were a bevies of laughing, dancing children, and t was all. A thin looking picnic for ne

urches, wouldn't you say? Prof. Holmes d I said so, too, until by and by our ears ught the merry crack of the base hit and e wild, strident yells of close packed throngs owded upon the side lines of a base-ball amond. We hied us o'er the brook and rough the glade to the pastureland, where e calves and pigs had been huddled in a rner while the base-ball clubs of the Knoxle and Galesburg churches contended upon improvised diamond for the championship Illinois and the world.

## Base-Ball ame

A notable audience had gathered. Stephen J. Corey, of Cincinnati, was crawling on his nds and knees up and down near the first se line, eating grass and yelling like a wild n from the Congo. Dr. Holloway, who is ay up on the Scriptures, suggested that rey was giving an imitation of Nebuchadzzar. "Not on your life," said Barnett, of lesburg, who is away up on base-ball. "He giving an imitation of Hughey Jennings."

'Who is Hughey Jennings?" asked Holmes.

'A Theological student of the same school m which Billy Sunday graduated," suggested ckwalter, President of Peoria L. B. D. C. . 301, who had just blown in on a hand car.

'I thought Jennings was a base-ball player," served Holloway, Jr., of Peoria L. B. D. C. . 301, who had occupied a berth on the same .

'I thought our men were ball players, too," fully murmured James Dennis, President of Knoxville Brotherhood, as he noted the al score of the game, Galesburg 18, Knoxle 3.

'And did I eat all that grass for nothing, n?" asked Corey, who had been rooting for oxville.

Yes," said Barnett, glowingly, "you did," l added, as he viewed alternately the soil ined fingers and the shaven places in the ver patch, "you must be full of grass. I n't know now whether you are a candidate the bath tub or a hay baler."

But Stephen J. Corey, he of the gentle, dly eye and the modest, manly message, reded the exultant Galesburg booster that he s a candidate to make a speech on Foreign ssions, according to the program, at 3 p. m., l that all the clocks in Central Illinois were t then striking the hour.

The scene was changed to a high platform, a cheery choir, with lofty trees and a wide expanse of seats. The umpire called game and Corey went on the mound for the Foreign team. He wound himself up slowly and floated over a little out drop on medical missions in China. "Strike one," the umpire called, and from that time on the Secretary held the home audience completely at his mercy. In shoots, jump balls, high fast ones and mysterious fadeaways baffled, bewildered, instructed and inspired the listeners for an hour, and then, train time coming, the genial Secretary himself faded away.

## The Comet

The General Secretary was down for a speech next. But after Corey's performance his courage failed him. "Me for the bench," he whispered to Prof. Holmes. "You will have to spread-eagle this crowd." Holmes did it. Elliott in one of his breezy moments said that Shellenberger could shoot the stars as well as knock the persimmons. Holmes did not content himself with stars. He reached for the comet itself. Holding the great ball of fire in his right hand and seizing the elusive tail with the left, he painted the blue sky with golden streamers, draping Pleiades and Orion from the bending branches of the overhanging trees. It was an inspiring message that he delivered. His hearers were alternately provoked to laughter and moved to sober thought. The contrast of the Luna Park Convention at Pittsburgh with these happy-hearted men and women under the trees were marked, and yet their interest was not less intense nor their enjoyment less keen as they hung on the words of this gifted interpreter of Christ's message to man.

In the interim, between the afternoon session and the evening one, we were most graciously entertained at the home of Mr. and Mrs. Brown. But this is where Holmes let the jam upset take place, and we pass it over in considerate silence.

In the evening electric lights glowed amid the shadows under the trees and the patient audience gathered yet again. Judge Rice, of Galesburg, presided, and the first address was made by the General Secretary on the subject of "All the Men of All the Church at All the Church's Work." Dr. Holmes followed with the address upon the "Brotherhood and Church Efficiency," which has been received every-

where with such evidence of approval. During the busy day, time was found for a conference on Practical Brotherhood Methods with Presidents Young and Dennis and members of the Local Brotherhoods. A number of other ministers of the county were present, and it is a source of regret that the Secretary does not retain in his memory the names of all of them, that they might be quoted.

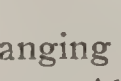
At the close of this meeting, the General Secretary was compelled to return to Kansas City, to take up administrative and editorial duties, and Mr. Holmes and Mr. Shellenberger joined forces in a continuance of the tour.

**The Sansculottist**

The first of their meetings was at South Bend, Ind., on the night of June 8th, on which Shellenberger reports: "About a hundred men present, ladies in the gallery. Holmes went beyond himself. Three Brotherhoods present—Mishawaka, Ind.; Indiana Avenue, South Bend, and First Church, South Bend. Almost every man present a Brotherhood man." This is the place where Holmes became a sansculottist. Readers are directed to the first pages of Carlyle's "Sartor Resartus" for an interesting train of reflections on the estate of man as a mere straddling biped, which, if memory limps not, the gifted Scotchman intimates we should all become if it were not for our good friends, the tailors.

The meeting at South Bend was felt by our secretaries to be a very profitable one, and we trust a like feeling was generated in the breasts of the South Bend men themselves. George W. Hemry was our correspondent in arranging this meeting.

Two and two, like the animals in the ark, Shellenberger and Holmes journeyed themselves to Elkhart, Ind., where W. E. Hatter, President, and E. M. Polk, Secretary, of L. B. D. C. No. 291, had been prominent in ar-



**Elkhart**

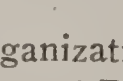
ranging for a Holmes meeting. About two hundred and fifty were present, eight churches participating by invitation from the pastor, S. G. Buckner. Holmes made a great speech from the enthusiastic viewpoint. At the close, he presented the plan for membership in the Ten-Dollar League and Secretary Polk said after the meeting that he felt certain the Elkhart Brotherhood would become a Leagu At this meeting a federation of the city Brot erhoods was effected and a committee on nor inations was appointed to report on the follo ing Wednesday at the Trinity M. E. Churc Pastor Buckner is a moving spirit in this fe eration movement. His Brotherhood is ali and wide awake.

Parts of Indiana are thirsty regions, esp cially on account of the activity of some of o Brotherhood men in the Northern end of t State, hence it was with considerable joy th the secretarial twins wended their way

**Peoria**

Peoria, which aspires to supp refreshments for the natic About seventy-five men we present. The leaders were disappointed in t attendance, but it was probably due to t fact that a great majority of the Brotherho were suffering from strained backs, hammer thumbs and broken legs as a result of carryi hods, driving nails and falling from scaffol ing in the erection of the West Blu Church, a few days before. One Ten-Doll Leaguer is reported as a result of this me ing. At 5 o'clock in the afternoon, Pr Holmes delivered the dedicatory address wh the new church, of which more is said el where in these columns, was consecrated to t work of our Lord and Master, Jesus Christ.

The Holmes meeting at Eureka was held 3 p. m. About a hundred and twenty-five m were present, occupying the central section the church, while millinery was massed up the side lines. Superlatives are exhaust Suffice it to say that each speaker gushed e quence like a California oil geyser. The me ing took a practical organization turn a forty-two covenant cards were signed, w twenty subscriptions to CHRISTIAN MEN. E reka has had a Brotherhood organization f a year or more, of which A. E. Robeson, att ney, is the President. Plans for affiliation a



**Eureka**

reorganization were decid upon and David H. Shields w appointed temporary chairm of the committee on organization. He a the former President will doubtless work c the affiliation upon such a basis that the s viceable elements of the original Brotherho may be retained when the larger program f activities provided for by the General Bro

ıood is adopted. Mr. Shellenberger writes ıt Holmes made a great address.

Reports on the meetings at Lovington and ris, Illinois, which have been held, are not in hand as this matter is prepared. These d the rest of the Holmes tour will be treated succeeding issues. Enough is known to ɔw that the tour will prove an unqualified ccess. Arthur Holmes is a rare man. He s wrought hard at the one great problem of his thinking, which is the subject of men d the church, and has now the manuscript a book upon the subject, ready for the pub- ıers, and we doubt not that he is to make notable contribution to the thought of the ırch in America upon this subject. It is r hope that the growth of the Brotherhood ɔvement will be so fast and the support of by our men so generous that it may be pos- le to add Prof. Holmes to our Secretarial ff. Of course, Prof. Holmes says that this impossible; that it does not agree with his ıns of life, and so on, but we confess to a belief that the Lord will open a way for us to make it apparent to Arthur Holmes that his place of service is as a strong right arm of the Brotherhood Movement. We look to the

**Our Dream**

time when our Secretarial force will include a staff of specialists. Men who will be in the Brotherhood Movement what White, Speer and Mott are to the Foreign Missions or may render service like to that of Fred B. Smith, of the International Y. M. C. A., in evangelism, and who in the department of the church and men specifically may take a place in our work like that of Stelzle in the Presbyterian church. There is need of such leaders and we have men in the communion who, if allowed the opportunity which comes with a connection with a great organization such as the Brotherhood is to be, may render untold service to the cause of Jesus Christ.

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# Wireless Whispers

WANTED:—Copy of January, 1909, CHRIS- N MEN. Address with price C. R. Stauffer, 4 Dudley St., Syracuse, N. Y.

* * *

On the letter head of W. A. Chastain, our nister at Monroe, Ga., we note rubber stamp pression "Georgia wants no free revenue."

* * *

Edward Owers, General Member No. 273, s elected State Superintendent of Bible ıools at the Texas State convention at Dal- l.

* * *

"Thanks for the Watch Fob. It is beauti- and I am indeed proud of it."

OSCAR W. RILEY,
Lowell, Ohio.

* * *

"Our Brotherhood has pledged one thousand lars for our new building."

S. E. FISHER,
Champaign, Ill.

* * *

"Very sorry we were unable to have Dr. lmes with us. He would do us great Good."

S. E. FISHER,
Champaign, Ill.

"Enclosed find fifty cents for renewal of CHRISTIAN MEN. Don't want to be without it. Welshimer is fine on the Bible lessons."

E. R. CRABTREE,
Covina, Cal.

* * *

"I wish you well in your great undertaking and hope you will be very successful in arousing the men of our churches."

HORACE KINGSBURY,
Carlton, Victoria, Australia.

* * *

"We more than made good on our dollar per member for the March offering and will also on the May offering."

C. A. MANGUM, President,
L. B. D. C. No. 272.

* * *

"I have watched the growth of the Brotherhood with pleasure and am pleased with CHRISTIAN MEN." C. W. Ross, Evangelist,
Jacksonville, Ill.

* * *

The Brotherhood at Franklin Circle Church, Cleveland, O., has regular meetings at definite dates, and always has a good program. At their last meeting Rev. Frank Ward, of the

Sight and Hope Mission, was an unexpected speaker who delighted the audience.

* * *

L. B. D. C. No. 252, of Niagara Falls, N. Y., is trying to do its full share of Missionary work. They contributed $10 to the New York Christian Missionary Society and have also done the same for the American Christian Missionary Society this year.

* * *

"Our Brotherhood gave $10 to state work and $10 to American Christian Missionary Society this year."

JAS. D. BARNHART,
President L. B. D. C. No. 252,
Niagara Falls, N. Y.

* * *

From far away Everett, Mass., comes a club of subscribers from the hands of F. T. Mellish, a traveling man who not only orders the magazines for the other men of the church but requests four copies for himself. Between the lines this means missionary work for CHRISTIAN MEN and the Brotherhood.

* * *

Up to the close of April, receipts of the Foreign Christian Missionary Society showed a gain of about $13,000 over the same period last year. We are happy to feel that a portion of this is due to the activity of Local Brotherhoods and individual Brotherhood men developed throughout the country.

* * *

"I received the Prize Centennial Booklet and Badge and take pleasure in saying that it will only be a short time until you receive more subscriptions from L. B. D. C. No. 311, West Philadelphia.

SAMUEL WISLER, JR.,
President.

* * *

"We want to organize the men in our congregation. Will you please send me by return mail proper literature for this work. We have just closed a very successful meeting. Now is the time to put our men to work."

D. P. TAYLOR,
Bessemer, Ala.

* * *

An announcement of the Twenty-first Annual session of the summer school of Drake University, comes to hand. It is carefully prepared and reveals a splendid program of work for earnest students under the direction of capable men during the summer period. It serves to remind us how heartily this school is endeavoring to meet every responsibility of a great educational institution.

* * *

One of the leading men of the church at Allerton, Iowa, was at the Luna Park meeting in Pittsburgh and came home on fire with Brotherhood enthusiasm. On a recent evening they got their men together and Mr. Elliott went up from Kansas City and spoke to them on Brotherhood organization. We hope for great things from this thriving community. Roy Polly is the minister and several staunch Brotherhood men are behind him in his desire for a Brotherhood organization.

"Our men's luncheon under the direction the Men's Bible Class, was a rousing succ One hundred and fifteen men were pres This class was organized last October w seven members and it now has over a hund and twenty enrolled. Brother W. A. Shull berger, of Trenton, Mo., was the chief spea and he delivered the goods."

A. R. LIVERETT,
Cameron, Mo

* * *

"BROTHERHOOD."

For a view of the real perspective of life mental grip on relative values of things a circumstances and unseen realities, all c cussed in a hard-headed, business fashion recommend to young men the "Brotherhood" for live ones only. Meets on Sunday morn at ten o'clock, in the Green Room, Third Flo Fellowship thrown in—(An extra red apple top of a heaping basket).

Lenox Avenue Christian Church,
74 West 126th St., New York.

* * *

Prominent Brotherhood men are promin otherwise. J. J. Grove, president of the Lo Brotherhood at Ames, Iowa, and member the Iowa Brotherhood Committee, was elec president of the Iowa Retail Merchants As ciation at their annual meeting in Burlingt The Ames Intellingencer says: "The contin success of the Association lies greatly w the president, as his responsibilities are hea and in choosing Mr. Grove as their leader a president, they have placed their confidence a man well able and deserving who will ma the next year the greatest in all its history."

* * *

Each month we acknowledge under t Counting House headings, clubs of subscrib to CHRISTIAN MEN received. Many of c worthy representatives send in additions af the club list is printed. We cannot alwa make mention of these men, but shall do wherever possible.

Among the recent additions have been th sent in by Geo. W. Hofrichter, Cleveland, C. T. Morris, Peru, Ind., L. B. Pickerill, Land, Ill., Benjamin Smith, Zionsville, Ind., C. Gullion, Lebanon, Ind., W. E. M. Hackman, Indianapolis, Ind., C. M. Chilton, Joseph, Mo., W. R. Strachan, Tacoma, Was Alfred Budd, Ashtabula, O., Guy M. Withe Kansas City, Mo.

* * *

This is the kind of announcement issued the Bellavben Bible Class, at Bellevue, Pa.

"BELLAVBEN BIBLE CLASS
Klass Nite
Thursday, May 19, 1910.

Special Music—Ekoes from Ballavben.

Special Lunch—Including frozen crea donated by E. E. Reick Co.

Awl This 2 B Fre.

Business session will be short and importa

Bring your gazette-Times for the free libra contest and a new member or friends.

Put on your old gray bonnet and drive i Thursday evening, May 19, 1910.

Sincerely,
E. S. NORTON, President.

The newspapers at Elkhart, Ind., are giving adlines on the first pages to the work of our ocal Brotherhood under the enthusiastic guidice of Rev. S. G. Buckner, the pastor. At a cent banquet, attended by sixty Brotherhood en, a committee was appointed to canvass the anding of aspirants for local political offices. he committee report will be made to 125 embers of the Local Brotherhood. The rotherhood also urges members to attend a ucus to assist desirable candidates. Captain eeker, of the Salvation Army, spoke on Rules, Tools and Fools." This Brotherhood ll entertain Dr. Arthur Holmes at their banet June 8th. They have eighty members d intend to have a hundred by the time Dr. olmes is there.

* * *

A kind brother in Ohio flirts his pen at us cause of a flippant remark about pain proicing poetry. "The muse," quoth he, "is coy best, and chilling remarks may incline her take wings and fly away."

In part, we are inclined to agree with him. is very easy for the man in the editorial air or the speaker on the platform to be nny at the expense of the humble striver in y department of human endeavor, and we not think it is nice. Poets and mothers-inw have suffered in this particular, above all hers and the world well knows as it laughs at we can do without neither. The next time yone catches us trying to be smart at the pense of the worthy aspirer we hope he will prove us as gently and as graciously as did who inspires these confessions.

* * *

First Christian Church at Los Angeles, here A. C. Smith is the pastor, H. H. Morw is president and J. S. Winchester, secrey, respectively, of the Local Brotherhood, gan a five weeks campaign for men Sunday, ay 8th. Their attractive postcard announcent reads:

1000 MEN WANTED
T THE FIRST CHRISTIAN CHURCH
Corner Hope and Eleventh Streets
O HEAR LIVE SUBJECTS DISCUSSED
BY THE PASTOR.
Rev. A. C. Smither.

These services are conducted under the spices of this church. We will furnish inring music, uplifting addresses, and give you glad hand.

H. H. Morrow, President,
J. S. Winchester, Secretary.

* * *

A post card from Jerusalem bearing a pict of the Jordan River and a note in Herbert oninger's well known hand gave us much a few weeks ago. His message is one for our readers. Above the picture of the Jor has been written in the familiar words of tt. 3-13, "Then cometh Jesus from Galilee the Jordan unto John to be baptized of h," and the note reads:

The Holy Land is ours. Oh, the thrill! have a happy party—Morgan, Green, arp, Kendall, etc., all here. Hope to hear five hundred new Front Rank schools by the time we return June 20th. Am happy here, but I miss the strenuous S. S. Campaign. Wish every Bible School teacher could take this trip. Am more enthusiastic about Sunday-School since coming here. Have many things to say, but cannot say them now. Sincerely."

* * *

Its an ill wind that blows nobody good. The General Secretary has repeatedly promised the great Business Men's Bible Class at Trenton, Mo., to be with them at one of their festive gatherings, one of which occurred May 26th. As usual we hoped to be there but deterred in our purpose, sent Mr. Elliott and judging by the headlines and column articles in three of the daily papers, he must have completely captivated the gathering. Here is what one paper said:

"The speaker of the evening, E. E. Elliott, made one of the happiest and pertinent addresses of the season. He is supposed to be an office man, but his efforts on the rostrum show him to be an excellent man for field work. He has a manner and an expression of his own which takes well with an audience and his points are embellished with bright, new, crisp stories that have the true ring to them."

* * *

The Loyal Sons Class at Marionville, Mo., where R. W. Blunt is the pastor and of which Mrs. U. L. Coleman is teacher, holds the unique record of having conducted a successful evangelistic meeting this spring. The men who did the preaching were Carl Swift, Porter Suttles, Charles Hawkins and Roscoe Wylie. The aim of the meeting was not so much evangelism as revivalism, with especial emphasis on the Bible School and general church efficiency. The results in attendance and enthusiasm amply justified the effort. The young men mentioned are students in Drury College and have each one of them supplied the pulpit during the two months' absence of the pastor on a much needed vacation.

The class aims to maintain its organization at a high standard of efficiency. Of course they read Christian Men.

Christian Men acknowledges indebtedness to Charles S. Turner and Mrs. Coleman for courteous replies to our letters seeking information about this work.

* * *

The Christian Business men of Texas are displaying a wonderful interest in the affairs of the Texas Christian University in the crisis brought upon this growing institution by the fire which destroyed their building a few weeks ago. Three of them in cities removed from the present site of the university have almost dropped their business to push forward the interest of the institution in the time of its extremity. As a result, the city of Fort Worth has made a splendid offer of more than a quarter of a million dollars to equip the new institution, and the location has been changed to that city. The interest was intense, as a number of other cities bid for the institution. The men of Texas feel that this is the time and the opportunity for placing the Texas

Christian University in a position where it can serve the cause of our great Brotherhood in Texas with the greatest efficiency in the long years of usefulness that await it.

They are to raise another quarter of a million for endowment. The present affords a fine opportunity for persons of means to erect memorial buildings in connection with a worthy educational enterprise.

* * *

We claim the right to mix things here in this office once in a while. The magazine CHRISTIAN MEN contained the statement that J. W. McFerran, of Moberly, Mo., was a housemover by profession. Don't you believe it. This was a case of "brain storm." Brother John W. Crewson, of Moberly, is the housemover. He is also Superintendent of the Bible school, a general hustler and a good fellow. J. W. McFerran is president of the C. E. and an enthusiastic Brotherhood man who brought in fifty paid up subscriptions to CHRISTIAN MEN in March and thereby won a Brotherhood prize. S. Boyd White is the teacher of the men's class in this splendid church which is making itself felt throughout the whole city. He is also the pastor of the church; a man's man and a solid one at that is White. His wife is a charming lady and prepares the most delicious scalloped eggs that ever happened—at least that ever happened to me. May they recur oftener than Halley's Comet. The difference between Halley's comet and Mrs. White's dish of scalloped eggs is that the comet carries his own tail while I cheerfully bear the tale of the eggs where'er I go. In closing we are moved to say that the eggs were delightfully fresh and we much fear that Mrs. White will think the writer of these lines is also. What we started to remark, however, was since the eggs were so fresh, it is too bad that the man who wrote that first "Wireless Whisper" we are trying to straighten out, got things so badly adled.

* * *

The following song is sent us by Ira E. Carney, the enthusiastic Brotherhood pastor of Local Brotherhood No. 291, Eldora, Iowa.

Tune, "Everybody Works But Father."

THE FATHER SONG.

Every Sunday when the sun was warm
  Father dug some bait,
Sauntered down to the river bank,
  There to sit and wait,
Until the church bells all rung out,
  The preacher rung off, too,
The neighbors said it was a fright,
  The way my dad would do.

CHORUS.

"Everybody works but father,"
  Has gone clear out of date.
Ever since the Brotherhood movement
  Struck the reprobate.
Father had a headache,
  Every Sunday then.
But now he's Grand Chief Mogul
  In a Bible class for men.

Now the Sunday paper waits,
  And week day fishin's fine.
Any kid would like to chum
  With that old dad of mine.
Ma keeps smiling all the time,
  Just doubt it if you dare.
I'll tell you now the fellows know
  My dad is on the square.

This appeared in the May number of "Pluribus Unum," a spicy church leaflet edite by Brother Carney. At a recent county co vention Brother Carney represented the Br therhood movement.

* * *

COLETA, ILL., May 30, 1910.

CHRISTIAN MEN,
  Kansas City, Mo.

DEAR BRETHREN:—

And so the scurvy little card
  I sent to you last winter,
With all its statements cold and hard,
  You've handed to the printer.
'Twas hardly worth the public gaze,
  Nor had I grit to ask it;
I tho't the screed would end its days
  Down in your office basket;
And tho' I wrote to have you quit,
  You've turned a better caper,
You didn't mind my word a bit,
  But still send on the paper.
Well, bless your heart, you're good indeed.
  We're truly glad you met us;
The style of friends that fellows need
  Are those who won't forget us;
Who love you tho' you're weak and rash;
  Whose heart is strong and tender
And true, altho' your ready cash
  Could scarcely be more slender;
Whose grip is firm and keeps its hold,
  Relaxing ne'er a minute;
Whose soul is pure as tested gold,
  For Christ Himself is in it.
I thank you for your kindly grace,
  It holds a man together,
And helps him show a smiling face
  In life's contrary weather.
And here's my 50 cents again,
  I strained a point to make it;
You wouldn't stop my CHRISTIAN MEN,
  So now, God bless you, take it.

Sincerely yours,
O. J. BULFIN.

# Brotherhood Achievement

"Our treasurer and our secretary were selected as delegates to the State Brotherhood meeting at Rochester, in June."

JAS. D. BARNHART, President,
L. B. D. C. No. 252, Niagara Falls, N. Y.

E. F. Daugherty, of Wabash, Ind., is cal ing upon his Men's Brotherhood to becom a living link in the Foreign Mission wor He is expecting to find 100 who will give 5( per month. Daugherty does things.

A recent letter from H. I. Prusia, Presi-nt L. B. D. C. No. 306, says, "Everything s the right color here."

* * *

The Brotherhood at Newark, Ohio, has ganized an employment bureau. They are ing a great service to both employer and ployee.

* * *

The men of Texas grow enthusiastic for rotherhood work at Dallas State Conven-on. Many calls for Field Secretary were ade. Texas is in earnest.

* * *

"The Brotherhood program April 13th, was ccessful." C. L. HAYS,
Eldora, Iowa.

* * *

The men of the second church, Youngs-wn, Ohio, Reynolds, pastor, have raised 00, brought a Chinaman to Hiram, and are lucating him for a native missionary.

* * *

"Our Local Brotherhood will observe Home ission Day on May 15th. We are following e programs outlined in CHRISTIAN MEN."
W. G. ORAM,
Washington, D. C.

* * *

"The men at South Broadway Church have st been organized. We desire to affiliate ith the General Movement."
GEORGE F. W. BRIERLIE, Secretary,
Denver, Colo.

* * *

"The Brotherhood had charge of the church rvices last Sunday evening, and it was an spiring sight to see so many taking such an tive part in the church work."
GEO. W. HOFRICHTER,
Cleveland, Ohio.

* * *

S. G. Buckner organized a Brotherhod at olling Prairie, Ind. There were forty-five the banquet, thirty-eight signed the cove-ant and twenty-four subscribed for CHRIS-AN MEN. Brother Wickham is the enthusi-stic pastor.

* * *

L. B. D. C. No. 311, West Philadelphia, Pa., rders an emblem and CHRISTIAN MEN Iagazine for each new member of the rotherhood. May we hope that other rotherhood organizations will catch the spirit f this example and do likewise.

* * *

The men of Central Church, Toledo, Ohio, filiated with the General Brotherhood with venty-five charter members, and then, rough H. W. Culp, sent in thirty-six sub-criptions to CHRISTIAN MEN. Any Brother-ood which makes itself solid with the Gen-ral Brotherhood organization and gets every ember to take CHRISTIAN MEN Magazine is re to succeed.

* * *

"News Service" is the appropriate heading f letter issued by the Lenox Avenue Union hurch of New York over which William ayard Craig has been requested to continue is pastorate indefinitely. P. F. Jerome is Financial Secretary and enthusiastic Brother-hood friend.

* * *

"Our Brotherhood Bible Class has just com-pleted one year. Enrollment thirty. Ordinary class collections $36.00; special expense $4.00, Brotherhood expenses CHRISTIAN MEN, dues, supplies, etc., $21.00. For partition, etc., base-ment room, $56.00. Total $113.00."
C. L. HAYS,
Eldora, Iowa.

* * *

At the time these lines are penned the great Ohio Brotherhood convention is in progress at Toledo. If there is one thing which the Buckeyes excel in it is advertising. CHRIS-TIAN MEN office receives no less than a dozen local Ohio church papers. These have been chock full of the Brotherhood convention for a month. The Buckeyes believe in printers' ink and plenty of it.

* * *

The Brotherhood at Massilon, Ohio, recent-ly had a hundred men to a meeting where a paper was read by S. G. Edgar on the White Slave Traffic and discussed by Prof. Thomas and Austin Bailey. The High School man-dolin club and Brother Denton, rendered music and the proposition looking to a City Brotherhood to meet every three months was presented.

* * *

Tuesday evening, May 10th, W. A. Shullen-berger, the pastor at Trenton, Mo., delivered the chief address at Cameron, Mo., at the Men's Bible Class luncheon. Other speakers were E. T. Harris, J. N. Munsell, S. D. Thompson, Baxter Waters and A. R. Liverett. T. W. Pontius was the toastmaster. One hun-dred and fifteen men were present. En-thusiasm was great.

* * *

"We just had a rousing meeting with sev-eral new members. Next month is our turn to entertain the other Local Brotherhoods—Methodist and Presbyterian. This Brother-hood Union meets quarterly and is becoming a power in local affairs." R. W. JOHNSON,
Secretary L. B. D. C., No. 284,
Modesto, Cal.

* * *

The Brotherhood of Portsmouth, Ohio, have fitted the basement of the church for gymnasium work. They have put in a sys-tem of shower baths, and a large plunge bath. These baths are open to the men as they return from their work both morning and evening. They have also organized ball teams among the boys. Condition of mem-bership on the teams is the ability to play ball and membership in Bible school.

* * *

The Hiram College Glee Club gave a con-cert in the Franklin Circle Church, Cleveland, O., under the auspices of the Brotherhood. Four hundred and twelve people were present and they thoroughly enjoyed the meeting, which was presided over by H. H. Pounds.

This is a feature that each Brotherhood can handle under the auspices of the Cultural Committee and will do much toward making each Brotherhood's programs successful.

The Brotherhood at Elkhart, Ind., called a meeting of the citizens of the city, raised $5,000 in twenty minutes for prosecution, enlisted fifty deputy sheriffs inside of an hour, arrested ten of the most flagrant violators, all in one afternoon. Fined them $1,000 each and placed them under suspended sentences of six months' imprisonment if a drop of liquor is ever found on their premises. The blind tigers got their eyes opened and the theater is as quiet as a funeral.

* * *

The ladies in the past have been doing mostly all of the church work but since forming the Brotherhood our men are getting busy. Our Local gave a Mystery Tea at the church June 14th, the proceeds to go to building fund. We take up the subject of "Brotherhood Possibilities" at our meeting next Sunday afternoon. We averaged over seventy at each service in March and sixty-five in April.

ALVIN ARIE,
Secretary, L. B. D. C. No. 279,
Chicago, Ill.

* * *

Field Secretary, J. K. Shellenberger, attended the annual fish fry of the Local Brotherhood at Wabash, Ind., which is presided over by President F. G. Carpenter, son of the late L. L. Carpenter, known and loved by our people throughout the earth. The other officers are Vice-President, Murrill Durnbaugh; Secretary and Treasurer, Carl Von Ammermann; Steward, Daniel Showalter; Pastor, E. F. Daugherty. Great results are anticipated from this Local Brotherhood under such splendid leadership.

* * *

A Brotherhood has been organized within the great Men's Berean Bible Class at Nelsonville, Ohio. See R. A. Doan's reasons for organizing a Brotherhood elsewhere. Governor Harmon addressed the Bereans on a recent Sunday. Four hundred and forty-seven men cheered the State Executive and their *Bulletin* of May 29th contains a long autograph letter from the Governor to Mr. Doan.

* * *

Sunday evening, April 24th, at the Franklin Circle Church, Cleveland, Ohio, occurred a Men's Brotherhood Service. H. H. Pounds presided. An anthem was sung by the Men's Chorus, scripture lesson read by Carl Brown, prayer by A. R. Teachout, cornet solo by H. Elfers, duet by Messrs. Sapp and Jenkins, addresses by Prof. S. R. Hoover and Attorney William Gillie. A splendid, inspiring service is reported.

* * *

We have copy of *The Call,* issued by the Howett Street Local Brotherhood, Peoria, Ill., for their first meeting, Monday, May 16th. Besides a splendid array of talent the announcement itself displays unusual ingenuity on the part of whoever got it up. It ends with this statement:

"Bring a fellow workman or neighbor with you if you can."

We are preparing to hear more from this enthusiastic group of men.

Jackson Avenue Local Brotherhood N 262, Kansas City, observed CHRISTIAN ME program, Mary Jones vs. The Church. Joh I. Williamson, President Linwood Boulevar Brotherhood, was the judge. W. W. Wrigh Secretary Independence Blvd. Brotherhoo was prosecuting attorney, while J. E. Taylo of Jackson Avenue, defended the church. Mr Doctor Gilman made a splendid prosecutin witness, but the jury "hung." This was on of the most enthusiastic Brotherhood mee ings ever held by Local Brotherhood No. 26 About two hundred people were in attendanc

* * *

Local Brotherhood No. 276, North Yakim Washington, to the number of fifty discusse the Home Mission Program in May. O. E Elliott and A. C. Vale, of Selah; P. N. Camp bell, of Wapato; F. A. Tuse, of Yakima City W. H. Devaney, of Pomona Heights; Ralp Harris, of Toppenish, and M. L. Rose, o North Yakima, were the orators. Reports fror these various points created so much enthu siasm that a committee was appointed to tak charge and distribute Brotherhood work in th several places. This means the Yakima Val ley will go solid for the king.

* * *

"Our Brotherhood recently held a join meeting with the Sisters of the C. W. B. M having charge of the evening services in con nection with the offering for Home Missions and we had a very good meeting with nearl every man taking part. I believe the mem bers of our church know more about Mission and what our Missionary Board is doing abou home work, than they have ever known. W had a full house and besides we got a goo offering for Missions despite the fact tha our little congregation is making efforts to wards a new building." C. W. PULTZ,
Sec. L. B. D. C. No. 253,
Washington, D. C

* * *

The Howett Street Local Brotherhood Peoria, Ill., held their first meeting Monday May 16th. M. W. Rothford spoke on "Ou National Brotherhood." Pastor Willian Price delivered an address on "The King an Government of England." Mr. Price is a Englishman and well qualified to speak o the subject. E. N. Miller, a Brotherhoo man from the Central Church Brotherhood furnished music. This was followed by a open discussion, luncheon, general hand-shak ing and getting together. Arthur W. Leu i president and affiliation papers will be sen in shortly. This is one of the two local Broth erhoods which built the West Bluff Chape in the remarkable time of one day.

* * *

"We have been having good attendance a our Bible Class and have had some splendi programs. I have been much pleased with the splendid reports in CHRISTIAN MEN show ing the work of the Brotherhood.

"If I were to complain in any way, it woul be that we do not have the outline of th program in time to get much good from i for the first meeting in each month, and thi possibly could be remedied by publishing thre

rgrams in the June Number, then in the u number give the last program for July r the first for August."

C. A. MANGUM, President,
L. B. D. C. No. 272.

'e saw the philosophy of this the moment read the letter and three minutes later a gram was enroute to Mr. Shellenberger to ide the first July program in June. This hasizes what we have continually said, is, that the Brotherhood is making the azine and the general office simply puts ogether.

* * *

One of our members here, Brother Runk, in Philadelphia a short time ago and the privilege of explaining the great aims objects of the Brotherhood movement what it has done for us in Philipsburg. ise send organization material to them. have sent them a number of CHRISTIAN N and trust this will result in a Local therhood organization in the Third Church Philadelphia."

RUNK & PALMER,
Philipsburg, Pa.

he above was received at Kansas City on 14th. On May 21st, application for certif- came from West Philadelphia and also order for thirty-three copies of CHRIS- N MEN and order for thirty-three Brother- d emblems. This is true Brotherhood sionary work.

* * *

AKRON, OHIO, May 10th.

Had a fine banquet here tonight. Over hundred men. I go to Kenton in the ning to fill Brother Shellenberger's date."

R. A. DOAN,
Nelsonville, Ohio.

'e feel greatly rejoiced in the able laymen m we are able to press into Brotherhood ice. Mr. Macfarlane's sad mission to Cal- nia precluded attendance at Texas State vention. Mr. Shellenberger left his work e East and went to Texas. R. A. Doan, Nelsonville, Ohio, spoke at Akron and ton, the latter date referred to above. Doan is a layman and a layman of dis- ion, who finds time aside from managing rge industry, to devote energy to work ng men. In February we published a ire of three hundred and forty-one men Mr. Doan's Bible Class at Nelsonville, the above extract of letter shows they did stop there.

## Brotherhood Missionary Work

BY B. F. PALMER, President,
L. B. D. C. No. 254, Philipsburg, Pa.

Accompanied by Brother L. G. Runk, Chairman of our Social Committee and all around hustler, I went to Orvis, Pa., where we found about fifty men gathered by Brother J. L. Harvey, who had already been enthused by a visit to the Philipsburg Brotherhood. They had song service and music by a male quartette, followed by Brother Runk with an address on the objects and aims of the Brotherhood. I also contributed to that portion of the program and assisted in forming a Brotherhood. Every man present arose and took the Brotherhood pledge. This promises to be one of the strongest Brotherhoods in this section of Pennsylvania. Officers were elected and you will hear from them direct.

At the close, splendid lunch was served by the young men of the church, and we predict great results from this Brotherhood of active young men and deem it a great opportunity to aid in its organization.

* * *

## A Voice from the Congo

Just while the doughty ex-president has turned all our attention to Africa, there comes a letter from one of our missionaries at Bolenge. From that communication we clip the following and thereby pass on to our readers the responsibility of answering the call which is echoed therein:

"We have cause for rejoicing just now; a letter came bearing the good news that another station site would be given to us as soon as the terms were made. This is assured. Lotumbi, on the Momboyo river. This is a wedge entering a great mass of God's children. Rejoice with us. Say, in the Brotherhood can't you find us two more doctors, at least? This new grant calls for a doctor and where is he? Our Christianity must mean more than dollars and cents. It should mean what Paul told Timothy in his first letter, chapter 4:16: 'For in doing this thou shall save both thyself and them that hear thee.' It should mean life and death, life if we give our life and death if we keep ourselves for ourselves. God grant that we may get these men and that soon.

"Yours in His righteous cause,

"CHAS. P. HEDGES."

Great Men's Bible Class at Hastings, Nebraska—Watch Them—They've Only Started

# BIBLE SCHOOL NOTES

"Governor Harmon was in Nelsonville last Sunday and addressed our class for twenty minutes. He was greatly pleased and said he had never seen anything like it. 447 men present."

R. A. Doan,
Nelsonville, Ohio.

* * *

As an example of a successful Men's Bible Class, A. R. Liverett, of Cameron, Mo., organized a class last October with seven members. It now has an enrollment of more than a hundred and twenty. At a recent luncheon given by the class one hundred and fifteen men were present.

* * *

"We had 2,535 at Bible School yesterday at the City Auditorium. The total attendance of all Canton schools was 10,136. By this you will note that one of every four who went to Bible school, came to our school."

P. H. Welshimer,
Canton, Ohio.

* * *

"Received my first number of Christian Men this morning and desire to say that I am perfectly delighted while reading its contents, as the greater portion deals with men and more especially with Christian Men."

T. A. Smith,
Greenville, Texas.

* * *

The Volunteers of America, in Detroit, Mich., subscribe for Christian Men in quantities for Bible Class use. C. C. Blakely, leader of the class, writes "We are using Christian Men the same as other churches. Each member has a copy to read and study from. Every one is delighted with these lessons."

The great Bellavben Bible Class at Belle Pa., has a novel scheme for taking care their mailing list. The names of the memb are typewritten by the carbon process on p forated gummed stickers thirty-three name the page. When communications of any k are sent to the members, the sticker is pas on the envelope or postal card. They also h a printed list of names and addresses of th membership arranged alphabetically. Ther a suggestion in this for other men's organ tions.

* * *

The Bible schools of Nortonville and W chester, Kansas, have undertaken a way raise money for a new building enterprise, cording to a large announcement which co to us.

BALL GAME

CHRISTIAN BIBLE SCHOOLS

NORTONVILLE vs. WINCHESTR

SATURDAY, APRIL 30th, GAME AT 3:00 p. m

Admission 10c.

BENEFIT NEW BUILDING FUND. COME.

* * *

"Please send me for the Christian Bl School 200 B. D. C. Buttons for our Bi ness Men's Class. I have never seen a thing that has made a hit like these butt have. Had fifteen calls yesterday that I unable to supply. The former supply of hundred was exhausted a week ago. men seem proud to wear them and we also proud to see them do so. We su had a great school yesterday, 87 in the M Class; offering $100."

W. C. Westlake,
Trenton, M

'he Carlisle Christian Sunday school, of ich Harry T. Alumbaugh is president, is culating open letters from W. J. Bryan, in Wanamaker and H. J. Heinz, that are l of stimulus and inspiration to all Bible ool workers and which show especial ap- ciation of the enterprising work done by s splendid school.

* * *

Enclosed find check for $2.50 for ten ad- ional yearly subscriptions for CHRISTIAN N. It gives me pleasure to report these ad- ional subscriptions and to let you know are sure your paper is doing great good our people."

W. E. McGOWAN,
Supt. of Sunday School.
Harrison, Ohio.

* * *

Sunday, May 1st, is a day long to be remem- ed at Nelsonville, Ohio, for on that morn- in the Y. M. C. A. building, the school ve a service in honor of the old soldiers. e Berean Bible Class has twenty survivors the Civil War regularly enrolled, and con- ved the idea of honoring them while they living instead of after they are dead. Fifty- ee of the old soldiers attended and a sweet- service was never experienced. Three hun- d sixty-six men were in the class. A sea of gs, patriotic songs and eight hundred and teen men, women and children in the school, eered the old veterans. This is the home of A. Doan, who teaches one of the largest n's Bible classes in our Brotherhood.

* * *

## edford Wants a Contest—Who Dares?

Bedford, Indiana, has had several large dult Bible Classes, but not until the first of e present year did she have a class of men at took place with the great classes of the esent men's movement.

I taught a mixed class that had long been e pride of our Bible School. When a man the Brotherhood wanted a Brotherhood ss, and it was suggested that the pastor ould teach such class when organized, many ook their heads. They said, "Your big class ll be out of your hands then. You will have ly a few men to begin with. You will not t the men's class up to any large enrollment. So your large place of opportunity will be gone. Don't you do it." But the thing was done. We started with twenty-six men. We now have 130. We have not had any contest or special efforts to increase our enrollment. We challenged Book's Class of Columbus, Indiana, but they were not disposed to try the men of the Oolitic metropolis. Book closed his lids. He possibly thought we were a hard set to beat. So we have worked away according to a few well tried plans at home. But we would like to try some Brotherhood class about our size.

The features that have made us are as follows: 1. Every man signs a card when enrolled, and gives his street number. 2. We have a class organization that works. 3. Our secretaries check up the attendance as the lesson study proceeds, no one knowing, unless he watches for it, that the work is going on. Thus we keep our study time as free as possible from details. 4. The teacher and officers never miss an opportunity to solicit the boys during the week, and they speak of the class to them at every opportunity. 5. We notify absentees by card. We vary the form. Nothing has worked like this plan of notification of absentees. 6. We take our offering, distribute papers, and make important announcements the last five minutes of our study period. 7. We have a separate room for our work.

We have just inaugurated the plan of having special visitors from out of the city. A few Sundays ago we had W. E. M. Hackelman, of Indianapolis. We gave him the entire study period, and he led the men in songs and choruses. As a result old, sour fellows who had not smiled in months, nor sung for years, let loose the contraction of facial muscles and smiled and sang. Eighty of them came back at night and sang in a men's chorus at the regular church services, entering the church in a body.

We have just got a good start. We have set our aim high. Some of the half score or more classes that now lead us may as well get ready to go back and sit down, for we want a seat further front.

Our officers are, J. R. Rutherford, President; H. T. Fields, Vice-President; C. H. Strupe, Secretary, with W. H. Mallott and D. B. Dodds as assistants; J. B. Foster, Treasurer.

The long strike is over, and 126 cars of cut stone are leaving Bedford daily.

H. A. DENTON.

**What Must the Church Do With Its Men?**

Told About in

**The Brotherhood Organization Package**

15c in Stamps, to cover cost of Printing and Postage Only
**Brotherhood General Office**

# Program for Local Brotherhoods, July, 1910

I.

TOPIC:

## "The Kingdom of God a Social Institution"

Prepared by J. K. Shellenberger

**I.—Opening Exercises.**

1. Song "Loyal Men," published in May Magazine, p. 27, or can be ordered from J. F. Williams, Geneva, O., 1c each.
2. All stand and repeat the covenant.
3. Prayer, closing with the Lord's Prayer in unison.
4. Special music.
5. Bible reading, Rev. 21:1-8.
6. Hymn "I Love Thy Kingdom Lord."

**II.—Program of the Evening.**

1. Address by a local brother. "What is the Kingdom of God?"
   (a) What? A condition of society.
   (b) Where? On this earth. Prove this by second chapter of Daniel and the Lord's Prayer.
   (c) Principles of the Kingdom:
   1. Trust: "Our daily bread."
   2. Brotherliness; Forgive as you would be forgiven.
   (d) Conclusion: The Kingdom of God is an ideal sinless social condition to be realized in this earth. **"The Spirit of America Must be Made the Spirit of the Kingdom. Here is a Man's Job for American Men."**—Arthur Holmes.
2. Address, "A Man's Place in the Realization of the Kingdom."
3. Address by the president, "How ca this Brotherhood aid in the progres of the Kingdom of God."
   **Suggested Points:**
   (a) We can raise the standard o politics.
   (b) We can guard each other's inte ests more than we do.
   (c) We can be more helpful to eac other than we are.
   (d) We can take a more vital inte est in the conduct of the churc than we do.
   (e) We can take a more vital inte est in the missions of the churc than we do.
4. **Debate**—Resolved that the World i Growing Worse. Two speakers o each side, six minutes each.
5. Open Parliament — One minut speeches from the floor.—"What can do to make it better."
6. **Mr. President**—Try to make thi meeting lead up to some local prac tical particular thing looking to socia betterment which your Brotherhoo can do, and get it started by the ap pointment of committees, etc., befor this meeting adjourns.

# Figs or Thistles—Is the Church a Fruitless Institution

II.

**I.—What Has the Church Done for Europe?** Historical study—10 minutes.

**II.—What has the Church Done for America?** Historical study—10 minutes.

**III.—What Has the Church Done for Today?**

**IV.—What Ought the Church to do for Tomorrow?**

**V.—Debate.** Resolved that the social an industrial problems of today are churc problems.

**VI.—Open Parliament** — One minut speeches. "Fruit I think the Churc Should Bear."

**Mr. President.**—Remember to make ar rangements for the annual Brotherhoo picnic in August.

# August Program for Local Brotherhoods

I.

**THE ANNUAL PICNIC.**

# The Brotherhood Calendar for 1910

## Beginning with the Annual Meeting in February

Prepared by J. K. SHELLENBERGER, Field Secretary, Wooster, Ohio

LY.

1. **The Kingdom of God a Social Institu-n.**—An emphasis on the necessity of ht-heartedness as well as the gravity of ristians.

2. **Is the Church a Fruitless Institution?** A study of how God treated a dying na-n. Ez. 37.

UGUST.

1. **The Annual Picnic.**—The Social Com-ittee will arrange for a day of rollicking y for every Brotherhood man and his fam-r or his friend.

2. **Church Extension.**—A careful study of e institution that gives permanency to r work.

EPTEMBER.

1. **The Brotherhood and the Bible School.** How the Brotherhood can boost the Bible hool. The Brotherhood's attitude to the en's class.

2. **The International Convention.**—This when we determine to go en masse to the ggest Men's convention the Disciples of hrist have ever held. "On to Topeka!"

CTOBER.

1. **State Elections.**—Principle above pol-y. Manhood above party. Courage of nvictions everywhere.

2. **State Missions.**—A study of the calls f our State to men strong in the faith of sus Christ.

OVEMBER.

1. **Civic and National Reforms.**—Here is here we lock arms with the W. C. T. U., e Bible School, the Y. P. S. C. E., the ternational Reform Bureau, et al, in the nward march toward a stronger manhood nd purer womanhood.

2. **A Harvest Home Meeting.**—Thanks-iving. A season of special rejoicing for e goodness of God.

ECEMBER.

1. **Brotherhood Benevolence.**—An ac-nowledgment of services rendered by he-oes of former days. The Brotherhood will emove the terrors of creeping age from the reacher's vision. The servant is worthy of is hire.

2. **A Visit to the Manger at Bethlehem.**—The greatest gift we can give is the gift of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family prayers, like sweet incense, fill the home with perfumes rare. We're going to start the year aright.

2. **Evangelism.**—Plans for the year's work. The Brotherhood will be the Church's strongest and longest arm in bringing men to Christ.

FEBRUARY.

1. **Annual Meeting.**—Once around, and what has happened. Yearly reports, and annual address.

2. **World-Wide Missions.**—Golden Opportunities and social responsibilities in and to the Foreign Mission field.

MARCH.

1. **The Integrity of the Home.**—Marriage and divorce. A debate. Invite your wives and sweethearts.

2. **From Bethany to Olivet.**—Easter. A week of meditation. A study of our covenant.

APRIL.

1. **Is the Church a Necessity?**—Can we get along without it? If so, what will take its place?

2. **Home Missions.**—America's problems, and their solution.

MAY.

1. **The Brotherhood and Fraternities.**—A program for the Fraternal Committee. Can the Brotherhood be made as rich in fellowship as the lodge?

2. **The Brotherhood and the Boy.**—What is the Brotherhood's attitude to the yeasting character of the boy? Why are more boys on the street than in church and Bible School?

JUNE.

1. **Brotherhood Possibilities.** — An enlarged vision coming from experiences of the past. An organized POWER of the kingdom.

2. **Good Citizenship.**—A call to Christian men. Some problems that are crying for solution which only Christian men can solve.

P. H. WELSHIMER

# The Bible School Lessons for July

Prepared by P. H. Welshimer

LESSON 2—JULY 10.

"REVIEW."

American Revision.

**Introduction.** The review may be made one of the most interesting lessons of t quarter, and without preparation it can become the dryest and dullest.

## Suggestive Lessons for Review Day

I. **A Drill Down.**—Who has not enjoyed the old-fashioned spelling school, whe we lined up around the room and spelled down? Those were the days of good spe ing, too. A Bible drill is just as interesting and beneficial. From the lessons of t quarter let the teacher prepare a list of from 100 to 200 questions, covering the qua ter's work. Divide the class or department or entire school into two divisions a have a drill down. Announce it before the day. Let people spend a few days in ge ting ready for such a drill down. The interest will be marked.

II. **Special Talks.**—Select four or five from the school to deliver five-minute tal on phases of the work. Let one speak on the persons, another on places, another events, another on the teaching of Jesus, and another on the practical lessons for o day. The following subjects might well be discussed: "The Miracles of Jesus;" "Fai as Exemplified in the Lessons;" "The Character of the Twelve Whom Jesus Called "John the Baptist, the Hero;" "Why the People Were Opposed to Jesus;" "A Cu for Doubt;" "The Compassion of Jesus;" "The Parables."

## Lesson Subject of the Quarter

1. "The Power of Faith."—Matt. 9:18-34.
2. "The Mission of The Twelve."—Matt. 9:35; 10:15, 40-42.
3. "The Question of John the Baptist."—Matt. 11:1-11.
4. "Warning and Invitation."—Matt. 11:20-30.
5. "Two Sabbath Incidents."—Matt. 12:1-14.
6. "Temperance Lesson."—Prov. 23:29-35.
7. "The Growing Hatred of Jesus."—Matt. 12:22-23, 38-42.
8. "The Death of John the Baptist."—Matt. 14:1-12.
9. "The Multitudes Fed."—Matt. 14:13-21; 15:29-39.
10. "Jesus Walks on the Sea."—Matt. 14:22-36.
11. "The Canaanitish Woman."—Matt. 15:21-28.
12. "The Parable of the Sower."—Matt. 13:1-19, 18-23.
13. "The Parable of the Tares."—Matt. 13:24-30, 36-43.

LESSON 3—JULY 17.

## "PETER'S CONFESSION"—MATT. 16:13-28.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son the living God. 17 And Jesus answere and said unto him, Blessed art thou, Simo Bar-Jonah; for flesh and blood hath n revealed it unto thee, but my Father wh is in heaven. 18 And I also say unto the that thou art Peter, and upon this roc I will build my church; and the gates

:s shall not prevail against it. 19 I give unto thee the keys of the king- of heaven; and whatsoever thou shalt on earth shall be bound in heaven; whatsoever thou shalt loose on earth, be loosed in heaven. 20 Then charged ıe disciples that they should tell no that he was the Christ.

From that time began Jesus to show his disciples, that he must go unto alem, and suffer many things of the s and chief priests and scribes, and lled, and the third day be raised up. ıd Peter took him, and began to re- him, saying, Be it far from thee, ; this shall never be unto thee. 23 ıe turned, and said unto Peter, Get behind me, Satan; thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross and follow me. 25 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. 28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

'ime—Autumn of A. D. 29.

'lace—Near Cæsarea Philippi, not far from the head waters of the Jordan at the ıf Mt. Hermon.

**:xplanatory.** 13—Cæsarea Philippi, formerly known by the name of Panium, ɔuilt on a lime-stone foundation and had been improved by Philip and by him Cæsarea Philippi, in honor of the reigning Cæsar and himself. "Son of Man." s phrase was frequently used by Jesus. He was more than a mere Jew or a or a Roman. He was a man. 14—There were conflicting ideas as to who was. Nazareth said he was the carpenter's son, yet she could not account for ighty works. Jesus now desires to know what the disciples have learned from eople concerning him. Some thought he was John the Baptist, others thought ıs the prophet Elijah because of his boldness in his preaching. Others, because sorrowful tone of speech, thought he was Jeremiah, while others, not knowing vho he was, thought he must be "one of the prophets." All regarded him as ɔhet, but none thought him to be the Messiah. Prejudice and preconceived opin- ɔlinded their eyes. 15-16—"But who say ye?"—Jesus asks this question directly the disciples. He cared more for the thoughts of the disciples than of the ıude. This is a personal matter, each one must answer for himself. "The Christ, ɔn of the living God."—This was the confession of Peter. "The Christ."—By e was recognized as the promised Messiah. "The Son of the living God."—This recognition of his divinity. He is placed above the prophets, and as the Son d he has a "peculiar and unique relation to the Father." 17—"Blessed art thou." s pronounced a blessing upon Peter because of his confession. Bar-Jonah the son of Jonah. The Father in heaven had revealed this fact to Peter ɔh the wondrous works and words of Jesus the Messiah. Peter had seen the incarnated in Jesus, the Son. 18—"Thou art Peter."—This word Peter in the is *Petros*, which means a stone. The word rock in the expression, "upon this will build my church" in the Greek is *Petra*, which means a great immovable of rock; hence Jesus means, "thou are a small movable stone," and in contrast, this great immovable rock I will build my church." *Petros* is Peter; *Petra* ist. This is evident from the reading of Isa. 28:16; I Peter 2:4-8; I Cor. 3:11. hurch is not built upon Peter, as the Catholics claim, nor was it built upon the ent of the truth about Jesus, as many claim, but was built upon Christ him- the foundation. It may be argued that Christ being the builder, cannot be undation. In answer, the reader will notice that in John, the tenth chapter, uses two figures in alluding to himself, in which he says he is both the door sheep and he is the Good Shepherd. The building of the church was in the —"I will build my church." "The gates of Hades" means the gates of the shall not be powerful to prevail against it. Jesus, the foundation of the church, lown into the grave and its gates could not hold him there. He burst them r and came forth victoriously. As the gates shall not prevail against the tion, neither shall they prevail against the superstructure. 19—The church and ıgdom are here synonymous. The keys were used to unlock and were placed hands of Peter. On the first Pentecost after the resurrection of Jesus, in the Jerusalem (Acts, second chapter) he opened the doors to the Jews. Again ned to the Gentiles, when he preached to Cornelius and his friends at Cæsarea. tenth chapter.) To bind is to prohibit; to loose is to permit. It means Peter submit the conditions on which men would be admitted into the kingdom. he said was given him by the Holy Spirit, hence the conditions stipulated by ɔn Pentecost were ratified in heaven. How significant the preaching of the

apostles relative to the entrance to the kingdom. It was directly in harmony the statement of Peter when he usd the key at Pentecost and Cæsarea. Sinc door was opened, it has never been closed. 20—It was better for the discipl not announce that he was the Christ. Many would have desired to crown him those who disbelieved in him would have been more desirous of putting him to The hour had not yet come to make his Messiahship generally known. 21-22— now begins to disclose to the disciples the nature of his Messianic work. They not ready to receive this message before. Their dream had been that of an e political kingdom, with Jesus on the throne as king. Peter took him aside an gan to rebuke him as though Jesus was disheartened and despondent. Peter not whereof he spoke. 23—Satan means adversary; in that Peter was opposed t plans of Jesus, he was his adversary, a stumbling block and an offense. Peter's was on the things of men and not those of God. 24—Any man to be a disci Jesus must put away selfish desires and be ready to endure suffering. 25-26— live for this world only, we are saving our life, but lose eternal life. If we den selves for the sake of Christ, we shall have eternal life. Our lives should be Christ. To gain the world and lose the soul is the greatest loss possible. Th nothing a man can give in exchange for his soul. 27—At the final coming of he will reward every man according to his deeds. 28—In this verse, Jesus a to another coming, not the final, but one nearer at hand. At this coming he w enter upon his reign as king. After having been exalted at the right hand of his kingship was declared on the day of Pentecost. (Acts 2:33-36.) There some standing there who would not taste of death until they did see this.

## Comments on the Lesson

The church is a divine institution. Christ is its builder and its foundation. institution rests upon some foundation. The church of Christ is builded upon The church was established on the first Pentecost after the resurrection of Here Peter used the key given him by the Savior. At Cæsarea when Cornelit his family were obedient to the Gospel, the Gentile world had opened to it the This door has never been closed, neither has the plan of entrance been changed. plan set forth by Peter is the Gospel plan of salvation. When men comply wi conditions laid down on Pentecost, they are infallibly saved. We have no ri opinions when the Book speaks plainly. Jesus left the telling of the story a setting forth of plans in the hands of men. To men he delegated the respons of preaching the Word and there is no record of any man being pointed the v life by any other method. The apostles were united on the plan of salvation. may have disagreed on plans and methods of work, but never upon the great p human redemption.

## Questions for Class Use

I. **The Confession.** Why did Jesus ask the question of the lesson? Ha up to this time believed Jesus to be the Messiah? Why did they say he was the Baptist? Why Elias? Why Jeremiah? Why one of the prophets? Wh Peter's confession? How did Peter know that Jesus was the Christ?

II. **The Foundation.** What is the meaning of Petros? What is the mean Petra? On what did Jesus build the church? Is the church synonymous wi kingdom? When was the church built? When was the foundation laid? W meant by the gates of hades not prevailing against it?

III. **The Keys.** What is meant by the figure, the keys? Who was to bearer? Where did Peter use the keys?

IV. **The Death of Jesus.** Why did Jesus desire silence regarding his M ship? Why did he not before this show them more clearly that he must die cross? Why was it necessary for Jesus to die?

V. **The Mistaken Disciple.** In what sense was Peter an adversary? Wh Peter's conception of the reign of Jesus?

VI. **The Test of Discipleship.** What is the test of discipleship as given Jesus? How can a man take up his cross? What is meant by losing one's life world and finding it in the next? What shall a man give in exchange for his

VII. **The Second Coming.** When will the Son of Man come in his glor the angels? When did the Son of Man come in his kingdom?

LESSON 4—JULY 24.

## "THE TRANSFIGURATION"—MATT. 17:1-18.

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said to Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he yet was speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

Time—Autumn A. D. 29, six days after our last lesson.
Place—A spur on Mt. Hermon, north of Cæsarea.
**Introduction.** The main summit of Mt. Hermon was 9,050 feet above the level of the sea. It is snow-capped the year round. "The transfiguration is the point of contact between the Old and New Testaments."
**Explanatory.** 1—Six days after the confession at Cæsarea, Jesus took Peter, James and John into Mt. Hermon. 2—Here He was transfigured before them. The appearance of his person was changed, his face and raiment shined like a light. 3—The disciples learned that the strange visitors were Moses and Elias, possibly by conversation, for they had never seen them before. In Luke, the ninth chapter, we learn their conversation was relative to the death of Jesus. He had, six days before, made known to the disciples that he was to die in Jerusalem, and now these representatives of the old dispensation come to confer with him. 4—Peter spoke from feeling, not from judgment. The proposition was to build booths out of the branches of the trees, in which three glorified persons were to dwell. Mark says, "He knew not what he should say for they were frightened." 5—A cloud overshadows them and out of it comes the voice of God. He said, "This is my beloved Son in whom I am well pleased, hear ye him." This was the same declaration that was made at the baptism of Jesus, except the command to hear him. This was uttered in the presence of Moses the lawgiver, and Elijah the prophet; the voice meant that the teaching of Jesus should take precedence over the law and the prophets. Peter referred to this vision in II Peter 1:16-18. 6-8—Fear came over the disciples. They fell upon their faces. The heavenly messengers departed. Jesus touched them and said, "Arise, and be not afraid." 14-16—From Luke we learn in the morning they came down the mountain to the multitude. A man met them whose son was a lunatic. The disciples had been unable to cure him because of their lack of faith. 17—Jesus was displeased with the manifestation of weak faith. 18—The affliction of the child was caused by a demon. Jesus rebuked the devil and the child was cured from that very hour. 19—The disciples came to Jesus apart from the multitude and asked why they could not cast out demons. Jesus gave unbelief as the cause. He rebuked their weak faith by stating that their faith had been smaller than a grain of mustard seed, for that much faith would be powerful enough to remove a mountain. How weak their faith must have

## Comments on the Lesson

Peter, James and John were with Jesus in most of the important events of his life. Peter was to be the one to first preach the Gospel on Pentecost. He was to bear the keys. James was to be the first Christian martyr and John, the youngest of the disciples, was to remain upon the earth after all the other apostles had departed. Jesus

was in prayer in the moments that led up to the transfiguration. Moses, the giver, and Elijah, who represented the prophets, came to talk with him. Peter so over-powered with both joy and fear that his first impulse was to remain on mountain and build for the Master and his heavenly visitors three booths. But t was work for both Jesus and the disciples to do. Their days could not be spent the mountain-top. Down on the plains were the multitudes waiting to be healed to be taught. Mountain-top experiences are wholesome and inspiring only when send us back to the plains to do better work for the Christ. There are many pe in the church today who are regular in attendance at conventions and are alway line for the dress parade, but who forget the common duties when the conven closes and the parade is over. When the disciples opened their eyes they saw no save Jesus only. He is our law-giver, our prophet, priest and king, our all and in One of the hindrances to great works in the world today is the lack of faith. S of the best compliments ever passed by the Savior were upon those who had g faith. Some of the bitterest rebukes he gave were administered to those whose f was weak. More faith today will give us more work, it would mean more chur and better and greater churches, more consecration, better buildings and more quate equipment; supply the pastorless churches with preachers and the church pastors with churches, give and send young men into the ministry and more miss aries to the ends of the earth. In our plans we forget to consider God. We walk sight, where we should be walking by faith. We forget the promise, "Lo! I am you always, even unto the end of the world." Every man who has blessed the w and helped to extend the kingdom of God has been a man of great faith.

## Questions for Class Use

I. **The Transfiguration.** Where did the transfiguration take place? Who present? Why were Moses and Elias present? How was Jesus transfigured? W did the voice in the cloud say? What effect did this have upon the disciples? W was Peter's request?

II. **Healing the Lunatic.** Why couldn't the disciples heal the lunatic? What fect must the failure have had upon the multitude? How did Jesus rebuke them?

LESSON 5—JULY 31.

## "A FORGIVING SPIRIT"—MATT. 18:21-35.

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings; and he laid hold on him, took him by the throat, saying, Pay thou owest. 29 So his fellow-servant down and besought him, saying, Have tience with me, and I will pay thee. And he would not; but went and cast into prison, until he should pay that w was due. 31 So when his fellow-serv saw what was done, they were exceedi sorry, and came and told unto their all that was done. 32 Then his lord ca him unto him, and saith to him, T wicked servant, I forgave thee all debt, because thou besoughtest me: shouldest not thou also have had m on thy fellow-servant, even as I mercy on thee? 34 And his lord wroth, and delivered him to the torm ors, till he should pay all that was 35 So shall also my heavenly Father unto you, if ye forgive not every one brother from your hearts.

Time—Autumn, A. D. 29.

Place—Probably Capernaum in Galilee.

**Introduction.** Jesus had been talking to the disciples about humility and the ishment inflicted upon those who caused his followers to sin. He also instructs disciples about their treatment of those who offend them. Peter was intereste this subject of reconciliation and forgiveness and hence asked the first question of lesson today.

**Explanatory.** 21—Peter was generally the first to speak. He was known as the etuous one. His question was, "How often shall I forgive my brother when he against me; shall it be seven times?" The rabbis had said three times. Peter now s far in excess of their spirit and wants to know if seven times would be sufficient. -Jesus says seventy times seven. Not that this number, which would be four hun- d and ninety, is the limit, but he lays emphasis upon the word seven. It means re will be no end to the times we will forgive a brother, but forgive every time sins against us. 23—Jesus now likens forgiveness in the kingdom of heaven to a ain king, and the king represents God. The servants are those to whom God has mitted great blessings, opportunities and important trust. Reckoning is the ging to a man's heart the consciousness of his sin. Sin is compared to debt. We e here a great and a small debtor. 24-30—The Jewish talent was equal to $1,600 of erican money, hence 10,000 talents would be equal to $16,000,000. This would e the debt in a hopeless condition. The king had brought into his presence this tor and because he was unable to pay, demanded him and his wife and his children all he had to be sold and the payment to be made. The servant saved himself by ing down and praying and in his prayer saying, "Have compassion upon me, give me e and I will pay all." The king was moved to compassion and did more than give re time; he forgave the debt. The $16,000,000 debtor went out and found a poor ow who owed him $15, laid hold of him, took him by the throat and demanded pay- nt. The $15 debtor offered the same prayer which had been offered by his creditor, the one who had been forgiven much would not listen, but cast him into prison il he should pay the debt. 31—The unjustness of this deal was noticed by other vants. They came and told the king all that was done. 32-33—We here have the given $16,000,000 debtor in the presence of the king. He is reminded that he has n forgiven a great debt and yet had refused to forgive one of his fellow servants a all debt. One had had pity on him; he had refused to have pity for another. 34— this case the king canceled his promise and the old debt stood. It was impossible him to pay it. He was turned over to the tormentors until he should pay it off, ich meant that his whole life should be in torment. 35—The application that Jesus kes is that we have all sinned against God and unless we are willing to forgive men o have sinned against us, our Heavenly Father will not forgive us the sins we com- t against him.

## Comments on the Lesson

We need the lesson of forgiveness. Only a great soul can forgive. Only a mean, all one can refuse to forgive. In the Lord's Prayer, Jesus teaches us to pray for giveness as we have forgiven those who trespass against us. If we refuse to have a giving spirit, we are not of Christ and hence must not expect forgiveness from n. Troubles in the home, in the church, in society and in business would vanish were orgiving spirit always exercised. How inconsistent for one to expect God to for- e, when he would be unwilling to forgive his fellow men. Sometimes the man who most sinful towards God is the most unreasonable in dealing with those who sin ainst himself. One of the ways that we can know that ours sins are being forgiven our Heavenly Father is by looking at our own forgiving or unforgiving heart.

## Questions for Class Use

What was the occasion of Peter's question on forgiveness? What did Jesus mean seventy times seven? What is the application of the story which Jesus gave? hen God forgives our sins today, are they wiped out forever? Will forgiveness on e part of an alien be all that is necessary for him to do to receive forgiveness of his n sins? What must an alien do to first have his sins forgiven? After one has be- me a child of God, what must he do to continually receive forgiveness for his trans- essions?

LESSON 1—AUGUST 7.

## "JESUS ON THE WAY TO JERUSALEM"—MATT. 19:1-2; 13-26.

1 And it came to pass when Jesus had ished these words, he departed from lilee, and came into the borders of dea beyond the Jordan; 2 and great ultitudes followed him; and he healed em there.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me; for to such belongeth the

kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why asketh thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father and they mother; and Thou shalt love thy neighbor as thyself. 20 The young man saith unto him, All these things have I observed; what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to poor, and thou shalt have treasure heaven: and come, follow me. 22 when the young man heard the saying, went away sorrowful; for he was one had great possessions.

23 And Jesus said unto his discip Verily I say unto you, It is hard for a r man to enter into the kingdom of heav 24 And again I say unto you, It is eas for a camel to go through a needle's e than for a rich man to enter into the ki dom of God. 25 And when the discip heard it, they were astonished exceeding saying, Who then can be saved? 26 A Jesus looking upon them said to the With men this is impossible; but with G all things are possible.

Time—Autumn, A. D. 29.

Place—Perea.

**Explanatory.** 1-2—Jesus left Galilee and came into the coast of Judea beyond t Jordan. The multitudes followed him and he healed them there and answered ma of the questions of the Pharisees. In this lesson we have his reception of the childr and his conversation with the rich young ruler. 13—Read also Mark 10:13-16 a Luke 18:15-17. The people were desirous of having his hand placed upon their ch dren and a prayer offered for them. For this purpose they brought them to Jes They did not, as many have inferred, bring them to Him to have them baptized or receive church membership. They simply desired the Great Teacher to bless the The disciples thought it best to not molest him with the children, and hence rebuk the parents for intruding. 14-15—But Jesus requested that they permit the children come and keep them not back; he taught that those in the kingdom of heaven are li the children. He did not mean that the kingdom of heaven is composed only of ch dren, but those in the kingdom are child-like and inherit the child spirit, etc. (S eighteenth chapter, first six verses.) 16—We here have the conversation of Jesus wi the rich young ruler. See Mark 10:17-32 and Luke 18-18-23. We know by these ref ences this was a young man. He was a ruler, he was rich and he was in earnest, f he came running. His one desire, seemingly, was to have eternal life. From the writers it will be noticed that he realized eternal life was to be inherited, but he kn that inheritance was the result of doing. 17—Keep the commandments. He was u der the Mosaic law and he complied with the law. Jesus' will had not yet gone in effect. A different answer would have been given after Pentecost. 18-19—"Whi commandments shall I keep?" Jesus repeated the last six in the decalogue. Dout less these were the ones more frequently violated than the others, hence he quot them. 20—A moral young man is here, all these commandments had he kept from h youth up, can he be lacking anything yet? 21—Jesus said if he would keep the co mandments perfectly, observe their spirit as well as letter, he would sell all he h and give to the poor and he would have treasures in heaven, then he was to come a follow Jesus. 22—What a test this was. He desired eternal life and he loved h possessions. The demands were great and "He went away sorrowful." 23-24—Jes teaches that the rich man shall hardly enter into the kingdom of God. Imagine camel trying to get through the eye of a neeedle, yet Jesus has said this is easi than it is for a rich man to enter the kingdom of heaven. 25—No wonder the discipl were amazed at this saying and they asked, "Who can be saved?" 26—Jesus taug them that with men this is impossible, but with God all things are possible. T thought is that rich men are liable to trust in their riches and have little desire for t kingdom of heaven. Their riches become an obstacle in the way to the higher li Not only will riches ofttimes keep a man out of the kingdom of heaven, but the d sire for riches and the eager pursuit of wealth will likewise become a barrier. Re II Timothy 6-9. Jesus teaches that it is possible for God, though it be a difficult wor to save a rich man. Every man who is saved must be saved by the terms of the Gosp Men cannot serve God and Mammon, but they can serve God with Mammon. Rich in place of being a hindrance to man, can, if properly used, be an aid to the entran to eternal life

## Comments on the Lesson

There is nothing in this lesson to indicate that Jesus taught infant baptism infant church membership. Infant baptism is from paganism and crept into the churc after the death of the apostles. The parents, doubtless, were desirous of having the

ren blessed and prayed for by the great and good man. In the case of the rich g ruler, we see a man who might have proved a great help to the kingdom of coming earnestly to the Master to learn what to do to inherit eternal life. Today ave to go after men and lead them to the teacher of the Word that they may ught. Here was one so interested that he came running. Would that men might today. For, "Blessed are they that hunger and thirst after righteousness." Jesus able to read the heart of the young man and knew that while he desired eternal he loved his riches more. What he meant to teach was that there should be no ier between Christ and man. We should love the Lord our God with all our t. If today there are barriers in the way of Christian service they should be re- ed. "If an eye offend thee, pluck it out." "If thy right arm offend thee, cut it off." is still the teaching of the Savior. Jesus' will went into effect on the First Pente- after his resurrection. The answer now given to those who seek eternal life is, faith in Christ, repent of your sins, confess him before men and be baptized into ame; we must also have the spirit that would lead us to give up father and mother. and children, houses and lands, if need be, for the sake of Christ. If we are to is disciples we must take up our cross and follow Him. While riches may often er one from entering the kingdom, if properly used and if the life be consecrated, es can be of great help and with them we can extend the kingdom. One doesn't ssarily have to possess may thousands of dollars to be kept out of the kingdom; e are men who will let a single dollar shrivel their souls and turn their aspirations y from righteousness and truth.

## Questions for Class Use

I. **Jesus and the Children.** What did Jesus mean when he said, "Of such is the gdom of heaven?" Give another example in which Jesus pointed the disciples to children for a lesson. Why did the disciples object to the children being brought him?

II. **Jesus and the Rich Young Man.** What good characteristics are indicated in young man's life? What would be the standing in a community of any young man se life corresponds to that of the young ruler? How is eternal life obtained? Did us teach that it is an inheritance? What must a man do today to inherit eternal ? Why didn't Jesus give the answer then that was given on Pentecost and ever rward? Why did the young man go away sorrowful? What did Jesus teach about men and the kingdom of heaven? What is a rich man in the estimation of Jesus? cording to the teaching of Jesus, must a man have millions before he can display spirit of the rich man? How can riches be made to help a man obtain eternal life ead of hindering him?


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## The Builder

The man who builds a church today is greater than the king who built a amid. Some day the pyramid will lose itself in the sands, the heaped up cks will fall apart or the stones themselves crumble into dust. The little me church away out on the prairie founded on a $300 loan from the Board Church Extension will be more enduring. The wood of it may rot or burn; cyclone may blow the building away; some day the plowshare may tear way across the site, or of its foundations only scattered rocks remain like t first church building of the restoration movement lying leaf-strewn amid ragged woods of Southwestern Pennsylvania. But the church is still endur-. Men have come out of it whose lives and labors have influenced the race the weight of whose worth will tell in the scales at the judgment day.

George W. Muckley is a builder. For nineteen years, or is it twenty? he been Corresponding Secretary of the Board of Church Extension, which ries church buildings in its hand. When the missionary evangelist has done work, when the tent is folded and the organization is formed; when the ng congregation begins the life test, it is the Board of Church Extension ch grows a toughening shell upon the back of the tender thing. Men in old churches and men in the old states, perhaps, do not always recognize

the wonderful service which this church building society has accomplished, when the history of this generation is studied it will be perceived that the work our people differs from its work in other generations in particular because the more permanent occupation of fields. In other generations our people ha evangelized successfully, and yet there are fields in which because of such eva gelism we ought to be primal in numbers and influence, where practically no ing remains. That was because the campaign was not followed up. The la was exploited, but not possessed. Today with the admirable coördination our evangelistic, missionary and church building forces, we send out no skirm line until we are prepared to support the movement with the battle li We win fewer empty victories because today once in possession of the fie we garrison the country and immediately prepare to occupy and fortify. T Board of Church Extension is the right wing of the army of occupation, a the man who has done more than any other person to make the work of t Board widely known and directly effective is George W. Muckley. He w not the first Secretary of the Board, but he is the one under whose con crated labors it has come to be the mighty force it is among our people. T Board itself has been composed of wise and right-aiming Christian busin men—some of whom have been laymen and some preachers, for, take notice preacher may be a business man, and in sooth, most of them are, else had th starved and theirs with them. But George W. Muckley has been the perso representative of that Board; he has gone from it to the people for the gifts create the fund, and from it again to the fields where the money was to be us He has made the Board of Church Extension a living reality to the two tho sand churches who give to its work, and to as many churches who have be helped into life and labor by its funds.

The Corresponding Secretary of the Board is an awfully nice man. Eve body likes him; everybody knows him; and it is hard to write about a m that everyone knows and likes. What, for instance, should we tell you? T he is a graduate of Bethany, one of the choicest men ever bred in that wonderf school whence have come so many to grace our churches and to prosper o mission fields? Should we say that he has a charming wife, and two or the wonderfully fine boys, one at least of whom is a graduate of Ann Arbor and practitioner of the law. No use to tell anyone that George W. Muckley's brown like a nut and keen like a razor; that his face is only less round than e moon and with fewer mountains on it; that he has a dumpling for a chin, a two larger ones for cheeks. He looks like Wanamaker some. His featu are balanced, clean, crisp—a likeable business face, with a broad brow th masks the place where Muckley thinks, where he conjures up five finger exercis dabbles with figures and subtracts gloom and multiplies cheerfulness for e church entering upon a building enterprise.

The eye of the Church Extension Secretary is another feature that seems to come up in memory. It is a clarified piece of optical development. Wh Muckley speaks it snaps, when he laughs it twinkles. And, of course, the Mu ley lids help to make the Muckley eyes. Remember, when he is not entirly convinced, how dryly, not to say slyly, the upper lids drape a fringe of soft las over the light from the unconsenting mind? And then, when he is surprised

ious, how a little angle begins to grow in each upper lid, and grows and ws till the face of the Corresponding Secretary is as long as a flour barrel astonishment or apprehension honks like a horn from every line of it.

The voice of him is crisp to crackling. His speech abounds in historical sions. It bristles with epigrams. Cross him and he brustles brashly. Ap-ve him and he will pile on another modern instance.

He is a confident soul. One gathers the impression that he knows what he yesterday and why, what he is about today and on which account, whither will trek tomorrow and wherefore. He is not so tall, but there are one hun-d and seventy pounds of him, when he gets on the scales, and he weighs a on the platform. He looks like a Derringer but goes off like a Colt's auto-ic. The people who have known him longest love him best. He is modest. recommended someone else for stellar honors when we should come to write Church Extension, but that one would himself most heartily agree that we e done simple justice to the man and some credit to the cause when we honor as the man who, more than any other, has made the Board of Church ension a living, breathing, building potentiality among our people today.

For all Mr. Muckley's twenty years of service, and the strapping sons who him father, he is among the youngest of us. He tells a story with zest attacks his dinner without scruples. He has courage and candor—and the is rarest. He owns a home in Kansas City, a cottage at Macatawa and a e toward heaven, where he expects to find church steeples in his crown. He n energetic package and has more engine power than a torpedo boat. His dle initial is supposed by man to stand for Washington, so that when offering comes around he may say: "Brethren, I cannot tell a lie. We have not ney enough, therefore I had to cut down the appropriations with my little chet. Some of them I lopped off altogether. Give us more money so we 't have to cut. Let us practice conservation."

But as for ye editor, he has supposed that W. might stand for something , Worker, perhaps, since he is such a very great laborer in behalf of the rches. Anyway, the whole of him stands for a great ideal, and that ideal n adequate Church Building Fund. Our fund has grown steadily with a tly accelerated pace, but our responsibilities have grown much more rapidly. s not a mere figure to say that our funds have been added to while the need hose funds has been multiplying.

The first Lord's Day in September is set apart for the annual offering for rch Extension. Every pastor and every member of the church who as a ler of CHRISTIAN MEN, should have a part in this offering, through his rch, if the annual offering is taken, as it surely should be, or through a direct if no other means are assured. Local Brotherhoods will observe the Church ension Program published elsewhere in this number, and lend their pastor the officers of their church the most enthusiastic support in preparing for receiving the Church Extension Offering. Supplies for the offering may be ined from Geo. W. Muckley, Corresponding Secretary of the Board of rch Extension, Kansas City, Mo.

# In Twenty Years

To have handled $1,800,000 in loans with a loss of but $563 is a splend record. And the record becomes all the more remarkable when we rememb that it has been loaned to struggling mission churches that could not borro elsewhere. This is the record of our Board of Church Extension. It h gathered $813,515 in twenty years and has received over $992,000 as returns loans and interest, and helped 1,354 churches. It has invaded forty-six stat and territories.

The American Christian Missionary Society, through their evangelistic wo is organizing churches at the rate of one a day. These churches must be hous else they die. Hence the Church Extension Society must build at least o church every day, for it finds itself already 600 in arrears, and pleading ca are multiplying.

The plan of operation of the Church Extension Fund has been an evolutio Originally no loan larger than $500 could be granted to any church, and o to churches costing $2,500 or less. In 1890 the limit was raised to $1,000, b only on churches costing $5,000 or less. Thus the feeble fields only were help and those of large possibility were left untouched. Finally the limit was remov and the amount loaned was left to the judgment of the Board.

Another and later feature was the decision to not only loan money to bu houses, but also to purchase lots in good locations in larger cities. This begi our work in the cities with a degree of permanency that enlists the coöperati of many who would pay no attention to our work were it not that they feel th it will abide from the first.

The plea of the small place and the feeble church is a strong plea inde but the plea of large possibilities is much stronger. Hence it has become t purpose of the Church Extension Society to not only aid the A. C. M. S. plant churches in the country and in villages, but to also enter the large city the strategic point. Here they are planning to help provide buildings plann for graded Sunday-School work, and for all other practical work demanded f a church in a large city.

Four per cent interest for the use of money is a low rate. And yet th rate of interest pays all the expense of operation and puts a surplus in the pr cipal fund. The principal in the Church Extension Fund always remains inta It is written in the original constitution that the expenses of operation shall paid from accruing interest, but no part of principal shall be used as expe fund. This is the secret of the fact that $5,000 in five years will do the wo of $12,422 and pay its pro rata of operating expense besides.

Church Extension defies the law of physics and makes perpetual moti possible. A gift of five thousand dollars by a church or individual becomes fund named for the donor. Thus your money in your own name goes on, nev decreasing, but working and multiplying its power, when your mortal clay h ceased to be. Such a monument is better than a cold marble slab or a gran pedestal standing in the cemetery.

One million dollars is the amount needed by 1912. It must be forthcoming lse our work be crippled. We believe our wide-awake business men will see ıe common sense of Church Extension administration and will place large sums t its command, that these means may grow and fruit in years to come.

One hundred thousand dollars is the call for this coming offering. The rst Sunday in September is the time. Let every church and every wide-awake ıan give liberally, not only because the call has been made, but because of the onderful opportunity for service to the kingdom now as never before. Our hurchmen have the money. The A. C. M. S. has opened the fields, and the hurch Extension Board has the organization ready to administer it. Will your hurch be in line? Will you have a part in raising the One Hundred Thousand ollars needed this year? Answer these questions the first Sunday in September the Glory of God and the extension of His Kingdom on the earth.

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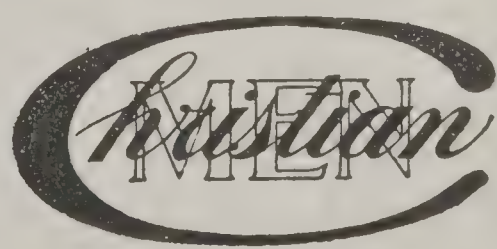

# A Personal Word to The Subscriber

If the above smiled at you outside the cover of CHRISTIAN MEN this or an previous month, it is another reminder from the Circulation Manager that you subscription to CHRISTIAN MEN has expired. If so, you very probably notice the two-cent stamp we were compelled by the postal laws to place on the wrappe in order to get this month's magazine to you and keep within the boundarie of that narrow obligation. Two cents is a small matter to you, but it loom large on the financial horizon of this magazine, when multiplied by three thou sand, which is the approximate number of subscribers who have failed t answer repeated requests to renew and have likewise not notified us to discon tinue sending the magazine. We said two months ago that we could stop th paper when the time ran out and not only have a depleted subbscription list bu a whole lot of disappointed subscribers.

You want the paper and we want the money. A coin card is included i every expired subscription the last month. Everything we know to do w have done, and are doing, to encourage our friends to renew promptly. We ar calling attention in this way also with the hope that you will renew at once. I you do not know whether or not your time has expired, look at the date on th wrapper. If it says any month previous to September, 1910, this word is mea for you. If the wrapper has been destroyed and you cannot tell, send in renew anyhow and we will extend your subscription one full year. Many are ou friends who are expecting to get, or have already started, a club of both new ar old subscribers, but who have failed up to this date to get the club to us. T all such we would say that we appreciate your efforts in our behalf and will b obliged if you will send in the renewals at once, as it is costing us two cents pe month for every delinquent after four issues. This is unfair to us and unfa to the subscriber who has renewed his subscription with a club, which is bein delayed. Brethren, this is a serious appeal. Will you not so consider it and a with us in making possible our service to the Brotherhood cause and especial to the subscribers within your own local community.

# Fishing for Men

BY P. H. WELSHIMER

One of a series of stirring editorials by our Bible School Editor, Superintendent of our great Canton, Ohio, Bible School, minister of the church and teacher of one of the largest adult Bible Classes in the Brotherhood.—Editor.

## The Bait that Caught Ten Men for the Bible School

**1. A Baby Arrived at the Home.** hree days later the good superintend- t of the Cradle Roll called, enrolled e baby in the Bible School and left certificate which was soon framed d hung upon the wall. Flowers were nt to baby and the mother. Three onths later Cradle Roll Day was ob- rved in the school. A special invita- on was sent to the parents to bring e baby. They came, and the father rried the boy. Everybody noticed e baby, and in doing so noticed the ther. He was delighted and there ere many invitations to return. It as the first time he had been to Bible hool for years. It was "so different" om what he had expected. He came e next Lord's Day, enrolled, and now u couldn't get him out with a block d tackle. It pays to work the Cradle ll. You not only get the baby, but u get the rest of the family as well.

**II. He was a Stranger and They ook Him In.** He arrived in town rly in the week. A man from the ble class met him at luncheon, in- oduced himself, asked him if he at- nded Bible School and began to talk the Bible School with the enthusi- m of a life insurance agent who ex- cts to land a $50,000 policy. In the ening he sent another man from the ss to call upon him. Every day that ek a man called and put in his ims for the Bible School. Lord's y morning a gentleman called to usher him to the school. He could not resist these invitations. He came, he saw, he enrolled; he is still coming.

**III. Men Drew Him.** A little six-year-old son desirous of going to Bible School was accompanied one morning by his father, who simply came to show the boy the way, not intending to stay, much less to enroll in the school. On entering the school he saw men everywhere. Men in the vestibule, men in the aisles, men in the pews, men on the platform; it was a man's school. They were sociable men, friendly men; they made him feel at home. They shook hands with him at the door, in the vestibule, in the aisle and in the pew. When he left the building many shook hands with him again, they shook him in and shook him out. It was just what he had been looking for. Here was a great body of men, and here was a man who longed to be with men. He brought his boy the next Sunday; he brings him every Sunday.

**IV. Music Hath Power to Charm.** To sing, "I want to be an angel, and with the angels stand, a crown upon my forehead and a harp within my hand," makes little boys lie and helps to keep the men away. Soul-stirring music, music that is true to the Gospel, music that has life, people who sing as if they meant it, a leader who knows how to lead; everybody, big, little, young and old joining heartily in the songs, an orchestra that puts

life in the audience and makes the blood tingle, this is an attraction for the man who has music in his soul. To many men whose daily round is that of hard but honest toil, life doesn't furnish much music. To such a one, Bible School music will be inspiring and will draw him to the house of God on the Lord's Day. Let us put music in the worship, where it will reach the most people and do the most good. Music has taken possession of many a heart where a sermon could not enter. In the Canton school, two orchestras meet at 8 in the morning to rehearse the music for the day. Many people can be seen sitting in the building an hour before the worship begins, listening to the orchestral strains.

**V. The Word Taught.** People desire to know what the Book says. Men err because they do not know the Scriptures. In the class, the teacher never taught doubts, the people had enough of their own. Plainly, kindly, but emphatically, he spoke where the Book spoke. He knew how to divide the Word; the Bible was no longer a jumbled up mass of platitudes and contractions, but a systematic library of truth. It became a new Book. This man who was desirous of finding truth was attracted to the young men's class and the teaching that holds him there.

**VI. No Dull Moments.** Number six, not many years ago, had attended Bible School. It was a slow train, running on a narrow gauge track. He was a busy man of affairs and did things with dispatch. He dropped into Bible School one Lord's Day and he saw things moving. People came on time, the school began on time. The superintendent, reception committee, door men, ushers, everybody moved as though they were going somewhere. There were no pauses. There was a time for everything and everything was on time. The school was not po With a thorough organization, ev department was running by syste To this business man this was busine It dignified the work. He looked up it no longer as a woman's task o child's play. Bible School to him h come to mean something worth wh for a man. He is now an importa factor in that school.

**VII. He was Caught in the Conte** The school was in a spirited cont with a sister school. The work were talking contest by day and night. Clerks in the stores, men in factory and in the office were talk contest with the enthusiasm of ba ball fans. People not only talked, they worked and they came to Bi School. This business man, who v caught by the contest net, had alwa maintained that he couldn't get up Lord's Day morning in time for Bi School, as he worked until twe o'clock on Saturday night. It through the efforts of the splen force of workers, with the contest sp in the air and a great company of n pupils lining up for service, the m was induced to attend, as a visitor, c Lord's Day morning. He saw the other men who labored as late as The school was a revelation to h He fell in line, and today he leads forces in the Bible School enterprise

**VIII. He Lived for His Boys.** A man had three sons. They were brig capable boys. They were all in public school. He toiled six days provide food, raiment and shelter his sons. There was no task too ar ous for the father to perform for welfare of those boys. He loved th as he loved his very soul. He look into the future, he saw those boys manhood's estate—what kind of m would they be? Reason said, if th were to make the most of the opp

ities presented them and were to be n of the right caliber, they must be bought under the influence of the Gospel. The father could not ask the boys to do the thing which he was refusing to do, so for the boys' sake, he, the Lord's Day morning, said: "Come on boys, let's go to Bible School." A boy will do what the father does. Every boy looks at his father as a hero. He desires to be like him. And when the father started to Bible School, the boys naturally wanted to go. And when the father came once with the boys he ever after wanted to go. Today the father and mother, with their boys, are regularly in the school.

**IX. He Couldn't Get Away From Mother's Songs.** One beautiful spring morning a man out for a stroll stopped in front of the church to listen a moment to the singing. The song being sung was one he had heard his mother sing in days agone. It brought to the mind a flood of memories; he saw again the old home—mother singing in the twilight, brothers and sisters playing on the lawn. In that moment he lived his childhood days over again and longed to be as clean as when he was a boy. He there resolved to live a life that would be pleasing to that mother, if she were enabled to look down from the skies and behold the walk of her son. He came into the Bible School, enrolled in a class, later became a Christian, and today can sing with a truth, "Tell Mother I'll be There." Mothers cannot know the far-reaching results of the lullabies they sing. "Cast thy bread upon the waters and thou shalt find it after many days."

**X. Somebody Loved Him.** A middle-aged man with a family to support became ill and was removed to the hospital. Several men of the class were notified of his condition. They called to see him, took flowers to him and flour to his family. They called to see him repeatedly; talked with him about the school. A prayer was offered for him and his family. This moved him to tears. When he recovered he longed to be with those who had been his friends in time of need. He had found someone that was interested in him. If you want men in your school, go after them, make them feel at home when they come, have something for them worth while when they get there, be interested in them. Be diligent in season and out of season. This is the price of success. This is the way to catch men.

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Men's Bible Class, Beatrice, Nebraska—Watch Them Grow—They've only Started

Last month we credited the above picture in error to Hastings. Now, Hastings has a splendid Men's class, under the leadership of their sterling pastor, R. A. Schell, but they have not Hasted fast enough to catch Beatrice with a class like this one.

# The Hawkeye Brotherhood Convention

BY E. E. ELLIOTT

## Number Two

The Second Iowa Brotherhood Convention will be set down in history as a record breaker in more ways than one. In the first place, the men themselves were present to listen to and participate in the discussions of the church problems of the day. C. N. Kinney, State Chairman, was there, flanked by more than a hundred men from Des Moines. There were laymen from the Mason City L. B. D. C. No. 306,

## The Banner

who had traveled sufficient mileage to run off with the banner offered by the State Brotherhood Committee. The Brotherhood tent was general outside headquarters. Hackleman was there and so was Merritts, of St. Louis, and Shellenberger, our Field Secretary, and DeGafferelly, a real bass singer from Des Moines. These men composed an impromptu quartette and served tempting music at all hours, inside and outside the convention auditorium.

## Prominent Men

At 2 o'clock Chairman Kinney opened the session and H. E. Van Horn, of Des Moines, offered prayer. W. H. Darner, a traveling man of Des Moines, got half way through a splendid paper on "The Needs of Men's Organizations in the Establishment of Missions" when his time ran out. Hon. Emory English, State Printer, of Mason City, followed with a paper on the "Needs of the Organization of Men in the Development of Civic Reform," which was terse and meaty, and so good that the Convention voted unanimously to have it printed. Next came Dwight N. Lewis, Secretary of the Iowa Railway Commission, who teaches a large men's Bible Class in the Central Church at Des Moines. His subject was "What the Brotherhood Can Do in the Development of Bible Study Classes." Mr. Lewis' address was extemporaneous, but showed that the man and the subject were closely related. The

## The Boy Problem

boy problem was appropriately presented by W. J. Pilkington, editor of the *Trades Journal,* of Des Moines, a publication which has a larger circulation than any similar journal published in this country. The speaker was full of his subject and his time ran out before he quit talking. Next came M. F. Odle, attorney for the Iowa Anti-Saloon League, who told "What the Brotherhood Can Do in the Great Moral Reform Crusade." He caused the Brotherhood men to open their eyes wider and gave them a clearer insight into the confines of the Hawkeye State. W. T.

## Denny and Fisher

Fisher, State Superi tendent Iowa Bib Schools, spoke w upon "The Brotherhood and Bible Schools B. S. Denny, State Secretary of the Iov Christian Convention, is a small speaker but hard hitter, and he told these Brotherho men clearly what should be done in regard the support of our varied interests, local, Sta and National.

## The Banquet

E. A. Nye, of D Moines, was toastma ter at the Brotherho banquet in the basement of the church. there ever was a closer packed banquet ha we have not been in it, but a better serv banquet under similar conditions we never a tended. Hackleman was there with his tv quartettes and a lot of trumped up songs, o about C. N. Kinney, the gray-haired chairma another to the State Committee and J. Groves, the groceryman of Ames, with som thing about sand and sugar, etc., we did n catch it all. Additional verses to State a National Secretaries sleeping in depots and railway trains and not coming home ev when it rains. We are not higher critics, so sounded like poetry to us.

## The Speeches

Speeches were ma by Walter White a F. E. Smith, of Ced Rapids, J. J. Groves, of Ames, O. M. Pe nock, of Clarinda, and others whose names didn't know or have forgotten. The Assi ant Secretary was also permitted to impo himself upon this throng, and as usual w still talking when the gong sounded. He s cured respite long enough to present a silv medal to C. S. Medbury, won in the rece CHRISTIAN MEN subscription contest.

After the banquet came a breathing sp before the evening session in the upper roo F. W. Burnham, of Springfield, Ill., was t chief speaker. J. K. Shellenberger, Field Se retary, was introduced to the audience, but t hour was late, the weather torrid, and the pr gram already overcrowded, conditions ov which no one had control, prevented him fr delivering his inspiring Brotherhood messa He was due to deliver it and would have do so had conditions been different. Next ye we hope to have him present it.

## How to Organize

We almost forgot mention that the Iowa men not on subscribed freely for CHRISTIAN MEN, but c ried home our organization material in lar quantities. This presages much good for t Brotherhood work during the coming year a

ıspires us to say that it is not so much what ve hear at these large gatherings that is vorth while, but it is what we carry home nd impart to others that really counts. The Brotherhood has a neat organization package, nd while a man may have the Brotherhood reached to him over and over again at a onvention, he does not get it all unless he ets the organization package.

**Dr. Holmes Sick** It was expected that Dr. Holmes would be at Boone to deliver his masterful address on "What Shall the Church Do With its Men," but on his tour in the interests of the Brotherhood his voice gave out and he was forced to return to Philadelphia before the Iowa date. No one is more sorry for this than Dr. Holmes himself and the Brotherhood General Office. He has a wonderful message for men. Some of the local churches he recently addressed are already at work upon plans his address inspired.

**Ottumwa Next** Next year the Iowa Convention meets at Ottumwa and it is hoped that the session will be made simultaneous with the C. W. B. M. session, when all the men can be together and of one accord to plan for handling the great issues with which the Church today is grappling.

# Missouri Brotherhood Convention

June 22d the Brotherhood Convention at efferson City was a combined session of ıe Brotherhood and Educational interests. aul Moore, newly elected State President, o well and favorably known as the enerletic Assistant editor of the *Christian Evanelist*, spoke upon "How the Brotherhood an Help the Nation." Brother Moore, ıough a tall man and a short speaker, ıade some sledge-hammer hits. He was ollowed by Hon. E. M. Richmond, of owling Green, presenting "State-Wide rohibition."

Then came the Educational session with . M. Sharpe, of Columbia, and F. A. Moftt, of Springfield, and following this, the ost interesting and enthusiastic session of ıe entire convention—the Round Table ıd Question Box on "Brotherhood Methds and Organization," led by Mr. Elliott. uring the heat of the discussion as many as four men were on their feet at once. The outcome was that the Brotherhood session and the Women's session next year will be simultaneous and every effort will be made to get our laymen to the convention in large numbers. There will be laymen on the various convention committees and the new Brotherhood committee will begin at once to line up Missouri men for definite Christian service. Brother F. E. Udell, of St. Louis, called attention to the fact that all of our various National organizations have had their struggles in the beginning and it takes these conferences to give us a definite understanding of what we have to do. Brother Udell urged the recognition of laymen not only on the convention programs, but on committees, and his suggestions were received with enthusiasm.

Cape Girardeau gets the convention next year.

# With the Jack Rabbits

As these lines are being penned, arrangements are on for the annual gathering of the men in Nebraska. This State has an organization known as he Christian Men's League, which took form some years ago. Louis R. Smith, of Lincoln, is the Secretary, in whose hands arrangements for the convention are most properly placed.

The convention will be held at Bethany Park, Neb., the beautiful assembly ground near Lincoln, Saturday afternoon and evening, July 30th. At this vriting, the program is not yet complete, but the General Brotherhood will be ıeard at the banquet and also at the evening session. As the convention does ıot close until the following day, a large gathering of Brotherhood men is ınticipated. We hope to have Field Secretary J. K. Shellenberger make his nspirational Brotherhood address at the evening session. The General Brotherıood tent will be open and a cordial reception awaits visitors who may rest n its shade, sit in our chairs and write letters back home on Brotherhood tationery. If you are a "Jack Rabbit," prick up your ears and gallop over to Bethany Park for Saturday afternoon and evening and you will be well repaid or the journey.

# Sufficient Unto Themselves

W. A. Shullenberger, Minister, Trenton, Mo.

What a great big cosmopolitan thing a large men's Bible Class is today. Take, for example, the Business Men's Bible Class at Trenton, Mo., of which W. A. Shullenberger is teacher. It is in itself a complete industrial combination. At the close of this article we print a list of the different crafts and professions represented. It will be seen that a man could live his whole life within the circle of this class and never lean upon the shoulder of any other than a Brotherhood man. Let us trace him through the whole cycle of life's vicissitudes without taking him out of this great Bible Class:

Assuming that a man's life begins when in the Spring his fancy lightly turns to thoughts of love, before he can hope to engage the attention of the fair sex he must be properly groomed. The necessary tonsorial operations and preservations will be furnished by the barber member of the class and the furnishing goods man, also in the class, will attend to the up-to-date draping of his person.

The next most natural thing to do is to take a young lady for a drive. Well, there are two liverymen in Shullenberger's class ready to serve him. He will patronize one until the bill gets so big he cannot face it, and then he may turn to the other.

If the horses are gentle and the lanes are shady, the next requirement, the engagement ring, will be furnished by the jeweler member of the class.

Then, being a Brotherhood man, he is naturally right up to the minute and wants things done on time, so he would call on the janitor member of the class to see that the church is in readiness at the appointed hour, and of course the teacher of the class will be called in to perform the marriage ceremony.

Immediately there comes the wedding journey, and in the Bible Class are a railroad conductor, two locomotive engineers, and two other railroad men to see that the bridal party gets away.

On his return he must needs have a house to take his bride to, and there is a real estate man in the Bible Class to sell him a home and an abstract man to guarantee the title. If he has not enough money to pay for it, there are capitalists in the class who will lend him a nice sum and a Bible Class lawyer who will attend to the drawing of the mortgage. A Bible Class painter and paper hanger will decorate the walls and a Bible Class furniture dealer will equip it for occupancy. A grocer and miller, members of the class, will see th there is always plenty to eat, the oil me chant will furnish the illuminating elemer and the coal dealer will keep the hou comfortable.

If he is a business man, there are accountant and a clerk in the class wl would likely be willing to serve him, ar there is a traveling salesman, a necessa adjunct to any widely successful busine If he is a tiller of the soil, this salesm would probably sell him a lightning rod a washing machine, or there are four har ware dealers, members of the class, to tend to those or any other hardware nee

If he has money, there are two ba employees who will see that it is proper taken care of.

There is a mail carrier in the class w will afford means of communication dire from his house or office to friends relatives in distant climes.

If he should be suspected of keepi valuables in his house and it should entered by persons with evil designs, the is in the class the city attorney to pros cute those and other offenders against t peace and dignity of the state.

When his first-born is heralded by t two editor members of the class, he c buy the appropriate box of cigars fro the Bible Class men, or, if he prefers, barrel of apples from the wholesaler. the baby cries for Castoria, two druggi are ready with the Fletcher brand.

Baby will need milk, and he can buy cow from any one of the farmers in t class, and there is a feed merchant to fu nish the cow with hay and bran.

Being married and owning a cow and baby, he will, of course, not think of goi without life insurance. He can have th of two companies and remain inside t class.

He can buy a piano for his parlor fro one member and another will teach his w to play and sing.

When the cow kicks the milk bucket ov on his Sunday clothes, there is a clear and dyer in the class ready to remove t traces of bossie's incompatibility.

There are a tax collector and a coun treasurer to see that he pays his fair sha of the cost of government, including t salary of the legislator member of the cla and who, being a Bible Class man, is the fore honest and has no source of inco except that which he derives from t State.

When his wife goes away to the count hooray! there are a cafe man and a ho man waiting to supply his needs.

If his married life proves a failure, the is a police judge to reduce the ordina

ctures of domestic peace and one or two lwyers always on hand to institute divorce proceedings.

In case of the latter necessity, and when breaks up his home, there are at least tree men of occupation unknown to help get his goods out on the lawn while the actioneer member of the class will sell them for him.

Although his chances of life are much chanced by the absence of doctors in the ass, sooner or later the end must come t him, and when it does, the deaf and mb brother can preach his funeral sermon and the class will feel assured that untruths will be uttered.

Hardware Merchant....4
Wholesale Grocer....2
Police Judge....1
Jweler....2
Editor....2
Lawyer....3
Traveling Salesman....1
Capitalist....2
Merchant....1
Bank Employee....2
Actioneer....1
Retired....2
Mail Carrier....2
County Treasurer....1
Barber....3
Everyman....2
Grocer....2
Wholesale Produce....1
State Legislator....1
City Attorney....1
Farmer....1
Coal Dealer....1
City Collector....1
Laborer....4
Miller....1
Music Teacher....1
Furniture Dealer....1
Hotel Keeper....1
Railroad Man....2
Accountant....1
Gents' Furnishing Goods....1
Real Estate....1
Oil Merchant....1
Cigar Maker....1
Farmer....3
Railroad Conductor....1
Feed Merchant....1
Druggist....2
Clerk....1
Locomotive Engineer....2
City Clerk....1
Paper Hanger....1
Cafe Man....1
Life Insurance Man....2
Abstracts....1
Music Dealer....1
Janitor....1
Cleaner and Dyer....1
Occupation unknown....3
Deaf and Dumb....1

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# Oh, You Hoosiers

August fifth, at Bethany Park, twenty-one miles southwest of Indianapolis, will occur the Second Annual State Brotherhood Convention, with H. A. Denton, S. G. Buckner, Garry L. Cook, Assistant Secretary E. E. Elliott and others of more than local fame, together with a great host of Indiana Brotherhood men, who will make the air ring with glad songs and stirring speeches. Brand new, crisp, bright, fluttery lantern slides will be thrown on the screen in front of the hotel after the evening session. Most of these slides have been made especially for the Brotherhood and many of them will make their initial appearance on this occasion. If you live in Indiana and are interested in the Brotherhood movement, you cannot afford to miss this convention. It will mean much to our cause in the State. The fellowship will be grand, enthusiasm at the bubbling point and you will go home jammed to the roof with information and inspiration on the present day most vital subject, "The Men of the Church." If you are a minister, you cannot do better than to take a group of your men to Bethany Park. If you have a Brotherhood, it will help operate advantageously. If you do not have a Brotherhood, the gathering will stimulate an organization. If you are a layman, suggest to your men the advisability of sending some delegates, including your pastor, of course; pay his expenses and he will realize that you believe in Brotherhood.

# The Future Brotherhood

BY H. E. STAFFORD

The contribution that any age or institution will make to the future, can best be judged in the light of what it has made and is making. Applying this criterion, we can best determine the future success of the Brotherhood by what it has done and is doing. Observation has revealed that the elements which we shall consider, have already been manifest in the work of the Brotherhood.

First.—The Brotherhood will be the organizing force of the Church. That the men of the Church in the past have not been organized, that they have not achieved much, that they have latent powers, excellent appreciation, and large capacities for the Christian work, we will all grant. It remains for the Brotherhood to gather up these threads of activity and inactivity, and weave them into a fabric of splendid achievement. There

**The Organizing Force**

is no other institution in the Church that is adequately prepared to do this. The official board will not; it is not its province. Reception, social, and charity committees will not be successful; and we firmly believe that the organized men's class of the modern Bible School will not suffice. Men, especially outside the Church, want to be affiliated with something larger than the Bible School Class. Not even the local organization is sufficient to attract all the men. It has been the writer's experience, that laboring men and business men refused to join the local Brotherhood until he showed them that the local organization would be directly affiliated with the General Brotherhood. They declared the labor unions and the lodge interested them, because the loca institution was part of a great interna tional organization. They said their ex perience had been that the isolated inst tution passed away after the first yea or two of enthusiasm had died out. Th National organization is required in or der that the local Brotherhood may ti up to something big. Thus the Genera Brotherhood appeals to men and is a tracting them in a most practical way, or ganizing them into a great working forc within the Church.

Second.—The future Brotherhoo will be a greater factor in adjusting th Church to meet the conditions of th times. This is a practical age. Som one has called it "The corn-raising, th cattle-feeding, the house-building, th machine-manufacturing age." When a enterprise is suggested, the preëmine question is, will it pay? Men, dom nated by this spirit in the business worl are carrying it into the Brotherhood, an through the Brotherhood, into the wor to the Church; and faith is being se soned with the salt of common sens No longer will a few enthusiastic peop attempt to build a $50,000 Church on $5,000 capital. Churches will not erected to show the highest spire, but worship in; not for beauty, but for bu iness. Evangelistic meetings will longer be held, that 500 or 1,000 hea may be counted and advertised throu the papers; but that the Church may brought nearer to Christ; that lives m

**An Adjusting Factor**

be saved; the mor atmosphere of t community change; business made more honest; the burde of the poor lifted; the lazy made indu

ous; municipal government cleansed; l the kingdom of God so possessing n, that all institutions of evil must go. the future Brotherhood lays hold of problems of the Church and its work, will see that time and money are not nt in keeping up denominational walls over-lapping in Christian work. ristian union will not come by way the orthodox theologian, but by way the practical Brotherhood man.

On the other hand the Brotherhood the future will inspire the Church to arger vision of the times. This is an in which large things are done, and e in the largest possible way. The chants say, "It is too far around the e, let us buy the Isthmus and dig a y across," and Uncle Sam accommodates them with the Panama Canal. "We d another railway across the north the continent," say the dealers in at, and the Dominion Government ies, "All right, you begin at the Pa- and we will begin at the Atlantic, meet you in Winnipeg, where we drive the golden spike," and it is e. Someone says, "There is an l place for a steel plant on the south- shore of Lake Michigan," and Mr. y replies, "Very well, we will buy ral thousand acres." And a $10,000 plant and a $20,000,000 city is pro- d in almost a day. That is the way do things in the world of affairs. everlasting go of the business world be caught by the Brotherhood, and into the work of the Church, and e successful business principles of world of affairs will become those to advance the kingdom. Thus the e Brotherhood will answer the call e times:

Give me men to match my mountains,
Give me men to match my plains;
Men with empires in their purpose,
Men with eras in their brains.

Third.—The future Brotherhood will evolve a positive, a masculine Christianity. The work of the Church will no longer be a side issue for men, a kind of favor which they bestow on the preacher because he happens to be a pretty good fellow, nor yet because they feel it their duty; but the work of the kingdom being presented to them by the Brotherhood as a man's work, to be done in a man's way, it will appeal to them, and they will accept it as a first consideration. Board meetings will no longer be bores, but pleasant undertakings, because Brotherhood ideals will present big problems in a big way. The sacred work of the Church will become a real joy.

**Will Devolve Masculinity**

Again the future Brotherhood will bring Christianity down to the everyday life of men, as they live it, not only in the Church and in the home, but on the street, in the market and in the shop. It will help men to judge a man by what he is, not by what he pretends to believe; by what he does, not by what he says. It will impress on men the fact that truth speaks strongest, and best enforces itself when inculcated in the life, rather than remaining in precept. Thus the prayer of the poet will be answered:

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinion and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.

Fourth.—The Brotherhood will bring a closer relationship between men and the minister. Because of the close association between the two in the Brotherhood work, men will come to understand and appreciate the work of the minister. They will learn his problems, un-

derstand his trials, and become acquainted with some of the burdens which he is called upon to bear. This fuller knowledge will bring a closer sympathy.

**Men and Minister**

On the other hand, the minister will discover, because of his contact with the men, that he does not understand the men as he ought: therefore, if he is a true man, he will follow the guidings of the Brotherhood and go out into the street, into the counting-house, the office, the store, and study the conditions, temptations, and trials of men. He will go into the factory and foundry. He will stand in the midst of the noise, smoke, and breathe the gases that the men have to breathe eight and ten hours a day. The writer made such a trip to one of the foundries a few days ago, and he saw two men handling a great chain with links like a coupling link. These men balanced an iron pipe weighing several tons, while other men with ten-pound hammers, struck off from it heavy cast-iron shoulders. Another set of men caught it as it was passing, and whirled it in position in a space of such small dimensions that a misstep would have meant their death. Another set of men were handling levers controlling thousands of tons. As the writer watched, he thought, remembering the last ministerial meeting he attended, how inadequate was the average teaching and preaching to impress these men. After such a study of the conditions under which men are forced to work and do business, one feels much more sympathetic, and the minister, returning to his half-written sermon, generally commits it to the waste-basket. Such studies teach the preacher that his sermons must be fact and food, not flower and figure. Thus the future Brotherhood will put the preacher to the exhibition of every faculty that is in him in order to meet the needs of the times. Men are asking that he not only preach practical truth, but that he first demonstrate that it is practical by living it out in his own way. Some time ago, the writer met a very shrewd business man, a member of Brother Medbury's church, and asked him what was the secret of Medbury's power. He replied, "It lies in this one thing. He lives every day what he preaches. I do not mean by that that he is just a good man, but that he has tested in his own life a proposition before he gives it to us; therefore, when he says be this, or do that, we know that it is right, because he has lived it."

Such close sympathies between men and preacher will lead to a most joyful and happy service together. The Brotherhood will aid in sounding the optimistic note. It will see the cheerful side, and cause the laugh, not the sigh. In the words of S. W. Gillilan:

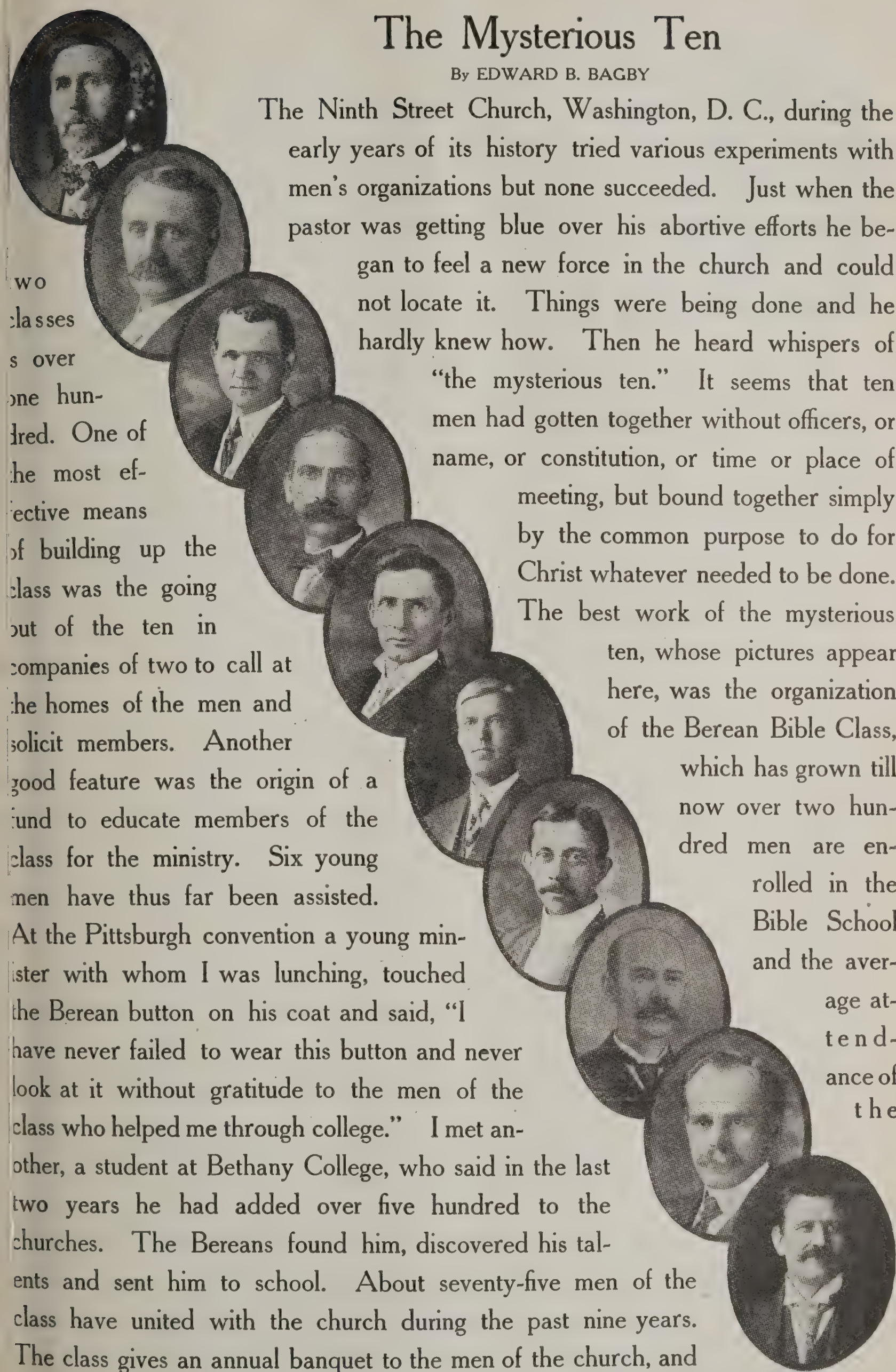
I've toiled with the men the world has blessed,
As I've toiled with the men who failed;
I've toiled with the men who strove with zest,
And I've toiled with the men who wailed.
And this is the tale my soul would tell
As it drifts o'er the harbor bar:
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side,
Oh, they heard not a word he said;
The sound of a song rang far and wide,
And they hearkened to that instead.
Its tones were sweet as the tales they told
Of the rise of the Christmas star,
The sound of a sigh doesn't carry well
But the lilt of a laugh rings far.

If you would be heard at all, my lad,
Keep a laugh in your heart and throat
For those who are deaf to accents sad
Are alert to the cheerful note.
Keep hold of the cord of laughter's bell
Keep aloof from the moans that mar
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

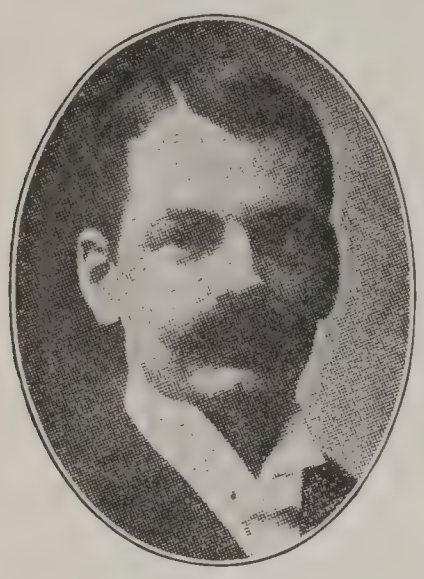
# The Mysterious Ten

By EDWARD B. BAGBY



The Ninth Street Church, Washington, D. C., during the early years of its history tried various experiments with men's organizations but none succeeded. Just when the pastor was getting blue over his abortive efforts he began to feel a new force in the church and could not locate it. Things were being done and he hardly knew how. Then he heard whispers of "the mysterious ten." It seems that ten men had gotten together without officers, or name, or constitution, or time or place of meeting, but bound together simply by the common purpose to do for Christ whatever needed to be done. The best work of the mysterious ten, whose pictures appear here, was the organization of the Berean Bible Class, which has grown till now over two hundred men are enrolled in the Bible School and the average attendance of the two classes over one hundred. One of the most effective means of building up the class was the going out of the ten in companies of two to call at the homes of the men and solicit members. Another good feature was the origin of a fund to educate members of the class for the ministry. Six young men have thus far been assisted. At the Pittsburgh convention a young minister with whom I was lunching, touched the Berean button on his coat and said, "I have never failed to wear this button and never look at it without gratitude to the men of the class who helped me through college." I met another, a student at Bethany College, who said in the last two years he had added over five hundred to the churches. The Bereans found him, discovered his talents and sent him to school. About seventy-five men of the class have united with the church during the past nine years. The class gives an annual banquet to the men of the church, and

make themselves responsible for one service when there is a special sermon to men


E. B. BAGBY

The work of the ten was the precursor, if not the direc cause of the organization of the Fifteenth Street Church o Washington, and also of the new movement for a Y. M C. A. on Capitol Hill. But the most effective work canno be told as it has never been a matter of record. This silent pervasive influence grows greater every year and no on can estimate the final results. "Not to be ministered unto but to minister," is the best man's motto for men. Th finest machinery is useless without power. Develop spiritua power and machinery will be developed through which it may work.

Fort Smith, Ark.

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NOTE—The following are the names of "The Mysterious Ten" in the order in which they occur on the preceding page: Dr. Geo. T. Prewitt, E. A. Stevens, Edgar A. Kitchin, W. F Pierce, T. R. Pirtle, H. F. Harmon, Harry S. Welch, N. W. Bridges, Henry Brewood, D L. Shook.

## Brotherhood Conventions Ahead

Nebraska, at Bethany, Saturday, July 30th

Indiana, at Bethany Park, Friday, August 5th

Illinois, at Springfield, Tuesday, September 13th

Kentucky-Oklahoma, et al, coming along

**Plan to attend the one in your State**

# The Brotherhood Movement

## paper read by Judge J. N. Haymaker, of Wichita, at a Ministerial Institute in Kansas

**itorial Note:—We regard this as quite the most discriminating utterance upon the subject of Brotherhood essentials which we have seen from the pen of any man and invite for it careful reading from all who are seriously studying the great question of Men and the Church.**

Judge J. N. Haymaker

The Brotherhood movement was inevitable. Of the desirability and necessity of such a movement there can be no manner of doubt.

There is enough latent, unused potential energy and ability on the part of the men in our urches to revolutionize the church, the ste and the world, if only quickened, ected and made effective.

It reminds one of the unmeasurable tency of our mountain streams and eat waterfalls, which for centuries ve gone to waste with the world all out in want of the very things that tency could have brought them if only htly apprehended, directed and ap-ed.

You know what science and business ve done and are doing with this great ite power today. Conservation and plication of natural forces are the key-te of the times.

### Great hite Power

Even so we have a great white power in the church. We want r leaders, our scientists, our Christian siness men to apprehend, direct and ply this power. We want them to set chinery alongside of it. To transfer s unused, heretofore neglected, latent d wasted power into the electricity of usefulness, beneficence, philanthropy and religion that can be carried around the world and make the waste places thereof blossom like a garden of the Lord.

All hail, then, the Brotherhood movement. But the great problem is how best to organize, direct and make efficient this movement. The organizing part is simple and easy comparatively speaking. A nice banquet, a good speaker, the election of officers, the enrollment of members—the thing is done. But what is done? Has any practical good been accomplished? I answer yes, a little, but a *very little*. The recognition of the necessity for organization is a first and primary step. The election of officers and enrollment of members is a second and essential step. But what then? Perhaps a little history may be illuminative. I narrate only what has come under my personal observation.

At the Central Christian Church at Wichita, at a great debt-raising rally under the direction of Joseph Powell, imported from New York and known as the Brotherhood man, and under the auspices of Brother E. W. Allen, our pastor, at the time a great organizer and zealous leader, the Brotherhood movement was inaugurated under seemingly most favorable conditions. A large membership was enrolled. One of our prominent members was elected president. The organization was properly officered. Committees were appointed and we were ready for business. I think I voice the sentiment of pastor and people when I say

that great things were expected of the movement thus so happily inaugurated.

At first the attendance was fairly good and the interest among the men at least normal. We began by inviting the leading men of our city and country around to address us on subjects of living interest upon which they were peculiarly qualified to speak—governors, congressmen, editors, lawyers, ministers and leaders of thought and activity along all lines in which men might be supposed to be interested and a consideration of questions which might be thought useful and uplifting to church and society generally. We had some magnificent addresses and I doubt not some little good was done in an educational way. This line of policy was pursued until we ran the gamut of all the available speakers in both our city and the country around. The attendance of men at these meetings was fairly good, but I do not think any speaker, however prominent or popular, ever felt particularly complimented by the size of his audience. I think I am easily in the bonds of moderation when I say the attendance was meager. Some little work was done outside in a benevolent way. Some little good was done toward helping a larger attendance at church and other services, but it was inappreciable and hardly worth mentioning. And thus the first year rolled around. The second year our pastor thought it wise to enlarge the scope of our entertainments, make them more popular, invite women and children to be present and thus appeal to a larger constituency and try to make our church a popular meeting place for young and old and people of all classes and conditions, the thought being to popularize the church in a general way and to provide good wholesome entertainment for the people, many of whom never entered its doors or that of any other church. Th Brotherhood entered heartily into th work and for the greater part of anothe year we followed it with varying fo tunes. Sometimes when we had a ligl and attractive entertainment that struc the popular fancy, we had a room fu of people. A moving picture show, high class graphophone entertainment, musical concert, drew good attendan from both church and non-church goi people.

**A Disappearing Brotherhood**

Entertainments of a higher order ar a more religious character were far le attractive. In a word, we became cor petitors of the cheap down-town amus ment caterers and as long as ours we free and almost as good we did fair well in drawing crowds. The churc in the judgment of the pastor, reap some indirect good in attracting a certa class of people to it as a center of ente tainment, in the first place, and as place of worship in the second place, a while it helped to increase attendar at preaching services to a small exte the burden of securing the right ki of attractions in time became so gre and the good accomplished so relativ small, that the effort was discontinu and the movement passed into "innocuc desuetude." So much for our local e perience. During this regime the mo ment became temporaily popular in of the denominational churches and was invited to make addresses to ma of the Brotherhood organizations in c city, to all of which I responded wh possible, and in this way I came in tou with the movement not only in Wich but in some of our neighboring tow I have made inquiry with regard to e success of the movement in these varic churches and I believe in every instan the experience of our local church h been that of neighboring churches, though many of them did not meet wh

**ltimate ollapse**

the degree of success that accompanied our fort because of inefficient leadership, idesirability of location, etc. In truth, cause of our apparent success under mparatively favorable conditions I ink we were the means of stimulating her Brotherhood organizations which, ter a very brief existence, gave up the ost. At this time I do not know of successful going Brotherhood organation in our city of a year's age. think we should consider the subct in a practical rather than a theoretic ay, and give facts and experience due gnificance. In this light, and measured this standard, I can reach no other nclusion than that the Brotherhood ovement as administered up to date, nited to the circle of my observation id knowledge, has proven a failure. Is is a necessary result? In the language f Mr. Kipling, that is another story. peaking for myself, I do not believe is; yet, speaking for myself alone, I elieve for a considerable time at least ie progress, I mean true progress, of ie Brotherhood movement will be slow. will take time, study, work, and, above ll, example, to make the movement comion to our many churches and as pracical and effective as it should be.

May I enumerate what I consider some f the reasons why we did not achieve reater success? In the first place I iink we relied too much on the enterainment feature. Our lectures and adresses were all good, but they did not each the spot. In a city it is hard to ompete with organized places of amuseient. We have 5-cent shows, 10-cent hows, 25-cent shows, 50-cent shows, etc., d infinitum ad nauseum. In the summer e have our Wonderland Park, where iusic, vocal and instrumental, theatrils, hurly-gurlys, chute the chutes, loop he loops, bowling, and all sorts of attractions furnish amusement and recreation for men, women and children. Large capital is invested in the amusement business; men of energy, experience and resourcefulness are at the head of it and it is easy to see that our well meant efforts in this direction must in the end have proved unavailing. I do not criticise the efforts along these lines. Instruction and entertainment undoubtedly have their place in a movement of this kind, but I do not believe that permanent interest can be maintained and much permanent good accomplished by a too exclusive reliance upon them. In the second place I do not believe the work was well distributed. We did not sufficiently enlist the individual services and individual interest of our members. Neither do I make this statement in the way of criticism. I have no doubt our pastor, upon whom fell the burden of the work as leader, and who had his work deeply upon his heart as I well know, realized this as much as I or any one could. With the multitude of burdens incident to the pastorship of a large city church resting heavily upon him in the very nature of things he could not devote the time, energy and thought necessary to lead and carry on the movement.

If there had been provided for us a definite program from time to time, with something for every man to do, something to call out the varied talent and ability of the members themselves, something in which they would have taken an interest the result might have been different. Even this would have required an alert, active, resourceful and sympathetic leader to direct and inspire the organization.

**Definite Program Needed**

Now from my experience in connection with this movement, I believe these things are necessary for the success of the work. In the

first place, I believe every organization should be affiliated with a head, or central, organization. The advantages of such connection are obvious. The leaders connected with this central or head organization are men of education, leaders of thought, spiritually minded and enthusiastic in their work, who devote all their time, talent and energy to it. These men not only think and plan for the success of the work, but in addition they come in contact with live, active men devoted to the same line of work throughout the country, and are constantly getting new ideas, suggestions and points of information from them. They are peculiarly fitted and prepared for this work. There should be a vital connection between the local organization and this central or head organization. The central organization should, in my judgment, furnish a program or outline of work, or order of business for every meeting of the local organization. Then, when the local organization met, there would be an outline to follow, something to do, and the men in the local organization would not be thrown entirely upon their own resources. This program, or order of business, should be varied so as to furnish something for every member to do; at least give every member an opportunity to do or say something if he so desires. This would avoid a one-man body. It would create an interest on the part of every member. It would help to develop and call forth all the latent ability in the organization. This program or order of business should be and would be elastic. While it would map out a course to follow, it would not require that it be followed slavishly or to the letter. It would leave room for lectures, entertainments and special occasions. But its great advantage would be that if none of these things were on the program there would still be something definite instructive, interesting and beneficial to do on the part of the members themselves. Again, I would borrow something of the good features of the fraternal organizations of the day, something of the Christian Endeavor Society, something of the Young Men's Christian Association, something of every good and successful going organization of the day.

**Affiliation Essential**

What would a fraternal organization be without its ritual? If every lodge organized was left solely to itself to initiate and carry out an order of business or program of exercises and entertainment few of them would live six months. I think I cannot over-emphasize the importance and necessity of this feature.

The local organization should make reports to the central body at stated times.

They should pay small dues.

They should be in touch with headquarters and headquarters should be in touch with them. If interest lagged they could write to headquarters for suggestions or help, or headquarters, noting the flagging interest, might offer them helpful suggestions, furnish them with speakers, or get up a revival in some way. The methods of the correspondence schools could be used to advantage in this connection.

**A Brotherhood Organ**

The Brotherhood paper should be put into the hands of every member and every member should be urged, forced if necessary, to read and study it. Any compulsion short of death would be justifiable to this end.

If the local organizations were affiliated with a central organization, in this way they would naturally and necessarily be affiliated with each other and this would help to quicken and sustain interest. They could learn of each other, borrow of each other, lend to each other

ɔurage one another, hold friendly con-
s like the Sunday-Schools, etc.

Knowledge of the fact that the organ-
ion stands not alone but is part of a
ıter organization, is in itself helpful
inspiring. Then I believe each or-
ization should have something defi-
of accomplishment in view. The
thing to undertake would depend
ewhat on local conditions. It might
ı church debt to liquidate, a church
ding to improve, a new one to build,
ecome a living link in a state, in home
foreign missions, to increase the at-
lance at Sunday-School or church ser-
s, or whatever the desiredatum,
tever the goal, let tnere be some-
g definite and something worthy of
ɔmplishment kept steadily in view. I
eve this something should be a mat-
of great concern, and should be de-
d upon and after careful deliberation
consultation with the pastor and,
aps, with the central organization.

f course, after all is said and done,
eat deal of the success of a local or-
zation must depend upon the leader
too much care cannot be exercised
is selection, but a good leader will
k all the while for the development
he latent powers of the individual
bers, so that when his term expires
e will be another or others capable
aking his place. So much for the
ctural or external features of the
ement.

ut granted that a local Brotherhood
ccessfully organized, that it is prop-
officered, that it is affiliated with a central or head organization, that it has some special and laud-

**itual Aim**

end in view toward which it is striv-
still I believe that such a movement
ot and will not be successful in the
est sense unless the supreme, overwhelmnig, overpowering purpose and aim is the spiritualizement of the body.

We must not depend too much upon externals, too much upon members, too much upon the machinery of organization, too much upon apparent business or financial success to the neglect of the spiritual growth and development of the individual. This should never be lost sight of. The question has no doubt often presented itself to the thoughtful among us whether or not in the pride and exultation of the discovery of the right initiatory steps and form of procedure incident to induction into the kingdom we have not failed to emphasize the greater importance of a right spiritual development after such induction. Surely there is need along this line for the laymen of our church. If we were all alive spiritually as we should be there would be little need of the movement.

Church work should take care of itself in a great measure. The movement will be of little value comparatively speaking, whatever its apparent success, if we overlook this important feature. Here again the affiliation with the right sort of a parent body may be of inestimable help and value.

These men should be, must be, selected because of the richness and ripeness of their spiritual natures. Contact with them, direct and indirect, will be helpful. In addition to this it will be theirs to see that the movement does not become formal, conventional and devoid of spiritual grace and life. If the Brotherhood movement is organized and developed along these lines, I believe, under the blessings of God and with the coöperation of the ministry and the men in the pews, it may become one of the greatest auxiliaries in building up the church and extending the kingdom ever devised by human thought and human effort.

Presuming that the reader has followed

Judge Haymaker's arguments closely to the end, it seems fitting that we should call attention to the coincidence of his views with those of the general Brotherhood officers. Our points of agreement can be easily grouped something as follows:

First, the practical failure of most Brotherhood movements in our local congregations in the past, due in the main to the failure to conceive that the Brotherhood must be essentially a religious organization rather than a social or amusement combination.

Second, that Brotherhood movements have failed is no argument that they cannot succeed.

Third, there must be an earnest purpose to succeed at no matter what cost of time and labor on the part of individual members.

Fourth, there must be a definite and uniform program calling for regular meetings and providing subjects of consideration and plans of activity. (See our annual calendar and monthly programs in every magazine.)

Fifth, there must be a relationship between the local Brotherhood and some central organization. (See our plans for affiliation of the local Brotherhood with the General Brotherhood.)

Sixth, there must be a Brotherhood periodical, of general circulation. (CHRISTIAN MEN is that. It now goes to twenty thousand men and its subscri tion list is growing steadily.)

Seventh, a definite service in behalf the church and church enterprises. (S our plan of committee organization a our annual calendar of activities.)

Eighth, adaptability. (Note the e treme elasticity of the Brotherhood pr gram of activities, providing for adap tion to all sorts of local conditions.)

Last and greatest of all, spiritual ai the purpose to develop and employ t higher qualities of Christian manho Without this there can be no real Bro erhood, no service, no fruit and no p petuation of life. We propose a Broth hood organization whose objective sh be the enlistment of men in the serv of Christ and the church. We prop that the cementing bond shall be a sole covenant to pray and to work for union of God's people and the extens of Christ's kingdom.

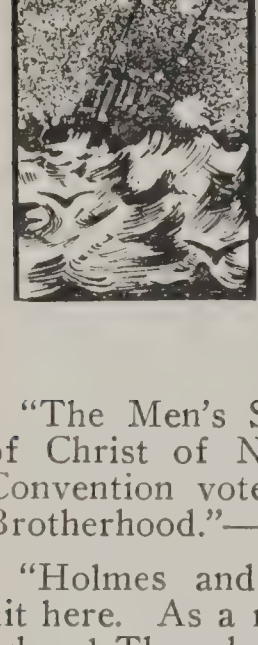
We owe a debt of gratitude to Ju Haymaker for this splendid exposi of Brotherhood principles and feel it will not only do great good bu comes to us with a cheering significa as confirming the judgment upon w we have expended thousands of do and months of time and also as indica that all over the nation men are ri to strike hands with us in our ear propaganda in behalf of an aroused enlisted Christian manhood.

# Brother for Brother

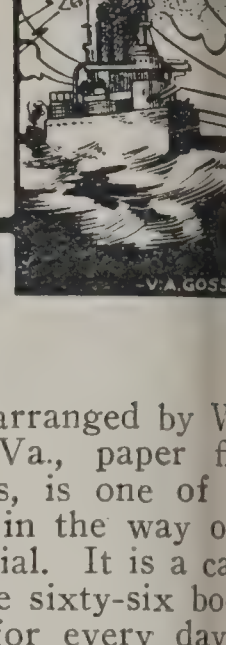
BY E. B. BARNES

If, as Christians, we have been slow to learn many of our great lessons, ve have not been slow to forget them, nor to put them to the test when properly lirected. It took eighteen centuries for the church to learn the meaning of brotherhood, but it will take more than eighteen milleniums for the church to orget it. Today we know better than ever the obligations that rest upon us for he salvation of those in distant lands, bound to us by the "one blood" of which all ations are made; and we know that we cannot escape the "go" of the great commission and be guiltless. In the same spirit that constrains the missionary to carry he glad tidings to a distant shore, let our Brotherhood men carry the gospel to the eathen at our door, the downtrodden, the unchurched, and even to the respectble pagan who makes pleasure his god and the grave his goal. To every class ve must carry the Christ, but particularly to those who are deep in the mire, ipon whose ears no gospel has fallen, save the messages of despair; let us ommend that Power which puts a new purpose into broken lives, a new song n their lips, and a new light in their sky. For this outcast, whom we have urned over to the Rescue Mission and the Salvation Army, is our brother. Ve got out from under his burdens and allowed some one else who was bigger nd more brotherly to lift them; meanwhile we were learnedly discussing the problem of how to reach the masses. The shrewd eyes of the world saw this ailure of ours and found a voice to herald it, and a disposition to show a lisapproval of our work by handsome contributions to those institutions which ook on themselves burdens which we would not touch with one of our fingers. While the Scribes and Pharisees of our day were discussing the questions of exts and textuaries, the despised and uncultured Samaritan came by and did he work that we professed to do, but failed because we were so busy in dissussing and defining. We made reputations for scholarship while the men without any reputation for scholarship were making men. The battle of the books ook the place of the saving of men, and, as in the days of Luther, so in our wn time, the church was more concerned with scholasticism than with flesh and lood. Big-brained men in the pulpit forgot the big-boned man in the pit, and hough he cried in his distress, his language was uncouth, and it took some one vho had a comrade's heart to dig him out—and too often that comrade was rained only in the simple school of brotherhood. We should have been at the ront in all such work, but we forgot, and God had helpers who remembered o be kind. But we have come to see that if an unclad African in the wilds is trophy of redeeming grace in the hands of the missionary, the man in rags n America, vile and degraded, is as worthy a prize in the hands of our men. Any church can save the lovely, but is the church equal to the task of saving he repulsive? The Brotherhood movement says, "Yes," and with great emphais. It is for us to show that we are brothers to those who seem to be brothers o the brute. Begin today.

Grand Rapids, Mich.



# Wireless Whispers



"The Men's State League of the Churches of Christ of New York at the late Annual Convention voted to change its name to the Brotherhood."—C. G. Van Wormer.

"Holmes and Shellenberger made a great hit here. As a result we organized our Brotherhood Thursday night, with about twenty-five members."—A. L. Huff, Lovington, Ill.

"Christian Men is a power just developing in the church. The little book is certainly a gem of purest joy serene. You will hear from us plenty from now on, I think."—Robert Simons, Lufkin, Texas.

"I have enjoyed reading the last few numbers of Christian Men and felt as I was sending in my subscriptions that others should have it, and I found the twenty-two enclosed names without exception ready to subscribe."—Gordon S. Wilson, New York City.

One speaker at the Brotherhood conference of the Laymen's Missionary Movement very happily set forth the difference between the two movements by saying the Laymen's Missionary Movement is an inspiration and the Brotherhood Movement is an organization.

The men of Newark, Ohio, are very enthusiastic over the new Brotherhood organization. After a union meeting Sunday evening, R. C. Armentrout and Pastor W. D. Ward reported the men's session of the Toledo convention. These men will probably undertake this fall to liquidate the church debt.

C. T. Morris, the man who won the gold medal in the Christian Men subscription contest for the month of March, continues to send us a club of subscribers wherever he goes. The last is from Plymouth, Ind., from where he sends us ten subscribers and says, "I will get twenty next time."

At a meeting of the City Brotherhoods of Elkhart, Ind., June 8th, a Brotherhood Federation was effected. A committee on nomination was appointed to report at a subsequent meeting. S. G. Buckner, our enthusiastic pastor at Elkhart, was a moving spirit in this federation. His own Brotherhood is alive and wide awake.

The Disciples' Missionary Union of Greater New York have elected the following officers for the coming season: President, A. S. Vance, Brooklyn; Vice-President, Dr. W. Bayard Craig, Manhattan; Secretary, C. B. Drake, Brooklyn; Treasurer, L. Preston Gates, Manhattan; Trustees, W. H. Olmsted, L. Preston Gates, H. E. Davisson.

The Campbell Year Book, arranged by W liam Burlay, Portsmouth, Va., paper f cents, cloth seventy-five cents, is one of best that came to our notice in the way o memorial of our first Centennial. It is a ca fully culled selection from the sixty-six bo published by Mr. Campbell for every day the year. We know of nothing yet publis among us which is calculated to reveal literary character and lofty spirituality of aims as this. The book may be had from compiler, and we are informed that its pro will be devoted to the building up of Portsmouth Mission Church.

As it is impossible for the Brotherho secretarial force to spread itself enough answer all the calls that are made upon we from time to time press into service m who can tell the Brotherhood story on convention platform. We did this in the c of the New Mexico-West Texas convent held at Clovis this year. Frank Talmage, Hagerman, gave an excellent address on "T Brotherhood." J. O. Shelburne, State Pre dent Texas Brotherhood, made the Broth hood address at the Louisiana State Conv tion, at Cheneyville. R. A. Doan, of Nels ville, Ohio, made the Brotherhood address the New York State Convention at Roch ter. We are under obligations to these a many other brethren for their timely ass ance and the service which they poured fr their open hearts in behalf of our cause ou to inspire our men everywhere to simi deeds. Not every man can make a Broth hood talk. Some can who think they ca Whenever you get as full of the Brotherh as these men are you will find it impossi to keep still about it.

"We have recommended to our committ that they have a representative group of n dine together down town at some restaur at least once a week, and especially the ex utive committee of the meetings, for some ti before we reach a city. Then we can h had a men's meeting at some down town of every day. I think it would be a help make a solid Brotherhood organization to continued after the meeting is over and this a Brotherhood meeting. This encoura workers for the work after we are gone, this work cannot be overdone. We will glad to work the matter through committ and give it a fair trial. So many men h simply gotten together for a banquet to tablish a Men's Brotherhood, and when cal upon to make a talk at the close of our me ings the banquet is about all they have to

This is not the fault of the Brother- movement, but the failure of the men arge of the local field to grasp the vision. l be glad to help establish a program by the Brotherhood can be a mighty boon ery meeting held by any evangelists."— Reign Scoville.

Brotherhood General Office is more than of the ministers who are continually ing Bortherhood enthuisasm into the of their men. For instance, there is e W. Comstock, small in stature but big n-handling ability, at Mound City, Mo. er Comstock discovered Christian Men good thing when he was pastor of the h at Sheffield, Mo., one of Kansas City's ng mission points. He got every man in hurch, and some besides, to subscribe. eld could not hold Comstock. He was us to tackle bigger and harder fields. He next turned up at Mound City, where he has successfully rehabilitated one of our stable self-satisfied churches. We say "rehabilitated" when possibly a better word would be "rejuvenated." He organized a Men's Bible Class with ten men. At last accounts their enrollment was 225, and still climbing. Next he tackled a Brotherhood which now has thirty members, with the attendance going up. They have held some very interesting meetings and have more on tap. They have gotten under the County Convention, and will boost it. A few weeks ago they ordered Christian Men for the Bible Class, and now Comstock writes, "Am hoping to send you a bunch of subscriptions to Christian Men." This is the kind of encouragement the Brotherhood General Office likes and the kind without which faith counts for little. We need more like Comstock. Don't you hope we get them?

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# Brotherhood Achievement

cal Brotherhood No. 276, North Yakima ., to the number of fifty, recently dis- l the Home Mission program."—O. E. rt.

Bellavben Bible Class is in a newspaper t and hopes to win a library. These at Bellevue, Pa., are always doing the things.

e had a preliminary meeting last week, hirty-four present. Kindly send any in- tion that would help us in organizing." H. Edgar, Toledo, Ohio.

ase forward literature bearing on the erhood organization. Nothing of the ere, and I believe it is time to get busy." harles Richards, Bluffton, Ohio.

d me one hundred covenant cards and of the constitution of the Brotherhood. them."—Chas. A. Coakwell, Ironton,

m organizing a Brotherhood Bible Class sent and will suggest that they affiliate he General Brotherhood."—R. W. Mer- argo, Okla.

ave had a committee appointed to look e organization feature of a Men's Broth- l in our church."—Raymond A. Smith, apolis, Ind.

r little Brotherhood here is gaining in th every day. We expect great things . We could not get along without tian Men."—Carey H. Roush, Hills- Ohio.

a banquet given by the Christian Church nton, Mo., to the other churches of the , it was decided to organize a County rhood. We appreciate any information rd to how to go about the organization." Jennings, Secretary, Windsor, Mo.

J. B. Lehman, President Industrial School, Southern Christian Institute, Edwards, Miss., asks for Brotherhood literature to assist in organizing a Brotherhood among the negro boys of his school.

"Last Saturday night at the Metropolitan Church they had me tell them of the work of the Brotherhood. I urged them to tie up with the National organization."—Vaughan Dabney, Chicago, Ill.

"With reference to blanks for quarterly report, these are very suggestive of the work to be done and should do much toward keeping the organization active."—F. C. Van Etten, Secretary L. B. D. C. No. 318, Davenport, Iowa.

"Our charter and membership cards were received in due time and the men seem very much pleased. I thank you very much for your prompt attention to this matter."—F. C. Van Etten, Secretary L. B. D. C. No. 318, Davenport, Iowa.

"Please send a full package of 'How to Organize' and other literature of value in getting things together in the Brotherhood movement. Hope to be able to send good reports from this place soon."—H. Mulkey, Secretary Men's Club, Clarendon, Tex.

"It may be of interest to you to know that two members for whom we requested cards are members of Sixteenth U. S. Infantry, now on their way to Alaska. We have three members of this company on our roll, men who came into the church at our recent Scoville meeting."—C. R. Stevenson, Secretary L. B. D. C. No. 316, Little Rock, Ark.

"It was decided to hold a debate at our next meeting, subject, 'Whether Prayer Meetings Are a Help or a Hindrance to the Church. Resolved, If a help they should be continued,

if a hindrance they should be dropped.' This was proposed by one of the board of officers and is a subject our church has been fighting for the last fifteen years."—SAMUEL WISLER, JR., President L. B. D. C. No. 311, West Philadelphia, Pa.

The largest charter member list of any local Brotherhood received by the General Brotherhood office thus far is that of Nelsonville, Ohio, with 110 charter members. These Brotherhood men at Nelsonville are in the habit of doing things on a large scale, and while there are several Brotherhoods whose present membership exceeds that of Nelsonville, they are anxious to build theirs up until it heads the list, and with the enthusiasm and inspiration of their capable officers we doubt not that they will make good.

At a recent meeting of L. B. D. C. No. 253, Washington, D. C., the following program was rendered: Are you satisfied with the Church? W. G. Oram, pastor; Are you satisfied with the Bible School? E. A. Zeigler, superintendent; Are you satisfied with the Brotherhood? A. A. Ackerman, president; Are you satisfied with the C. E. Society? C. C. Stark, president; Are you satisfied with your work in the Church? Open discussion. Every man present, including visitors, took some part in the discussion, and a very pleasant evening was had.

"We have organized a Brotherhood here and are striving mighty hard to get it into the right kind of working order. Have about thirty members and have had two debates which have been very interesting. First we debated the question, 'Resolved, That the Lodge is doing more for the elevation of mankind than the church.' It was a mighty good discussion. Then we debated the question, 'Resolved, That all bachelors over thirty-five years of age should be taxed at least five per cent of their incomes to build homes for maidens over fifty years of age.' This, too, was very interesting. Our next debate will be between three ladies from the Ladies' Bible Class and three men from the Brotherhood Bible Class. I am hoping to send in a bunch of subscribers to CHRISTIAN MEN."—C. W. COMSTOCK, Mound City, Mo.

"I organized a fine Brotherhood with thirty-two charter members at Rolling Prairie last week. Ira O. Wickham is the minister there. Last year he was in business in Elkhart, when the Brotherhood found him and brought him to the Christian Church. He studied for the Lutheran ministry. He is our "pick up." I have received an invitation to go to New Carlisle next week, where I expect to organize their men. I think so long as the organizing forces of the General Brotherhood are inadequate the men all over should do more of this work."—S. G. BUCKNER, Elkhart, Ind.

Brother Buckner has struck the sympathetic chord of the General Brotherhood organization. He is doing what we pray others will do, and he does it with a knowledge of what should be done. No half way Brotherhood work for him. He organized his own men at Elkhart into a Local Brotherhood, affili with the General Brotherhood, to which ca they contribute their annual dues of s cents per year per member. In addition are doing Brotherhood missionary work this, fresh from the pen of the minister, sh May our Brotherhood men everywhere go adjacent churches and assist in organi good, healthy Brotherhoods. It will help Brotherhood work tremendously and ca help the General Brotherhood without hel the local church, for the local church is in the ministeries of a local Brotherh Whenever our men take interest in local p lems, State, National and World Wide p lems will be readily solved.

The following is from a pastor who seen the Brotherhood movement grow in church in a few months from a wobbling, certain thing to a strong and aggressive Ch tion force and ought to be a suggestion an inspiration to many other pastors who the same problem:

"Eighteen months ago I gathered these lows (about eighteen of them) together persuaded them to organize a Brotherh During this time it was hard sledding. fellows thought at first 'nothin' in it.' I n allowed them to meet without a carefully pared program. And made *them.*

"It was uphill work much of the time, the fellows began finally to get interested. had a 'Photographers' Night,' 'Commis Men's Night,' 'Teachers' Night,' 'Farm Night,' etc., *ad infinitum.*

"*Now,* they eagerly go after these pr programs. As I sat in that Foreign Mi meeting referred to, I said, 'Can it be! these are the fellows I pulled together months ago?' Then, they were without a and seemingly without talent, and now, reported, we can give as good a progra I ever attended outside of way-up co tions.

"*And they are the ordinary fellows.* N college man among them. Few even school men. But the Brotherhood is m them. What this Brotherhood can do its men every other Brotherhood can do will do. They are getting to work on per evangelism, too."

Local Brotherhood No. 316 is in the Church at Little Rock, Ark., where Stevenson is the secretary and J. N. J the enthusiastic pastor. Their quarterl port shows four meetings held durin month, with an average attendance of t five. They have received sixteen me since the organization, making the prese rollment seventy-six, with every man w the Brotherhood emblem. They have co $48.50 in local dues, and after paying a have $13.75 in the Brotherhood treasur the Bible School they have two classes o both of which contain a number of Br hood men, as well as other men not af with the General Brotherhood. The o for work the coming season is good. Brotherhood is located in a climate wh gets warm in the summer time, as it d

y places, some of the churches finding it ssary to abandon all services except pos- Sunday-School, but the First Church has er yet been forced to take such a step. ir main effort now will be directed toward ing the Brotherhood work constantly be- the men, and when the warm breezes e to blow, hope to take up definite work lead earnest.

had planned with our men for a delega- to go down to Bethany Park, and you can it on me for a speech on Civic Righteous- and a goodly number of our men pres- '—S. G. Buckner, Elkhart, Ind.

Enclosed find thirty cents, fifteen cents to for one package of organization material sent me, and also please send one pack- of Judge T. W. Ogg, Clinton, Mo."—R. ennings, Windsor, Mo.

Have been reading with much interest from ristian Men what some of the other therhoods are doing and made it con- ient to read at our meeting the other night w of the clippings from places where they doing things."—C. R. Stevenson, Secretary B. D. C. No. 316, Little Rock, Ark.

Our Sunday-School is in a flourishing con- on and your Christian Men is a great help our men. We hereby give you a rush order twenty additional copies of Christian n for one year, starting with July, which ase send at once."—W. E. McGowan, Har- on, Ohio.

We are progressing famously in the new rk here. Friday night we banquet the Meth- st Brotherhood, of La Porte, Ind., as the ult of a contest. La Porte is forty miles tant. They will charter a special car and ng about seventy-five men."—S. G. Buck- r, Elkhart, Ind.

I have just received my Christian Men l am more than delighted with it. Please ept thanks for the fine picture, write-up and This is great."—L. O. Newcomer, Mt. rnon, Ohio.

"You may put me down for an address at Bethany Park on August 5th. May we have a good time and a big crowd."—H. A. Denton, Bedford, Ind.

"One week from today our Brotherhood will have an old-fashioned picnic in the shades of a big spring five miles from town."—H. T. Fields, Treasurer, L. B. D. C. No. 261, Bedford, Ind.

"I have received the enclosed hint of the expiration of my subscription and return with fifty cents. I do not want to miss a number of Christian Men."—E. S. Allhands, Amity, Ark.

"Christian Men is doing a work among men that cannot be told in words."—W. H. Griffin, Sherman, Mich.

"Hope to have photo of my Brotherhood base-ball team in new suits soon."—R. Lee Bussabarger, Lubec, Me.

"Can't stop Christian Men. Need it. So put me down for ten copies, beginning with the July number."—H. C. Gresham, Mutual, Okla.

"I have enjoyed reading the pages of your well edited and up-to-the-minute journal. It is the very kind of a magazine that our men have long, yes, too long, needed."—B. W. Pettit, Albia, Iowa.

"Please send by return mail seventy-five Bricker Contracts. We are hustling for the men in this town of twelve hundred. Watch out for us."—Edwin T. Cornelius, Augusta, Ill.

"I was authorized by our Brotherhood to get a hundred covenant cards and some organization material. We have an enrollment now of twenty-eight and prospects for more."—A. C. Witmer, Secretary L. B. D. C., Mishawaka, Ind.

"We are going to have a fish fry July 20th, when we expect to enroll a few more members."—A. C. Witmer, Secretary L. B. D. C., Mishawaka, Ind.

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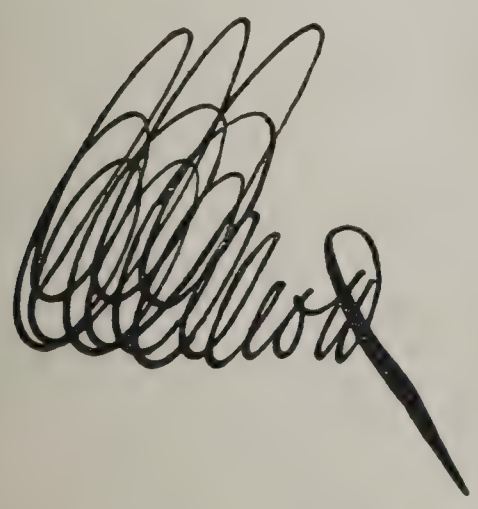
## Elliott's Signature



Frequently our correspondents flutter their s at the General Office in regard to the flowing signature of the Assistant Secretary. Our elder brother and Mormon contemporary of Kentucky mountain fame, R. B. Neal, says:

"Say! Had lots of fun over your 'John Hancock'—showed it to several who 'look for the man' in picture puzzles and they failed on it. If you will have me a cut made of it, I'll put it in the *Highlander* and offer a prize to every mountain boy and girl who can figure it out."

Fred B. Smith, Secretary International Committee Y. M. C. A., says:

"I hope I will be forgiven if I say to you that it took our whole office staff to decipher your signature. I have seen a good many crazy ones, but I give yours first place."

# BIBLE SCHOOL NOTES

"Please find enclosed sixty cents in stamps, for which please send by return mail fifty Brotherhood Bible Class buttons. We need them."—H. PICKERING, Lorraine, Ohio.

"The Brotherhood is the best thing that has even come our way."—O. C. BOLMAN, Havana, Ill.

"CHRISTIAN MEN is worth its price for Sunday-School lessons alone."—J. C. ROUSCH, Moffat, Colo.

"I like CHRISTIAN MEN very much. The Sunday-School lessons are fine."—W. J. BEARD, Phoenix, Ariz.

"Please find enclosed renewal for CHRISTIAN MEN. I like it very much."—J. O. KEMP, Mansfield, Ohio.

"You are giving us inspirational articles. We rejoice at your success."—E. M. PARDEE, Lexington, Neb.

"CHRISTIAN MEN is fine. I could not do without it. I keep every number."—WM. S. STACY, Delta, Colo.

"With a class of over fifty Loyal Sons I think we will be able to affiliate."—FLOYD A. BASH, Dorchester, Neb.

"CHRISTIAN MEN is a great paper. May it continue to grow in grace and favor."—T. F. DRISKILL, Corsicana, Texas.

"One of our young men is not getting his paper. He says he cannot keep house without it."—H. I. PRUSIA, Mason City, Iowa.

"Enclosed please find sixty cents, for which please send by return mail fifty Bible Class buttons."—R. W. MERCER, Fargo, Okla.

"I enjoy CHRISTIAN MEN and recommend it to men's Bible classes wherever I go in my work."—LE ROY F. SARGENT, Havana, Ill.

"I read CHRISTIAN MEN in preference to my letter mail. I find it most easy to obtain subscriptions."—J. F. SMITH, Lorraine, Ill.

"We, as men of a Bible School, like CHRISTIAN MEN very well indeed. Surely it is working wonders."—W. H. CRUM, Literberry, Ill.

"Enclosed find 60 cents for which send 200 Bricker Contract Pledge Cards as s as possible."—F. E. WIREPAUGH, Toledo, O

"'The Quest of the Yellow Pearl,' a story, is a gem indeed, and makes a gift b worth giving."—FLOYD A. BASH, Dorches Neb.

"At a business meeting of our Loyal S Bible Class we decided to adopt CHRIST MEN for a class help."—F. L. MILLER, Wayn ville, Ohio.

"CHRISTIAN MEN Lesson Helps are ab the best thing for class room use we h seen, next to the Book itself."—A. FRED GIL Tonawanda, N. Y.

"The magazine is fine and we never want be without it. When we have read it we p it on to others who cannot take it."—A. BUTLER, Napa, Cal.

"My men's class has over a hundred a twenty men. Organized in October w seven. Watch us start a Brotherhood."—A. LIVERETT, Cameron, Mo.

"Having changed our address recently, have not received CHRISTIAN MEN. We m the paper very much."—JOHN W. NUGENT, Block P, Pueblo, Colo.

"We are delighted with CHRISTIAN MEN. T outlined programs are especially helpful. W Virginia needs more Brotherhood."—I. GRISSO, Fairmount, W. Va.

"Enclosed please find draft for a hund copies of CHRISTIAN MEN for May and Ju These are for our Men's Class. It is gre —J. T. SHREVE, St. Joseph, Mo.

"The magazine is great. My individual s scription has expired and I send our class or for forty instead and we may need more. FLOYD A. BASH, Dorchester, Neb.

"Please forward forty copies CHRIST MEN to my address at once. We expect use the magazine in our Alpha Men's Cla —C. M. BURKHART, Greenwood, Ind.

Herewith check for $1.30 for which please 100 Brotherhood Bible Class Pledge ls and 100 Brotherhood Bible Class But-."—M. B. MEACHAM, Portland, Ore.

Enclosed find $4.55 for which please send ISTIAN MEN for one year to my Bible s in the Christian Bible School."—J. D. CKENRIDGE, County Judge, Lewistown, Ill.

Our Ladies Class desires to use CHRISTIAN Bible Lesson Helps. Please increase our r to twenty-five beginning this month."—A. ANDERSON, Roanoke Church, Kansas

We are in need of more copies of CHRIS- MEN and must say we are very much fied. Our Sunday-School men are en- ng them very much."—W. E. McGOWAN, rison, Ohio.

he Men's Bible Class at Mansfield, Ohio, an enrollment of a hundred and thirty. r aim is for two hundred. These men Mansfield are not saying much, but are king mighty hard.

Find enclosed check for $1.25. Please send ity copies of CHRISTIAN MEN for next ter, beginning with July. These are for Forest Avenue Christian Bible School."—T. ROBERTS, Superintendent, Knoxville, n.

think our paper is the best, most virile, ngest magazine there is. The first copy I through from front to back without a and I have been doing the same with y new copy."—A. FRED GILLIE, Tonawanda, .

note from the list of prize winners in the h issue that Oklahoma is not represented. after it will be if I can prevail upon those ested to take CHRISTIAN MEN and see the there is in it."—R. W. APPLEGATE, Okla- n City, Okla.

We had 456 men in our Class yesterday. leman was with us in a great song ser- He is a fine fellow and all right. It one of our greatest services and broke records for attendance."—R. A. DOAN, onville, Ohio.

Please send me twenty copies of CHRIS- MEN for June, on the same terms as Volunteer Bible Class, three months for . We opened a class in another place. forty copies next month."—C. C. CELY, Detroit, Mich.

e Volunteers of America Bible Class at oit, Mich., on the day of organization seven members present, the second Sun- nine, the third Sunday twelve, the fourth ay eighteen. They order twenty copies STIAN MEN for the use of the class. C. C. ely, correspondent, says about CHRISTIAN : "I never saw anything like it. I shall CHRISTIAN MEN wherever I go."

TOR'S NOTE: These magazines are used e Men's Bible Classes of Volunteers of rica.

"CHRISTIAN MEN is like the wine at the feast. In each issue I can see that you have saved the best until the last."—W. L. MCILVANE, Wenatchee, Wash.

"We are mighty proud of our snappy magazine, and wish heartily for its success. Herewith draft for $6.25 for twenty-five copies for the year."—F. E. SMITH, Cedar Rapids, Iowa.

"Our Brotherhood class, while still in its infancy, is steadily moving ahead in numbers and helpfulness. We congratulate ourselves on having such an interesting and painstaking leader as Brother P. F. Jerome."—GORDON S. WILSON, New York City.

"CHRISTIAN MEN is all the name implies, and the explanation of the lesson from week to week is worth much more than the price without taking into consideration all the valuable articles dear to the Christian heart."—H. G. OTTO, Los Angeles, Cal.

"Being from the first a subscriber and reader of CHRISTIAN MEN, I wish to speak of its true worth and merit. This year's numbers have been filled with good things and each issue better than the previous one."—L. B. PICKERILL, De Land, Ill.

Christian Church Bible School at Trenton has been advertising in large headlines in the daily papers. Here is the way they brought daily papers. They brought 489 out one Sunday and 782 out the next Sunday. Question: Does it pay the church to advertise?

"Find enclosed draft for payment of quarterly dues on twenty-five copies of CHRISTIAN MEN. Our men like it and are making better and better use of it. Its notes on the lessons and its suggestions as to ways of making the men see how to do a man's work in a man's way, are splendid."—S. H. ZENDT, Bloomington, Ill.

The Brotherhood Bible Class at Albia, Iowa, where C. V. Allison is pastor, is up and doing things. The class sent out thirty-four letters in one week and every member is working. Results thus far have been most satisfactory and this class is undoubtedly to be one of the strongest men's organizations in Southwest Iowa.

We understand there is a great Men's class in the Baptist Bible School at Rochester, N. Y., which in a way eclipses anything of the kind in the country. We are hoping for some tangible information for the benefit of our readers from our special representative who will be in attendance at the New York State Brotherhood convention at Rochester on June 30th.

"Our Men's Class is to begin May 1st. We have seventeen signed in two Sunday afternoons—nearly double the men in our church. The women have caught the enthusiasm and are planning a big Women's Class. We have been able to interest men who have not been attending any kind of religious service."—E. A. LONG, Milwaukee, Wis.

The Brotherhood Bible Classes of Massillon and Toledo, Ohio, are in a spirited contest. At this writing Toledo has 386, as against Massillon's 454. The *Massillon Messenger,* in commenting on the contest, says "The Toledo Brotherhood is composed of workers. This Brotherhood will win by a spurt of their ambition. Look out, for they are bad on the ending. They will be sure to make a most desperate effort to score heavily."

The Ohio Sunday-School Convention, at Cleveland, included what was probably the greatest demonstration ever made by men in any State. It was estimated that ten thousand men were in the parade, with many bands. The largest hall in Cleveland was entirely filled and three overflow meetings were necessary to accommodate the crowds. R. A. Doan and a number of men from the great Berean Bible Class, Nelsonville, Ohio, were in attendance.

Paul A. Meyer is a letter carrier at Evansville, Ind. He saw the large quantities of CHRISTIAN MEN going through the Evansville postoffice, and under the authority of the postal laws he examined one. "Just the thing for our Bible Class," remarked Mr. Meyer. In the next mail came a letter to CHRISTIAN MEN office: "Enclosed find $1.56 for which pl send me twenty-five copies of CHRISTIAN M for three months, beginning with July is Paul A. Meyer, Carrier No. 30, Evansv Ind."

The Brotherhood Bible Class in our chu at Eugene, Oregon, was organized in Aug 1908, with seventeen members, and in A 1909, secured international certificate thirty-four members. A splendid history this class appears in the *Eugene Daily Gu* of recent issue. The class now has attenda of upwards of 100, including some of the m prominent and successful business men of city. Old and young, rich and poor, meet common ground going from class room to morning service together. They have a b tiful pennant on the wall of the church bea the class colors and the word "Brotherho The newspaper says, "A morning with class will positively cure the worst case blues, and regular attendance is a perma cure for spiritual dyspepsia and will drive the demon of infidelity. Eugene is proud the Brotherhood class, which is one of largest of the kind in the State and one the best of its size in the United States."

N. B. This class uses CHRISTIAN MEN B Lesson Helps.


# Golden Opinion

By

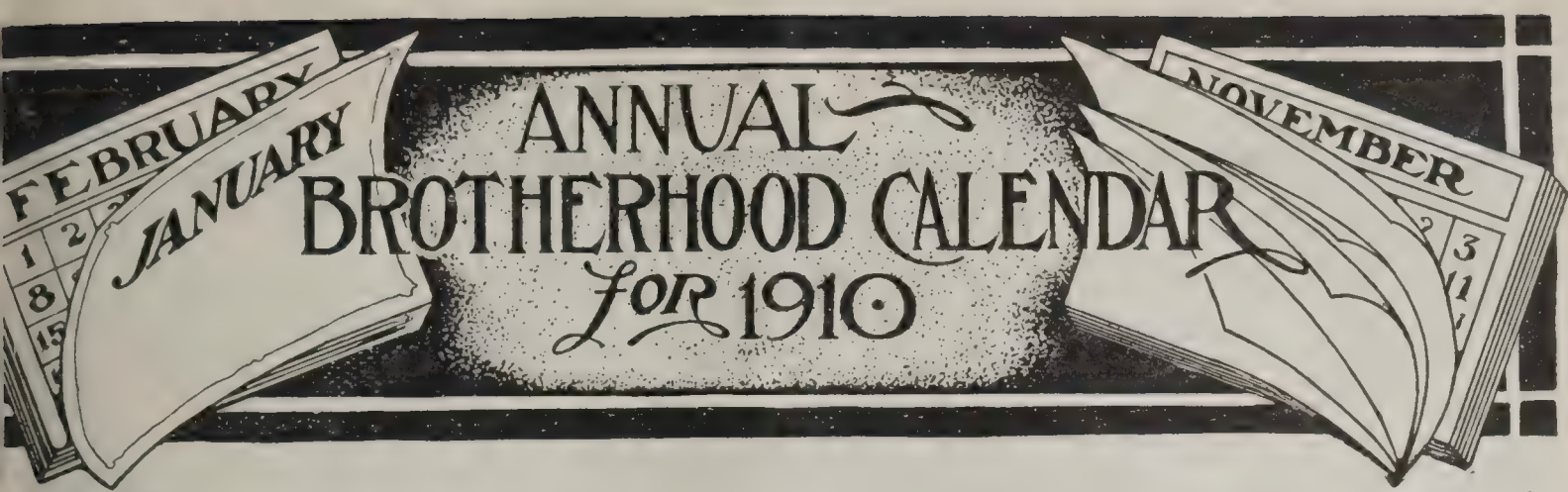
## FRED B. SMITH

I regard CHRISTIAN MEN about the liveliest paper that comes to my hand month by month. I have a good pile of literature of this kind but look forward with keen interest every time to reading at least partially if not fully, your Magazine. It is great and I believe had a large place in the progress of the Brotherhood of Disciples of Christ.

## FRED B. SMITH

**Secretary, International Committee, Young Men's Christian Associations**

**NEW YORK CITY**




'TEMBER.

**The Brotherhood and the Bible School.** ow the Brotherhood can boost the Bible ool. The Brotherhood's attitude to the 's class.

**The International Convention.**—This hen we determine to go en masse to the est Men's convention the Disciples of ist have ever held. "On to Topeka!"

TOBER.

**State Elections.**—Principle above pol- Manhood above party. Courage of ictions everywhere.

**State Missions.**—A study of the calls ur State to men strong in the faith of s Christ.

VEMBER.

**Civic and National Reforms.**—Here is re we lock arms with the W. C. T. U., Bible School, the Y. P. S. C. E., the rnational Reform Bureau, et al, in the ard march toward a stronger manhood purer womanhood.

2. **A Harvest Home Meeting.**—Thanksgiving. A season of special rejoicing for the goodness of God.

DECEMBER.

1. **Brotherhood Benevolence.**—An acknowledgment of services rendered by heroes of former days. The Brotherhood will remove the terrors of creeping age from the preacher's vision. The servant is worthy of his hire.

2. **A Visit to the Manger at Bethlehem.**—The greatest gift we can give is the gift of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family prayers, like sweet incense, fill the home with perfumes rare. We're going to start the year aright.

2. **Evangelism.**—Plans for the year's work. The Brotherhood will be the Church's strongest and longest arm in bringing men to Christ.

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# Programs for Local Brotherhoods

AUGUST No. 2 — Prepared by J. K. Shellenberger — SEPTEMBER No. 1

**TOPIC—Church Extension**

**Opening Exercises.**

Hymn.

All stand repeat the Covenant.

Prayer.

Special music.

**-Program.**

Address—"The History of Church Extension Among the Disciples."

Address—"The Purpose and Method of the Church Extension Fund."

Recitation—"Boggess' Ride."

Address—"The Appeal of Church Extension."

Pass a resolution urging your church to do definite things for Church Extension work on the first Sunday in September.

Appoint a special committee to see that they are done.

**I—Social Period and Closing Exercises.**

For free material on the above program, apply to Geo. W. Muckley, Secretary Board of Church Extension, 603 New England Bldg., Kansas City, Mo.

**TOPIC—The Brotherhood and the Bible School**

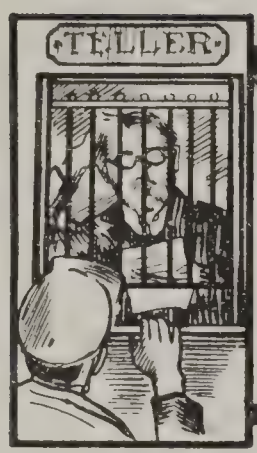
**I.—Opening Exercises.**

1. Special music.—Boy's chorus, or orchestra.
2. Hymn.
3. Scripture reading.
4. All stand, and repeat the covenant, closing with Lord's Prayer.

**II.—Special Program.**

1. Address—"What Is a Successful Bible School?"
2. Address—"Why Should the Adults in a Community Meet for Bible Study?"
3. Address—"The Relation of the Brotherhood to the Bible School."
4. Debate:
   Resolved—"That the adult movement in the Bible School should be abandoned,"
   or
   Resolved—"That the Bible School is without Scriptural mention, therefore unwarranted."
5. Resolution to form a Brotherhood Bible Class.
   Instruct the Bible School committee to secure information on "How to Start a Bible Class of 100 Men," from General Brotherhood office, Kansas City, Mo.

**III.—Social Period and Closing Exercises.**




# THE Brotherhood Counting House

## Statement of Contributions for May and June

| | |
|---|---|
| Mt. Vernon, Ind., Brotherhood | $ 2.50 |
| Yorktown, Ind., Brotherhood | 2.50 |
| Elkhart, Ind., Brotherhood | 5.00 |
| South Bend, Ind., Brotherhood | 5.00 |
| Mishawaka, Ind., Brotherhood | 5.00 |
| Fort Wayne, Ind., Brotherhood | 4.75 |
| Spencer, Ind., Brotherhood | 5.00 |
| Martinsville, Ind., Brotherhood | 5.00 |
| Sheridan, Ind., Brotherhood | 5.00 |
| Canton, Mo., Brotherhood | 16.50 |
| Evansville, Ind., Brotherhood | 3.55 |
| G. E. Gordon, Chattanooga, Tenn | 2.50 |
| Wabash, Ind., Brotherhood | 7.00 |
| Allerton, Iowa, Brotherhood | 4.50 |
| Business Men's Class, Trenton, Mo | 5.10 |
| Buffalo, N. Y., Associated Brotherhoods | 35.00 |
| Nelsonville, Ohio, Brotherhood | 25.00 |
| Danville, Ill., Brotherhood | 30.00 |
| Galesburg, Ill., Brotherhood | 25.00 |
| G. E. Roberts, Osceola, Iowa | 5.00 |
| Elkhart, Ind., Brotherhood | 25.00 |
| South Bend, Ind., Brotherhood | 25.00 |
| Dr. S. M. Martin, Seattle, Wash | 10.00 |
| Eureka, Ill., Brotherhood | 25.00 |
| Fulton, Mo., Brotherhood | 25.00 |
| St. Louis, Mo., Associated Brotherhoods | 25.00 |
| C. W. Corn, South Bend, Ind | 25.80 |
| Geo. F. Rand, Buffalo, N. Y | 41.00 |
| Marshall, Mo., Brotherhood | 25.00 |
| Moberly, Mo., Brotherhood | 13.00 |
| Lovington, Ill., Brotherhood | 25.00 |

## Emblem Sales in May and June

| | |
|---|---|
| S. H. Zendt, Bloomington, Ill | $1.00 |
| E. F. Young, Galesburg, Ill | .40 |
| E. A. Budd, Ashtabula, Ohio | .45 |
| J. N. Jessup, Little Rock, Ark | 4.35 |
| P. F. Jerome, New York | .40 |
| E. M. Polk, Elkhart, Ind | .40 |
| M. E. Biggs, Omaha, Neb | .15 |
| Rev. J. A. Jackson, Sheridan, Ind | .40 |
| Rev. L. M. Anderson, Ada, Okla | .25 |
| W. H. Graham, Abilene, Tex | .60 |
| E. H. Gleason, Des Moines, Iowa | 1.25 |
| J. H. Snyder, South Bend, Ind | 1.10 |
| Samuel Wisler, W. Philadelphia, Pa | 7.20 |
| R. A. Doan, Nelsonville, Ohio | 1.25 |
| E. A. Kliese, Council Bluffs, Iowa | 1.80 |
| C. R. Stevenson, Little Rock, Ark | 7.50 |
| Frank Maple, Clinton, Ill | .40 |
| Mrs. Myers Boyd, Uniontown, Pa | 1.25 |
| H. A. Slater, Ada, Mich | .40 |
| W. W. Allison, Marietta, Ohio | .50 |
| H. Pickering, Lorain, Ohio | [illegible] |
| J. H. Snyder, South Bend, Ind | 3[illegible] |
| J. K. Shellenberger, Elkhart, Ind | 42 |
| J. K. Shellenberger, South Bend, Ind | 55 |
| Rev. D. D. Dick, Rossville, Ill | 20 |
| Richard Booth, Sharon, Pa | 10 |
| Allison Bowers, Nelsonville, Ohio | 90 |
| J. J. Grove, Ames, Iowa | 30 |
| Chester J. Killam, Syracuse, N. Y | [illegible] |
| A. G. Collins, Chico, Cal | 5 |
| Ziba Kellum, Buffalo, N. Y | [illegible] |
| Rev. A. W. Mercer, Fargo, Okla | [illegible] |
| E. E. Benton, Elkhart, Ind | 25 |
| J. K. Shellenberger, Boone, Iowa | 30 |

## Winners of Centennial Booklet Prizen May and June

Rev. J. D. Hull, Mishawaka, Ind.
W. C. Westlake, Trenton, Mo.
Earl D. Stout, Peoria, Ill.
Rev. J. F. Williams, Geneva, O.
H. W. Culp, Toledo, O.
E. E. Doane, Beatrice, Neb.
Sam'l Wisler, West Philadelphia, Pa.
J. W. Porter, Lexington, Ky.
Rev. M. S. Decker, Shreve, O.
W. T. Hilton, Greenville, Tex.
Rev. F. L. Moffett, Springfield, Mo.

## New General Members in May and June

268—W. F. Jones, Camp Point, Ill.
269—E. E. Elliott, Kansas City, Mo.
270—P. C. Macfarlane, Kansas City, Mo.
271—Will A. Harding, Columbus, Ind.
272—L. B. Pickerill, Deland, Ill.
273—Edward Owers, Graham, Tex.
274—Wm. Pearn, Crowell, Tex.
275—Geo. H. Morrison, Abilene, Tex.
276—Arthur A. Evarts, Dallas, Tex.
277—J. C. Welch, Lubbock, Tex.
278—Wm. B. Phillips.
279—M. S. Decker, Shreve, Ohio.
280—Theodore Kellogg, Kipton, Ohio.
281—H. C. Ballew, Mill Grove, Mo.
282—A. J. Hollingsworth, Bethany, Neb.
283—S. M. Smith, Exira, Iowa.
284—A. H. Seymour, De Smet, S. D.
288—J. W. McFerran, Moberly, Mo.
289—F. M. McCollum, Raceland, La.
290—Hugh A. Slater, Ada, Mich.
291—W. K. Ash, Columbus, O.
292—Arthur Holmes, Philadelphia, Pa.
293—Thompson the Egyptian.
294—Eugene Curless, Eugene, Iowa.
302—F. H. Glenn, Nevada, Mo.

## Dues Received from Local Brotherhoods in May and June

| | Members | Amt. |
|---|---|---|
| 1—L. J. McConnell, South Pasadena, Cal. | 30 | $ 4.50 |
| 9—E. F. Young, Galesburg, Ill. | 1 | .15 |
| 8—E. A. Budd, Ashtabula, O. | 4 | 2.40 |
| 8—J. C. Berkey, Buffalo, N. Y. | 37 | 5.55 |
| 3—C. L. Hays, Eldora, Iowa | 14 | .70 |
| 7—I. L. Harvey, Orviston, Pa. | 51 | 7.65 |
| 1—E. M. Polk, Elkhart, Ind. | 8 | .40 |
| 5—Percy T. Bouyer, San Francisco, Cal. | 16 | 2.40 |
| 2—C. A. Mangum, Omaha, Neb. | 65 | 9.75 |
| 6—W. H. Peden, Mason City, Ia. | 38 | 11.40 |
| 0—T. S. Foster, Rock Island, Ill. | 20 | 3.00 |
| 9—Walter Bagby, Portsmouth, O. | 15 | 5.05 |
| 8—C. H. Goff, Sheridan, Ind. | 50 | 7.50 |
| 1—Sam'l Wisler, W. Philadelphia, Pa. | 48 | 7.20 |
| 3—F. H. Wilbern, Mt. Vernon, Ind. | 17 | 1.70 |
| 5—J. W. Porter, Lexington, Ky. | 1 | .15 |
| 2—E. A. Kliese, Council Bluffs, Ia. | 17 | 1.70 |
| 4—H. P. Faulkner, Philipsburg, Pa. | 9 | 1.35 |
| 2—L. A. Stevenson, Niagara Falls, N. Y. | 30 | 4.50 |
| 6—W. R. Strachan, Tacoma, Wash. | 59 | 8.85 |
| 6—C. R. Stevenson, Little Rock, Ark. | 46 | 7.90 |
| 4—M. L. Anthony, Seattle, Wash. | 48 | 13.00 |
| 5—R. B. Hendron, Wichita, Kan. | 41 | 6.15 |
| 9—Alvin Arie, Oak Park, Chicago, Ill. | 17 | 2.55 |
| 7—H. F. Babcock, Sawtelle, Cal. | 25 | 4.60 |
| 9—W. F. Yerian, Fort Wayne, Ind. | 23 | 3.45 |
| 8—F. C. Van Etten, Davenport, Iowa | 25 | 3.75 |
| 7—R. C. Powelson, St. Joseph, Mo. | 88 | 13.20 |
| 5—Allison Bower, Nelsonville, O. | 109 | 16.40 |
| 2—A. L. Hockett, Kansas City, Mo. | 10 | 3.00 |
| 3—Edward L. Miller, Mansfield, Ohio | 53 | 7.95 |
| 0—J. J. Grove, Ames, Iowa | 24 | 3.60 |
| 2—A. G. Collins, Chico, Cal. | 17 | 2.55 |
| 9—E. L. Stevenson, Saratoga, Cal. | 11 | 1.65 |
| 2—Rev. O. M. Pennock, Clarinda, Iowa | 40 | 6.00 |

## General Certificates Issued to Local Brotherhoods in May and June

5—San Francisco, Cal., West Side Church.
6—Mason City, Iowa, Christian Church.
7—Orviston, Pa., Church of Christ.
8—Sheridan, Ind., Christian Church.
9—Portsmouth, Ohio, Christian Church.
0—Rock Island, Ill., Memorial Christian Church.
1—West Philadelphia, Pa., Third Christian Church.
2—Council Bluffs, Iowa, First Christian Church.
313—Mount Vernon, Ind., Christian Church.
314—Seattle, Wash., Queen Ann Hill Church.
315—Nelsonville, Ohio, Christian Church.
316—Little Rock, Ark., First Christian Church.
317 { Santa Monica, Cal. / Ocean Park, Cal. / Sawtelle, Cal. } Santa Monica Bay District of The B. D. C.
318—Davenport, Iowa, First Christian Church.
319—Fort Wayne, Ind., West Creighton Ave. Christian Church.
320—Ames, Iowa, Church of Christ.
321—South Pasadena, Cal.
322—Clarinda, Iowa, Christian Church.
323—Mansfield, Ohio, First Christian Church.

## Purchasers of Organization Material in May and June

Rev. Geo. C. Aydelot, New Orleans, La.
Rev. Chas. A. Musselman, Norman, Okla.
Rev. J. T. LeBaron, Fredericktown, Mo.
C. W. Shaw, Youngstown, Ohio.
Rev. C. A. Freer, Millersburg, Ohio.
Rev. J. D. Houston, Gage, Okla.
G. W. Woodbury, Belle Vernon, Pa.
E. N. Lavin, Galesburg, Ill.
H. I. Prusia, Mason City, Iowa.
Rev. A. R. Liverett, Cameron, Mo.
Ira N. Miller, Lincoln, Neb.
Jack Allen, Cleburne, Tex.
Frank A. Craig, Cedarbough Place, Ind.
F. T. Mellish, Everett, Mass.
Elroy M. Anderson, Ada, Okla.
J. S. Royce, Sault Ste. Marie, Mich.
J. H. Snyder, South Bend, Ind.
A. E. Fosuer, Enterprise, Ore.
James N. Crutcher, Sioux City, Iowa.
M. E. Baker, Hiram, Ohio.
Rev. Chas. W. Perry, Quaker City, Ohio.
Sam'l Wisler, Jr., West Philadelphia, Pa.
Dr. E. E. Sherman, Keosauqua, Iowa.
W. W. Gilliland, Los Angeles, Cal.
D. P. Taylor, Bessemer, Ala.
Dr. H. J. Hall, Franklin, Ind.
P. F. Marion, Wellsville, N. Y.
Jacob R. Buddy, West Philadelphia, Pa.
J. E. Crossman, St. Louis, Mo.
H. G. Weaver, Reading, Pa.
Geo. E. Hopkins, Bellaire, Ohio.
R. G. Dickens, Wellsville, N. Y.
C. H. Goff, Sheridan, Ind.
Mrs. Gertrude S. Harmon, Des Moines, Ia.
R. P. Sheppard, St. Louis, Mo.
Rev. R. O. Wickham, Rolling Prairie, Ind.
E. A. Kliese, Council Bluffs, Iowa.
Frank H. Snow, Petaluma, Cal.
Robert Grieve, Glendora, Cal.
T. A. Smith, Greenville, Tex.
C. E. Simpson, Rensselaer, Ind.
H. Mulkey, Clarendon, Tex.
Rev. W. T. Fisher, Des Moines, Iowa.
Frank H. Snow, Petaluma, Cal.
Rev. J. Chas. Richards, Bluffton, Ohio.
J. B. Schuman, Edwards, Miss.
A. H. Kent, Pond Creek, Okla.
Rev. Crain, Frederick, Okla.
Rev. Geo. Fowler, Roswell, N. M.
Jos. A. Wherry, Danville, Ill.
Mr. Stevens, Chicago, Ill.
Rev. C. H. Hands, Flanagan, Ill.
Mr. Brady, Richmond, Mo.

Emmet C. Gibson, Pittsburgh, Pa.
Rev. Thos. A. Stamp, Superior, Neb.
E. E. Robeson, Eureka, Ill.
Rev. Raymond A. Smith, Indianapolis, Ind.
C. Melvin McKay, Barryton, Mich.
C. E. Wells, Gravity, Iowa.
Dr. R. J. Jennings, Windsor, Mo.

## May and June Club Orders for Christian Men

Earl D. Stout, Peoria, Ill....32
L. J. McConnell, South Pasadena, Cal....20
Thos. G. Picton, Portland, Ore....20
J. K. Ballou, Colusa, Cal....10
Rev. J. F. Williams, Geneva, Ohio....25
Miss Mertie Millson, Yates Center, Kan....20
C. W. Cauble, Martinsville, Ind....20
A. D. Baum, Fairfield, Neb....20
E. E. Elliott, Aurora, Mo., Convention....19
W. D. Ward, Newark, Ohio....23
C. T. Morris, Argos, Ind....23
J. K. Shellenberger, Mt. Vernon, Ind....11
R. A. Cornell, Traverse City, Mich....20
H. W. Culp, Toledo, Ohio....36
Sam'l Painter, Turtle Creek, Pa....20
C. R. Stauffer, Syracuse, N. Y....20
E. Clare Harding, Mexico, Mo....12
E. E. Elliott, Dallas, Texas, Convention....77
Rev. Leroy M. Anderson, Ada, Okla....20
Guy Withers, Kansas City, Mo....10
Robt. A. Parker, Fresno, Cal....20
Geo. B. Evans, Chagrin Falls, Ohio....17
J. C. Netherton, Kansas City, Mo....50
E. E. Doane, Beatrice, Neb....36
Rev. W. A. Chastain, Monroe, Ga....21
A. B. Painter, Newark, Ohio....100
Sam'l Wisler, West Philadelphia, Pa....33
Rev. C. B. Stevens, Newton Falls, Ohio....21
L. L. Davis, Elwood, Ind....20
J. W. Porter, Lexington, Ky....35
H. Pickering, Lorain, Ohio....20
Rev. M. S. Decker, Shreve, Ohio....40
Judge J. D. Breckenridge, Lewistown, Ill....13
Robert Stewart, Rochester, N. Y....24
Rev. H. H. Jenner, Springfield, Ill....20
R. B. Helser, Centralia, Mo....21
Rev. Talmage Defrees, East St. Louis, Ill....12
Jack Allen, Cleburne, Tex....20
W. T. Hilton, Greenville, Tex....50
William Spanton, Akron, Ohio....28
V. C. Thompson, Youngstown, Ohio....29
R. T. Ramsey, Denver, Colo....20
W. A. Shipperton, North Yakima, Wash....30
W. M. Ellis, Sherman, Tex....20
Rev. F. L. Moffett, Springfield, Mo....30
F. T. Mellish, Everett, Mass....20
R. W. Fillmore, Des Moines, Iowa....16
C. W. Hall, Danville, Ill....17
C. P. Branium, Dallas, Tex....40
H. F. Babcock, Sawtelle, Cal....22
Sam'l Wisler, Jr., West Philadelphia, Pa....10
Gordon S. Wilson, New York City....22
Earl Roberts, Des Moines, Iowa....12
P. C. Macfarlane, Danville, Ill....17
Elmer Thomason, Covina, Cal....20
A. F. Musselman, Pomona, Cal....16
P. C. Macfarlane, Buffalo, N. Y....16
J. K. Shellenberger, Toledo, Ohio, and Elkhart, Ind....6
C. C. Blakely, Detroit, Mich....0
J. K. Shellenberger, Eureka, Ill....0
Rev. Robt. Simons, Lufkin, Tex....0
C. M. Burkhart, Greenwood, Ind....0
W. M. Ellis, Sherman, Tex....10
Clarke Sanford, St. Louis, Mo....1
F. L. Miller, Waynesville, Ohio....0
F. B. Nickerson, Little Rock, Ark....21
Sam'l Wisler, West Philadelphia, Pa....0
E. E. Elliott, St. Louis, Mo....14
W. T. Roberts, Knoxville, Tenn....20
J. O. Shelburne, Dallas, Tex....28
Rev. H. H. Bradbury, Auburn, N. Y....15
Rev. C. E. Pickett, Petoskey, Mich....20
J. Blaine Reeve, Rushville, Ind....20
P. C. Macfarlane, Lincoln, Neb....19
C. T. Morris, Plymouth, Ind....10
Percy H. Wilson, Akron, Ohio....11
E. E. Elliott, Jefferson City, Mo....22
A. S. Harry, Falls Mills, Va....20
A. L. Chapman, Boise, Idaho....21
A. W. Stansbury, Marcus, Iowa....25
I. E. Jackson, Winder, Ga....33
P. C. Macfarlane, Northwest Itinerary....22
F. W. Gray, Steubenville, Ohio....20
J. K. Shellenberger, South Dakota and Minnesota....89
E. E. Elliott, Boone, Iowa, Convention....49

## May and June Purchasers of Yellow Pearl and Centurion's Story

A. M. Hazzard, Kansas City, Mo.
T. D. Butler, Batavia, Ill.
H. C. Usell, Caldwell, Kan.
Reed Gentry, Kansas City, Mo.
E. A. Long, Milwaukee, Wis.
Rev. A. W. Luce, Excelsior Springs, Mo.
Geo. W. Esswine, North Yakima, Wash.
J. P. Easter, Coquille City, Ore.
Rev. Robt. B. Chapman, New Berlin, Ohio.
Stranger.
J. Foster, Santa Paula, Cal.
H. E. Sackett, Beatrice, Neb.
A. L. Witmer, Williamsville, N. Y.
M. L. Munn, Wichita, Kan.
Stranger, Pittsburgh, Pa.
A. R. Moore, Seneca, Kan.
C. H. Wires, Campbellsburg, Ind.
Rev. Edward Owers, Graham, Tex.
J. B. Chambers, North Yakima, Wash.
D. C. Nutting, Washington, D. C.
W. D. Bartle, Corydon, Ind.
Rev. Floyd A. Bash, Dorchester, Neb.
Mrs. T. A. Felkes, Vienna, Mo.
Dr. J. L. Holloway, Dallas, Tex.
J. G. Hull, Joplin, Mo.
W. H. Baker, Williamsville, N. Y.
E. P. Huff, Kansas City, Mo.
E. M. Peterson, New Bedford, Ill.
Cecil Franklin, New Carlisle, Ind.
W. W. Allison, Marietta, Ohio.
Mrs. A. A. Craig, Lexington, Neb.
Rev. C. L. Stauffer, Dallas City, Ill.
Rev. L. C. Brink, Harrisville, N. Y.
M. R. Ely, Puyallup, Wash.

P. H. WELSHIMER

# Bible School Lessons for August

Prepared by P. H. Welshimer

LESSON 2—AUGUST 14.

## "THE LABORERS IN THE VINEYARD" —MATT. 20:1-16.

American Revised

1 For the kingdom of heaven is like
ıto a man that was a householder, who
ent out early in the morning to hire
borers into his vineyard. 2 And when
: had agreed with the laborers for a
illing a day, he sent them into his
neyard. 3 And he went out about the
ird hour, and saw others standing in
e market place idle; 4 and to them he
id, Go ye also into the vineyard, and
hatsoever is right I will give you. And
ey went their way. 5 Again he went
ıt about the sixth and the ninth hour,
ıd did likewise. 6 And about the elev-
ıth hour he went out, and found others
anding; and he saith unto them, Why
and ye here all the day idle? 7 They
y unto him, Because no man hath hired
. He saith unto them, Go ye also into
e vineyard. 8 And when even was come
e lord of the vineyard saith unto his
eward, Call the laborers, and pay them
their hire, beginning from the last unto
the first. 9 And when they came that
were hired about the eleventh hour, they
received every man a shilling. 10 And
when the first came, they supposed that
they would receive more; and they like-
wise received every man a shilling. 11
And when they received it, they murmured
against the householder, 12 Saying, These
last have spent but one hour, and thou
hast made them equal unto us, who have
borne the burden of the day and the
scorching heat. 13 But he answered and
said to one of them, Friend I do thee no
wrong; didst not thou agree with me for
a shilling? 14 Take up that which is thine
and go thy way; it is my will to give unto
this last, even as unto thee. 15 Is it not
lawful for me to do what I will with mine
own? or is thine eye evil, because I am
good? 16 So the last shall be first, and
the first last.

Time—A. D. 30. Place—Perea.

**Introduction.** In closing the 19th chapter, Jesus said, "But many that are first all be last; and the last shall be first." The lesson of today is an illustration of this ct. The statement was made for the benefit of the disciples. Peter had said, Behold! we have forsaken all and followed thee; what shall we have therefore?" nd Jesus had said, "Everyone that hath forsaken brothers or sisters, or father, or other, or children, or lands for my name's sake shall receive an hundred fold and ıall inherit everlasting life." In the parable now given emphasis is not laid upon e amount of work that is done, but upon the spirit in which it is done. Jesus also sires that the disciples will follow, not for the sake of reward, but for His sake and e sake of service.

**Explanatory.** 1—This parable is true to life. Jesus spoke of the condition that isted in His day, and exists even today. Men came with implements for work to e market place, the place where the crowds gathered, and there the employers uld easily find them. 2-4—They worked by the day. A penny would be 15 cents our money. The Jewish day began at 6 o'clock. At 9 o'clock the householder, turning, found others waiting at the market place whom he sent to the vineyard, ıd promised to pay what was right. 5—At 2 and 3 o'clock he did likewise. 6—gain at 5 in the evening he found others idle. He met them with the question, Why stand ye here all the day idle?" 7—They replied, "Because no man has hired ." They were not wilfully idle; their idleness was compulsory, for no man had red them. Although late in the day, as soon as the call came they proceeded to ork. No salary was fixed. They were to receive what was right. 8—The day is er and the steward calls in all the laborers and pays them, beginning with the last lled. 9—Men who worked an hour received the price agreed upon by the first for a y's work—15 cents. 10—When the ones came who had worked all day, they like-ise received 15 cents, the amount for which they had agreed to work. 11-12—The

ones who had toiled all day were not complaining because they had not receiv enough, but their complaint was that the others had received too much. Envy w written all over their faces. 13—No wrong was done. The agreement between t laborer and the employer was fulfilled. 14-15—The good man of the house said, will give unto this last even as unto thee," for it was lawful for him to do as desired with that which was his own. "Will you have a jealous eye because I a good?" Jesus closes the parable by saying that as the last became first and the fi last, so it shall be in the Kingdom, for many will be called and but few chosen. T call goes to all. The chosen are the ones who accept and comply with the conditio of the call. All are called and all may be chosen if they desire. God's will is that be chosen.

## Comments on the Lesson

This lesson is a rebuke to the inquiry, "What shall we receive?" The disciples a spending long hours at service and had given up much to follow Jesus, and wh Jesus appreciates their service and sacrifice, yet He wants this to be prompted by t best spirit possible. When He first called them to follow him He talked not abc thrones and rewards; His subject was "work." "Follow me and I will make you fishe of men." When a sacrifice has been made the compensation will appear. "The fi shall be last and the last shall be first," means that many that are first in the amou of work shall be last in the point of reward, and many that are last in the amou of work shall be first in point of reward. The spirit in which the work is done a the sacrifice made is the measure of value. This also furnishes a lesson of encoura ment to those in the kingdom who cannot do much, but who have the right spirit a put forth the best effort. Jesus has said, "If there be first a willing mind, it is accept according to that the man hath and not according to that he hath not." This para is not an encouragement to idlers. The people in the parable went to work as soon they were called. Had they refused the calls of the first, second, third, fourth a sixth hours and waited purposely until the last hour, so as to render as little serv as possible, their pay would doubtless have been different. The reward is not to t shirker, but to the willing servant who does the best his circumstances allow. Dou less there are many laboring in the kingdom today who, because of their conspicuo place and time of service may think the reward will be greatest. They may sometim be actuated by a mercenary spirit or a desire for applause; while in some lone corn of the earth, unnoticed, one of God's children may be toiling in a small circle, actua by one purpose—to do the will of God and serve his fellow-men. Here the first sh be last and the last shall be first.

## Questions for Class Use

What is the occasion of Jesus' giving this parable? What unworthy spirit did disciples sometimes manifest? Were any of the laborers in the parable tread unjustly? Were any given more than they deserved? Will God treat any servant His kingdom unjustly? Is there a probability that one of God's servants will rece more than he merits? Is it true in the world, often the first shall be last and the l shall be first? In what sense is this true in the kingdom of Heaven? What sho be the spirit of Christ's workmen?

LESSON 3—AUGUST 21.

## "JESUS NEARING JERUSALEM"—MATT. 20:17-34.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. 21 And he said unto her, What wouldst thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on y left hand, in thy kingdom. 22 But Je answered and said, Ye know not wha ask. Are ye able to drink the cup th I am about to drink? They say unto In we are able. 23 He saith unto them, Ly cup indeed ye shall drink: but to sit on y right hand, and on my left hand is ot mine to give; but it is for them for wm it hath been prepared of my Father. 24 And when the ten heard it, they re moved with indignation concerning he two brethren. 25 But Jesus called t m unto him, and said, Ye know that he rulers of the Gentiles lord it over tm and their great ones exercise autho ty

ver them. 26 Not so shall it be among
ou: but whosoever would become great
nong you shall be your minister; 27 and
hosoever would be first among you shall
e your servant: 28 even as the Son of
Man came not to be ministered unto, but
minister, and to give his life a ransom
r many.

29 And as they went out from Jericho
great multitude followed him. 30 And
ehold, two blind men sitting by the way
de, when they heard that Jesus was
passing by, cried out, saying, Lord, have
mercy on us, thou son of David. 31 And
the multitude rebuked them, that they
should hold their peace: but they cried
out the more, saying, Lord, have mercy
on us, thou son of David. 32 And Jesus
stood still, and called them, and said, What
will ye that I should do unto you? 33
They say unto him, Lord, that our eyes
may be opened. 34 And Jesus, being moved
with compassion, touched their eyes; and
straightway they received their sight, and
followed him.

Time—Spring of A. D. 30. Place—Perea, near Jericho.

**Introduction.** Jesus, with the disciples and the multitude, is now going up to rusalem. The lesson records an interesting conversation between Jesus and the sciples, also the opening the eyes of the blind men. Read in addition to the lesson xt in Matthew, Mark 10:32-52; Luke 18:31-34.

**Explanatory.** 17-19—This is the third time Jesus has made known to the disciples e fact of His coming death—once before and again following the transfiguration. He ade this known to the disciples alone, not to the multitude. Luke says, "And this ying was hid from them; they perceived not the things that were said." The pro- am as Jesus here gave it was carried out to the letter. 20—Salome, the wife of ebedee and the mother of James and John, made a certain request of Jesus. She as simply voicing a desire of her sons. They were a party to the request. 21—Jesus esires her to be more definite, and said, "What wilt thou?" She understood not the ature of His kingdom, as the disciples had also misunderstood it. The places of honor ere on the right and left of the king. Her request was that her two sons might cupy these chief places. Previous to this the question had been discussed among the sciples as to who should be greatest. Jesus had then called a little child and set him the midst and said unless they became as a little child they should not enter the ngdom, much less occupy an important place in it. Jesus had just been talking about e ones who should be first and last. These lessons were not understood or had been rgotten. These men were human beings and desired first place, not merely to be etter enabled to serve, but simply to be first. 22—Jesus knew they asked ignorantly. hey understood not the way to the seat of honor. The cup was a symbol of suffering d of death. In this sense Jesus used it here. The baptism to which Jesus here ludes is the baptism of suffering. 23—They may go through suffering and be led to ath, but to sit on the right hand and on the left is reserved for those for whom it is epared by the Father. These disciples did drink of the cup and endured the baptism. mes suffered and died a martyr; John was banished to Patmos and suffered much for e Christ and His kingdom. These men did become as litle children and were worthy the honor and glory to be bestowed upon them. 24—The spirit of selfishness was nong the disciples. The ten heard the request of the mother and were indignant. the best places were to be handed out they, too, wanted a chance. 25-27—Jesus here comes a peace-maker and teaches one of the greatest lessons ever given His fol- wers. The government in that day exercised arbitrative power. That was the spirit ong those that ruled. This was not a Christian spirit and should not prevail among e disciples of Jesus. He came from the carpenter shop at Nazareth, with His hands rd and horny with toil and said, "Whosoever will be great among you, let him be ur minister; and whosoever will be chief among you, let him be your servant." This the law of greatness; this is the road to royalty. 28—Jesus' own life illustrated the sson. He came not to be ministered unto, but to minister; to give His life for a nsom to humanity. If they would be great they must walk in the steps of the aster. 29-30—Jericho, the most beautiful city of Palestine, lay on the way to Jeru- lem. It was a warm and shady spot in the valley of the Jordan. Josephus calls it little paradise." Its rose gardens and palm groves made it a city beautiful, but as autiful as was the city, more beautiful was the work done by the Son of Man as He ssed through this city for the last time on His way to the cross. Blindness was evalent in the East. As the procession followed Jesus through the city, two blind en, one of whom was Bartimæus, called for help. 31—The multitude rebuked the nd men for their disturbance. Doubtless none of the crowd doubted the power of sus to restore the sight. They were selfish and unsympathetic. They had their sight d cared but little for the poor fellows sitting at the gate. 32—Jesus heard the call of e blind men. 33—What a simple prayer, "Lord, that our eyes may be opened." 34— His way to the cross with the great burden of setting aright His disciples; teach- g them the greatest lesson of their lives, Jesus is the same compassionate being, ched by suffering, hears the two way-side prayers, touches their eyes and restores eir sight. "And they followed him." Why shouldn't they?

## Comments on the Lesson

Jesus teaches the great lesson of Christian service. It is not wrong for one to desire the first place, provided he desires it for the right purpose and is willing to walk to it on the right road. The place should be desired not simply for having the place but that it may be used in doing the most good. The way up always comes through service. Many people today occupy chief places who are not up, but in reality are down. Office doesn't make the man, but the man makes the office. There are some men sitting in city councils who are greater than some other men who sit in the national congress. The men who are a blessing to humanity are the men who serve humanity. Theodore Roosevelt, Booker T. Washington and Joseph Folk are great in the eyes of American people, not because of conspicuous places occupied, but because of services rendered. The world opens its door to the men who can keep humble. The dogs bark at the man who struts down the street. Every man today who will follow Christ to the best of his ability and who will do His will has a cup from which to drink. This will be true as long as the two opposing forces of good and evil are in the world. Jesus had to deal with two kinds of blind people—the blind disciples and the two blind men at the gate. The first blindness is sometimes more difficult to cure. All through their schooling with the Great Teacher, he was continually opening their eyes; there were many things that they could not understand. Each day was full of surprises, and not until after Pentecost did they fully understand. The multitude would not spoil the program nor stop the procession, nor inconvenience Jesus by having sight restored to the blind men. Many in that audience doubtless would worship Christ, make prayers and sing psalms, but would not have service rendered. Is this true of the followers of Christ today? Worship is a prelude to service. We worship that we may better serve. The order of service and change of program should never stand in the way of doing good. The multitudes' mind was far above suffering humanity. Their eyes were fastened on Jesus. There are some today who see Jesus only when looking skyward; but he sees Him best who sees Him through suffering humanity. "Inasmuch as ye have done it unto the least of these, my little ones, ye have done it unto me." "And they followed him." If all who have been blessed with the Gospel of Christ, whose eyes have been opened, who see and believe the truth in Christ, would be as considerate as the blind men and arise and follow Him, how mighty would that procession be today.

## Questions for Class Use

I. **Going Up to Jerusalem.** Where is Jerusalem? Where is Jericho? Why was Jesus going to Jerusalem? Previous to this, upon what occasion had He spoken of His death?

II. **The Mother's Request.** Who was the mother of James and John? Who was their father? Where were they reared? What was their occupation? What was the request? What effect did this have upon the other ten? What was the answer of Jesus? When is it right to seek first place today? Who is the greatest in the kingdom of heaven? From what cup did Jesus drink?

III. **Restoring Sight to the Blind.** How many blind men were healed? Why was the multitude with Jesus. What was the attitude of the multitude towards the blind men? Give the name of one of the blind men.

LESSON 4—AUGUST 28.

## "JESUS ENTERING JERUSALEM"—MATT. 21:1-17.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if anyone say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass.
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of

God, and cast out all them that sold and bought in the temple, and overthrew the ables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer; but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple; and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany and lodged there.

Time—A. D. 30. Place—Jerusalem.

**Introduction.** We today study the triumphal entry of Jesus into Jerusalem. All Gospel writers record the entry into Jerusalem. Read Mark 11:1-9; Luke 19:29-47; John 12:12-19. The day of Jesus' triumphal entry is observed in many churches as Palm Sunday. Jesus came to Bethany on Friday, the next day He observed the Sabbath, and on the first day of the week made His entry into Jerusalem. Between the last lesson and this we found the call of Zaccheus, the parable of the pounds, and Mary's anointing of the feet of Jesus in Bethany.

**Explanatory.** 1—Bethphage was a village between Bethany and Jerusalem. Bethany was a Sabbath Day's journey from Jerusalem, being a little less than two miles distant. 2—The disciples were sent to the villages nearby, where they found an ass and a colt as Jesus had said. These were brought to Him. 3—This question was asked, as the other Gospel writers show, and the answer Jesus gave was given. 4-5—This quotation is from Zech. 9:9. Jesus rode upon the ass, as it was a symbol of peace; the horse was a symbol of war. 6-7—It was customary when kings rode in a procession to have the beast covered with robes and trappings. 8—Many had gone from Jerusalem to Bethany to see Lazarus, who was an object of curiosity because he had been raised from the dead by Jesus. Others were coming in to observe the Passover feast and many were anxious to see Jesus because of His miracles and His teaching, hence there was no question about getting a multitude together. To spread their garments and the branches of a tree in the way was a mark of honor. 9—"Hosanna" was an expression of good wishes, similar to the English when they say, "God save the king." 10—Jerusalem knew the person Jesus, but when they saw the crowds following Him and singing praises to His name, the question was not, "Who is the Person?" but "What is His office?" 11—The multitude were sure that He was a prophet and hesitated not to answer. 12-13—From the other writers we learn that upon His first entry to the temple, Jesus simply looked around and saw the conditions. On His return the day following, He cleansed the temple. If they had been selling honestly and not charged exorbitant prices, they could not have been justly called robbers. The fact that oxen and doves were being sold and money being exchanged was not a sin; the sin was in the fact that they were dishonest in their dealings and had come to forget that their selling was a matter of convenience or only a means to an end, which was worship. They had come to use the house of God simply as a place for making money, and that, too, dishonestly. When any church gets that view of the matter, it is time to clean up. 14—Jesus conducts His work in the temple, making it a place for helpful service, and by healing the blind and the lame He showed that honest work in the house of God when intended to help humanity, was justified. 15—The chief priests and the scribes had always been against Jesus. His popularity was a thorn in their flesh. They couldn't stand to hear the children sing His praise; they became indignant. 16—These men appealed to Jesus to quiet the tumult. All of a sudden they had become sticklers for good order. Strange they had not desired this when dishonesty was being practiced by those who sold. 17—During this week Jesus spent His nights at Bethany, where He had friends, with whom it was a pleasure to lodge.

## Comments on the Lesson

Today the multitude cries, "Hosanna to the Son of David" and within four days all deserted Him. Men are applauded today and criticised tomorrow. Our triumphal shout means but little unless we follow it with a life of service and devotion. Amen from the pew is good, but get up and follow when out of the house of worship is better. When He came in contact with the jealous priests and scribes, they were so narrow and so completely absorbed in their own little circle that all the wonderful works and mighty words He spake and the admonition and the devotion of the crowd could not lead them to follow Jesus. "There are none so blind as those who will not see." What a relief it must have been to Jesus to get away from the crowd, away from its carping critics, from the turmoil of Jerusalem and retire to the quiet at Beth-

any, and there spend the night at the home of some loving friend, or possibly alone communing with His Father, for the end was in sight; the shadow of the cross was already falling across His path. The storm clouds were gathering, to soon break forth with all their fury, and Jesus needed that strength that came from the Father.

## Questions for Class Use

I. **The Triumphal Entry.** Did Jesus make the triumphal entry because the prophets said He would, or did the prophets say He would because He was going to? Why did Jesus ride on an ass instead of a horse? Why had He never permitted such a demonstration before this time? What attraction was there at Bethany for the multitude to go from Jerusalem? What is meant by "The Son of David?"

II. **The Effect Upon the City.** What effect did the triumphal entry have upon the people of Jerusalem? Was Jesus a stranger to Jerusalem? Was He a stranger to the temple?

III. **Cleansing the Temple.** What sin was being committed in the temple? Was it wrong to change money and sell oxen and doves in the temple if the prices were just? When in the wrong do people yield to authority as readily as when in the right? Why is it not wrong to heal the lame and blind in the temple?

LESSON 1—SEPTEMBER 4.

## "TWO PARABLES OF JUDGMENT"—MATT. 21:33-46.

33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season for the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first; and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected
The same was made the head of the corner;
This was from the Lord.
And it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Time—A. D. 30—Tuesday, April 4th. Place—In the courts of the temple at Jerusalem.

**Introduction.** The close of the ministry of Jesus is rapidly approaching. This is his last week. This is one of the most critical weeks of His life. What is to be done must be done quickly. His last mighty appeal is now being made to the Jews. Jesus was endeavoring to turn the tide that carried with it the destruction of the Jewish people. But their hearts were hardened; they would not yield. He reasoned, He argued; He was kind. In the 23d chapter of Matthew we have His phillipic, which He delivered against them, which aroused them; prejudice was the strong wall, which would not yield.

**Explanatory.** 33—In this parable, Jesus laid before them a great truth. They did not recognize at what He was aiming until they had given the answer. The vineyard is the kingdom of God, the planter is God. Jesus describes the work of planting the vineyard, completely. This had been done; the people were familiar with the description. They dug a wine press from the solid rock. In this grapes were placed. They were then tramped by the feet of men. The juice from the grapes passed through an opening provided for the purpose, into another excavation lower down the hill. The Jews lived in the cities and went out to their farms in the morning and returned in the evening. A tower was built in the vineyard, which was a place in which to watch the vineyard and provide shelter in time of storm. 34-36—The husbandmen were dishonest. When the servants came to collect the proceeds which belonged to the owner, they beat one, killed another and stoned another. The second group of servants were

reated likewise. 37-39—Then came the son. They killed him. 40—Jesus now asks a uestion. He waits for their answer. "What will the lord of the harvest do with the usbandmen?" The Jewish interest was aroused. They could see the unjustness of he treatment of the servants and of the son. They answered aright. "He will destroy hese men and give the vineyard into other hands." 42—Jesus now turns the parable; Ie alludes to himself as the corner-stone. 43—As they could see the unjustness of the reatment of the husbandmen in the vineyard, Jesus would now have them see that the ineyard is the kingdom of God and that God will take away this vineyard from those vho have rejected His servants, the prophets who have come before, and who will ow take the life of His son. Jerusalem was to fall, the Jews were to be a scattered eople. How true was the statement of the Savior. It has all come to pass. 44—Jesus s the chief corner-stone. The Jews tried to pull down the stone, and in so doing, it ell on them and crushed their hopes and fondest desires. 45—They now perceived he import of the parable and saw that Jesus was speaking of Himself as the Son of Iod and they were the people who were pulling down the corner-stone, and slaying he Son of the owner of the vineyard. 46—Aroused to the point of frenzy, they would ladly have laid hands upon Him, but coward-like they feared the multitudes.

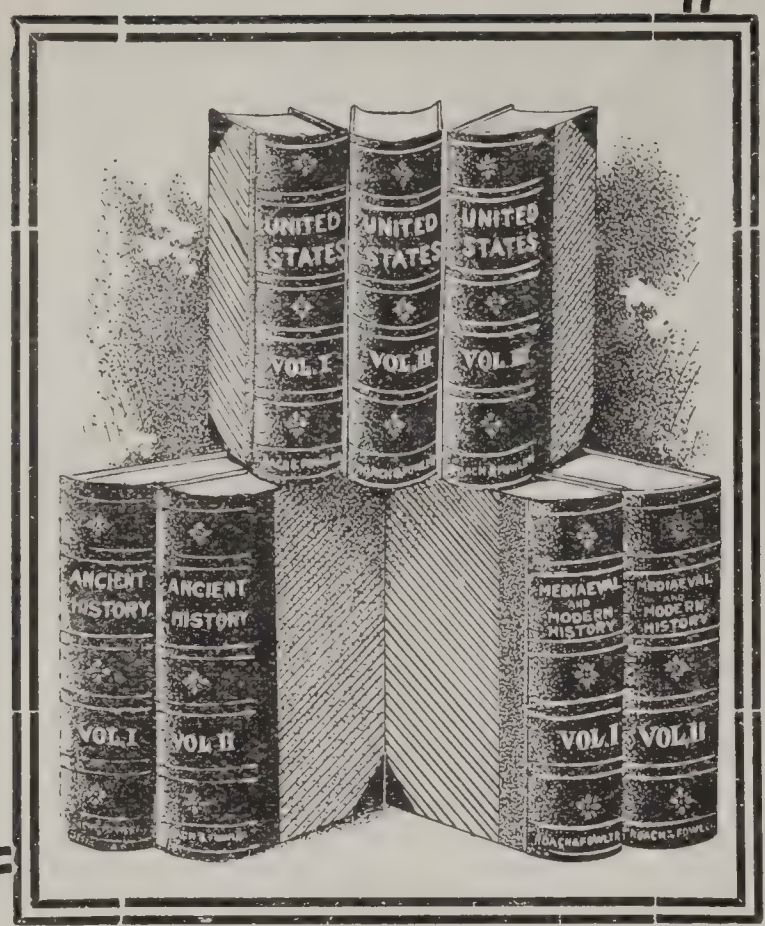
## Comments on the Lesson

Christ is here the hope of glory. Without Him it is impossible for men to be aved. "No man cometh unto the Father but by Me," said the Savior; "I am the way, he truth and the life." "There is no other name among men under heaven, whereby ve can be saved." The Jews had prophecy and fulfillment to show them that Jesus vas the Messiah, the Savior of the world. Prejudice was the veil that blinded their yes. They would not listen. We look back at the Jew and censure him for his foolshness in rejecting the Messiah, but all about us today are men who are wise with he wisdom of the world, who see the effects of Christianity on the lives of men, who ave access to the word of God, who have opportunities of attending worship in the ouse of God, who know something of the claims of Christ upon the lives of men, vho know that in a very short time they must go down into the grave. The wonder s today that these men in a Christian world will be broken by the rock of Christ Jesus. n the days of His flesh, Jesus could not do mighty works where there was unbelief. Neither can we today. The preaching men need is that which strikes down the sin f unbelief. Men believe in a half-hearted way, many give intellectual assent to the ruth of the Scripture, but what we need is faith that prompts to be, to do and to live. Christ is everything to a man or He is nothing to him. As there was a day of eckoning in the parable, so will there be for every man. Yours may be only a few ours off—are you ready for it? This is too serious a matter to be trifled with. Eternal life, heaven and all that implies is at stake. What will we do with Jesus? This the question to consider just now. What you do with Him will determine what He ill do yith you. You can have what you choose; choose now.

## Questions for Class Use

I. **Parable of the Vineyard.** What is a parable? Was the story of the vineyard asily understood by the people? What is the vineyard in the parable? Who is the ouseholder? Who were the servants? Who is the son? Was the vineyard given ver to the hands of other husbandmen?

II. **The Corner-stone.** What is the purpose of a corner-stone? What do the criptures say about Jesus' being the corner-stone? How can a man fall on this tone? How can the stone fall on him? What effect had these parables upon the harisees? Why did they not put Him to death at once? What did the multitude think f Jesus?

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## The Sunflower Guardian and People's Friend

Like his Master who trod the Galilean hills in the far away time, Walter oscoe Stubbs, Governor of Kansas, keeps close to the common people and they ear him gladly. His oft expressed ambition is to serve the mass instead of e class.

Standing six feet, erect, broad shouldered, deep chested, he presents to ou a splendid type of what the Creator intended the human biped to be. He miles down on you and takes your hand in his friendly palm and you surnder then and there, for he has made you his friend henceforth.

Rather an unusual though ideal combination, this man. Kindness and nuine chivalry ooze from every pore of his body, while upon his brow is amped a steady firmness absolutely immovable under conviction. Beneath is brow are set glinting, smiling eyes, blue as the azure depths, which always em to say, "I trust you, so be on the square." His nose, neither Grecian or Roman, is a mighty fine type of good old-fashioned Quaker-Hoosier-merican nose. His lips neither thin and grasping nor thick and purposeless, it just what a strong, purposeful, generous, sympathetic man's lips ought to . Crowning all is a very halo of golden hair. See him and you say, "A iking true, indeed." Had he lived in Norsemen days his image would have en emblazoned on shields and his rank would have been that of a king.

On November 7th, fifty-two years ago, back in the state where th Rileys and the Harrisons and the Beveridges grow, they laid him in hi mother's arms. He was a red-faced, squirming, husky little fellow with vein running full of Quaker blood, and that is the stuff out of which William Pen and his kind were made. This Quaker blood made good again in the case o Walter Roscoe Stubbs.

His father was a farmer and so was the boy when not in the commo schools. The cry of "Westward, ho!" of the seventies lured him to Kansa plains. To Kansas University belongs the honor of training him for service though it was never his privilege to carry from the institution a diploma. Hov he rose from student to nurseryman, from nurseryman to farmer, from farme to railroad construction contractor, thence to State representative, finally step ping into the highest office Kansas has to give is a story worth telling and hear ing. But space forbids all but passing glimpses of the man in these years

The smell of fresh tilled soil and of growing crops never fail to thrill hi soul and arouse his deep-set sympathy with the class that forms the base fo our pedestal of civilization. Even in his public life he still lives close to th soil. But it is as a railroad construction contractor, handling giant proposi tions as everyday affairs, that his ability to solve problems and command me first excites interest. What wonder that he who has trudged home from th country school with empty dinner pail on one arm and cowhide shoes tie together and swung over the other—who has set on the bank of the cree with discrowned hat, wiggling his toes in the black mud and dreaming dreams o coming greatness while the fish would not bite—who has struggled for the bes that Western schools could give in pioneer days—who has trained and prune and grafted tender twigs to get the best results—who has marched in the man millioned ranks of the tillers of the soil—who has bored his way through th enigmatic plans architects had dreamed, and has dared to risk his fortune an his reputation on his ability to realize them in the concrete—who has an swered the call of his fellowmen and gone to the halls of State to plead thei cause and work for their interest—who now, by virtue of the 34,307 pluralit vote of the State of Kansas, sits in the most honored office the Sun Flowe State has to give—what wonder, we say, that this man can sympathize with th people! He knows men because he has walked with them and struggled wit them. His life has been the life of men. What wonder the people love him He is of them and they know their own.

His enemies—and he has them like all other strong men—call him fanatic and reformer, while his friends call him the father of safe and san legislation. "What helps Kansas to do her duty to the world is Kansas' need is one of his working principles; and woe be unto the man—banker, manu facturer, railroad president, merchant, it matters not, who attempts to thwar him in realizing what he believes to be for Kansas' highest good. Becaus Governor Stubbs has filled the executive chair of Kansas for the last tw years she has safer banks, less child labor, smaller sale of intoxicating liquor as well as cigarettes. More power is given to the district courts and less t the corporations. State house lobbyists are under State regulations and a lim has been set to railroad freight rates. She has purer food. She is making

ermined effort to conquer tuberculosis and protect the public health, and has er highways of all kinds. Her cities of fifteen thousand and over are er the government of a commission elected by citizens, and, by the way, in se elections a woman is a citizen. Is it a marvel, then, that his foes call a "reformer" and his friends an "executive of marked ability?"

When you look into his eye you do not need to be told that he is shrewd. d his shrewdness manifests itself in his politics. He knows the game, and knows his State. He knows his own strength and seldom underestimates that his contestant. When he plays he plays to win. But the contest must be . He always seems to know which cards are out and has the ability to com- his opponent to play his trumps when they are of least value. A strong ampaigner with few equals is Mr. Stubbs, and in these campaigns he knows w to get the people's vote. Not with money, but with friendship and genuine vice he secures the loyality of his friends. Ask the rank and file of Kansas o will be their next Governor and almost invariably they reply, "Stubbs, of rse. You can't beat Stubbs. He's got the votes."

His home life is ideal. His wife adores her husband and he returns heart-ob for heart-throb. Two sons and two daughters complete the family circle. his home is where you see the man. There the politician and the construc-ist are laid aside for the husband and father. Sometimes when the day has en full and the toil arduous you will see him by his fireside, seemingly in revels of a dream. But, look again. His eyes are looking inward. He is ecting carefully pigeon-holed matter from the crypts of memory. There is fect system in his brain as well as in his desk. When he wants a fact he ows where to get it, and when a principle is involved he finds it catalogued, dy for use. At these times the family respect his silence and leave his cogi-ons undisturbed.

His interest in spiritual things have maintained throughout his thus far busy . His Quaker constancy holds him to the religion of his youth. But it is uncommon to see him quietly wending his way with Mrs. Stubbs to the st Christian Church of Topeka, where Chas. A. Finch is the honored pastor. s common advice to young men everywhere is "Make room for Jesus Christ your life now; it is not only manly, but nothing else is safe and sane."

His experience has been wide, he has journeyed with statesmen and presi-ts and formed companionship with the noblest and the best. His nature is ny-sided and his influence far reaching.

It is a hearty welcome Governor Stubbs is extending to the coming Inter-ional Convention of the Disciples of Christ at Topeka, October 10th-19th. was through his influence that the doors to the great rotunda of the mag-cent capital building were thrown open for convention headquarters. Here, the Kansas halls of state, will trophies from the conquests of the Gospel Christ be displayed. Surely the day is coming when the Kingdom of the rld shall have become the Kingdom of the Lord and his Christ.

# Vacation's Over—Big Things Planned

By P. H. WELSHIMER.

One of a series of stirring editorials by our Bible School Editor, Superintendent of our gre Canton, Ohio, Bible School, minister of the church and teacher of one of the largest adult Bib Classes in the Brotherhood.—Editor.

## Rally Day

**Rally Day** has come to be one of the most important of all the days in the Bible School calendar. During the summer, many are away on vacations, and many others who remain at home become negligent in performing their Bible School duties. The purpose of Rally Day is expressed in the word, Rally. All the forces are rallied on that day for a greater and better school. It is a home-coming to those who have been absent. It comes at the time of year, generally a Lord's Day in September, when people have all returned and hence can be easily reached. Not only is it a time to reach all the members of the school, but affords a splendid opportunity for enlisting new pupils. In this article our aim is to set forth Rally Day plans, which may aid in achieving the greatest good.

**I. Program.** If I were going to keep boarders and should invite a number to take a meal with me to sample the board, I would not have a turkey roast as a sample unless I expected to have the same or better every other meal in the year. I would desire to give the people that which they might reasonably expect every day through the year. I would then hope to keep them regularly. Many Bible Schools make a mistake in putting forth a Rally Day program that cannot be maintained through the year. People come in to visit that day and are misled. They are not attending simply to listen to fine speeches and hear great music. They are attending Bible School and desire to see the work hat is to be done, not on a special oca-sion, but on every Sunday of the yar. Hence do not have a great spread ur-ing the Bible School period. Hve your regular classes, with ery teacher present and on time, well re-pared to teach the lesson. Let he opening and closing exercises be ell planned, but let them be on ger ral lines to be followed during the wole year. People then know what tc ex-pect, and they will return the ext Lord's Day. If the entire progra is given over to music, readings, re ta-tions and fine speeches, they will not feel that they have been to Ible School. This they can get at ar en-tertainment most any week in the ear. On Rally Day morning it is we to have a combined service. Follo ing the Bible School program let the our of the morning service be given ver to Special Bible School feature at which time Rally Day addresses ca be given and the music can be a fea ure. At this service it is profitable to ave from three to a half dozen peop of the school to give short talks on ome special phases of the work, out hing the plans and aims for the year. The building should be beautifully cor-ated with flowers and flags.

**II. Who Should Be There?** Every-body should go to the school on ally Day, but especially would it be ect-ed that the teachers and Bible Shool officers would attend. Every ma and woman in the church who can po ibly

so, should be present. The very sence of all the members of the rch will have a mighty wholesome uence over the visitors of the day l will often be a factor in inducing m to become pupils in the school.

II. **Reaching the People.** The chers should call upon every abtee and if possible upon every pil, before Rally Day, requesting ir attendance. This will also ine the pupils to bring with them v pupils. Not only should the cher call, but in the organized class, mittees, in fact every member of class who has been regular in atdance should call upon those who negligent. Visit new people, envoring to get their promise for the . A Rally Day Card can be used good advantage in the school. The sons sign it, promising to attend on ly Day, and return the card to the citor, keeping one end, which dehed, is a reminder that a promise been made and must be fulfilled. or knob callers have been used sucsfully. On the card is an invitation the family to come to the Bible ool Rally. On Friday night they placed on the door knobs of the . Saturday morning, the family on ning the door, receives a greeting n the school with an invitation to present on Rally Day. (Care should taken that these cards are not hung the doors of those who are attend- Bible School elsewhere.)

V. **A Letter** sent to every member the school and church, to hopeful ple and others who may become insted, setting forth the purpose of day, with a cordial greeting and d invitation to be in attendance, is plendid factor in securing attende. It should be well advertised in papers of the community. Let it be known that it is to be an extraordinary day. Bulletin Boards should be placed in different sections of the town or city that all the people may read as they pass. They attract attention and help to reach the people.

V. **Have an Aim.** Plan for big things. Ask for just as many people as you can possibly get in your building. This advertises the work as though you were going to have them. It is easier to move people to do big things than it is small ones. People will work when a big job is before them. They take pride in doing big things. When they talk about a big day on Rally Day it is something to talk about, and they feel freer to approach the people with an invitation. When a man builds a twenty-story business block in a city, everybody knows about it. When he opens a store, all are desirous of having a look inside. When another builds a peanut stand on the corner, nobody talks about it, nobody cares to look inside. The difference is, one is a big thing and the other is small. Big things attract the people.

VI. **Following the Rally.** When Rally Day is over, the names of many visitors will have been secured who didn't enroll. Have the best people of the school call upon them during the week, and invite them to return and enroll in the school. A letter to the visitors, expressing satisfaction in having them present, also containing an invitation for them to return and become regular in the school, and if impossible to do that, to visit again, would be timely. All members of the school, especially those who have been absent for a time, who do not appear on Rally Day, should be called upon and the reason for their absence ascer-

tained. If at first you do not secure them, go, go again.

**VII. Vacation Experience Meeting.** The week following the Rally, a class social should be held by every class in the school, to help get the new pupils acquainted and renew old friendships. This meeting can be made very interesting by having each person give an account of his vacation; tell where he went and what he saw. Many will have been in other schools. They should be asked to tell the best things they saw in the schools they visited. Light refreshments can be served and the evening made most profitable and helpful. It will help to start the autumn work briskly.

**VIII. Rallying from the Pulpit.** Rousing announcements from the pulpit two or three weeks before the Rally will be helpful, and at least one sermon should be devoted to Bible School interests. If there be persons in the audience who are not affiliated with the school, this sermon could be made most helpful as a means of opening their eyes to duty and setting forth the possibilities of Bible School work. Many people are not in the school today because they do not know the importance of the work. The pre-Rally sermon, when thoughtfully prepared and enthusiastically delivered, can be made a mighty factor in the success of Rally Day and all other days of the year.

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# The Nebraska Brotherhood Convention

## Another Notable Gathering

It was announced last month that the men of our churches in the commonwealth so noted for long-eared corn as well as Jack Rabbits, would gather in annual session at Bethany Park, the quiet, inviting Camp Grounds on the margin of the village of Bethany, which everyone knows is the seat of Cotner University, one of the most efficient institutions of learning of the entire list claimed by the Disciples of Christ. The Brotherhood sessions were advertised for July 30th, but began several days previous and lasted until the close of the gathering, July 21st. The convention was not noted for the numerical attendance, although fully as many folks passed through the turnstile this year as in previous years, nor did the warm winds from off the shores of Northwestern Kansas, which kissed the cheeks of the campers, besides contributing to a modest coat of tan, causing a generous patronage of the ice cream pavilion and camp pump, make the Nebraska Convention any more famous this year than last. The one thing which made the Convention essentially different was the attendance and participation of the men from the pews. The conference and question box in the afternoon was one of the most interesting sessions of the entire Convention. The banquet at the evening dinner hour was attended by nearly one hundred men, and Mr. Elliott's brief, pointed address on "How to Organize," was punctured with frequent applause and was said to have been a most helpful message. Others who graced the program were C. A. Mangam, of Omaha, newly-elected State Secretary of the Nebraska Brotherhood; L. C. Oberlies, Nebraska State Superintendent of Bible Schools, and Judge Strode, Vice-President of the Berean Brotherhood of Lincoln, and State Vice-President elect, who performed the daring feat of Toastmaster. In the evining in the tabernacle Prof. Bert Wilson, of Cotner, told the Brotherhood what it could do to help the University, by securing first, men, and second money, both of which are indispensable to efficient college work. He said the Foreign Society was asking the colleges for men to man the mission fields, and the colleges did not have them; that churches were crying for ministers and the colleges could not furnish them. He plead also for a sufficient endowment for our schools in order that the maximum of efficiency might be attained at the minimum expenditure. While a short message, it was full of fire, and the men will not soon forget it. Then came Mr. Shelleberger who gave the address of the evening to a most appreciative audience. It was a fitting crown for the day and the men will not soon forget the brilliant exposition. Many of the attendants at the Convention asked for a field man in Nebraska at once to follow up the enthusiasm generated, and assist in organizing Brotherhoods in the local churches of the State. The men of Texas asked the same thing, at their Convention in Dallas.

The resolutions passed by the Nebraska Brotherhood will be found elsewhere in this issue.

# Why a Class for Men Only?

By L. O. NEWCOMER

here is much discussion today regard- the propriety of having a men's class mixed class. Which will result in greater good? Which will be the e productive in the interests of Sun- School work? Before undertaking work of building up the Adelphian e Class I had always thought it best ave a mixed class. I believed that ng men would be more regular in at- ance and take a greater interest in work if their sisters and sweethearts e with them in the same class. In pastorate I had a Bible class com- d of men and women, and in an- r pastorate a class of young men and ng ladies. In both these classes the rs of the teacher were marked with asonable degree of success. How-, in both classes it seemed hard to up an interest and to increase the bership of the class. Sunday-School had been looked upon by the men he work of women and little chil- . It was hard to interest them in work which they did not think be- ed to men. Men love the work of , it is not natural for them to do t they believe is designed for women o. They will interest themselves in rganization that is composed strictly nen. The many lodges, or secret ties, in the world today show how like to be banded together as men. say that our "Bible Class" is a n's Organization," will at once give influence that will commend it to minds of men. A prominent lawyer his city not long ago chanced to some men talking about Newcomer's Bible Class. In the course of conversation one of the men remarked, "Why, I hear they have 425 men (we have 515 enrolled) in that class." The lawyer was surprised and replied, "Why, I didn't know that many men went to Sunday-School in the United States."

And such is the way men have looked upon the Sunday-School. A class whose teacher is a man, whose officers are men, whose committees are composed of men, and whose banquets are served by men, is an organization that must necessarily commend itself to the men of any city.

It will not only command public attention, but its influence will be felt in every phase of the moral, political and religious life of the city.

Again, in a men's class each man has an opportunity of expressing himself, an opportunity, which it is said, a man does not always have when the women are present. At any rate if he does not express himself there is no excuse. We do believe that men are more willing to express themselves and to ask questions than they would be if the women were present.

The men need Bible instruction as well as do the women and little children. The church as well as every other organization needs influence and money. Men have both the influence and the money. When we get a man for the Bible class that usually means that three or four more members are added to the school. It is a compliment we pay to our sisters, when we say that they are not only willing, but usually glad to go with their

husbands to church and Bible school. Then the children are quite likely to attend the same school the parents attend. The man supports the family. Whatever is contributed to the work must come from his earnings. He will contribute according to his interest and ability. But he must first become interested before he can be induced to give according to his ability. In the Bible school men are taught the way of life. Many of men will sooner or later become Chs tians. This I believe is the sanest, sa s evangelism. While there may be exc tions, yet, generally speaking, I beli that every church in the city or la town should have a Bible class co posed "strictly of men."

Mt. Vernon, Ohio.

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# The Topeka Convention

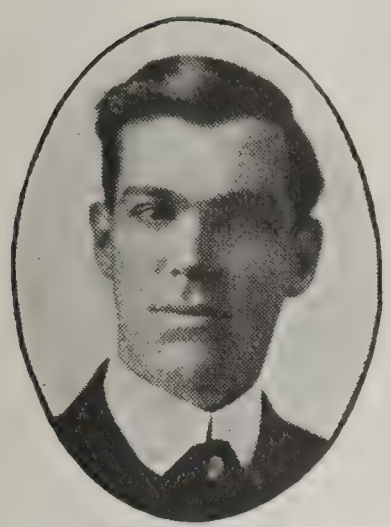
People ask: Are we to repeat at Topeka in October the success of t First Brotherhood Convention at Luna Park at Pittsburgh? We have no he tation in saying, Yes, we will surpass it. In the first place we shall have mo time. The first Brotherhood Convention was cut down to two sessions, a these came on the first day of the Convention. Every one was hurried, t time was short; there was great confusion and uncertainty in the minds i incoming delegates and it was difficult to get attention. Notwithstanding th, we had a great convention. The Brotherhood Session this year comes on Mo day, the 17th of October, which is the last day of the Convention. We sh have three full sessions, morning, afternoon and evening. In the matter f inspirational value, as to singing and speaking, they should reach as high on higher mark than before. There will be a greater opportunity to hear fro men on the floor, and we shall be able to precede the Convention session w a series of conferences held every day at some convenient hour on differ phases of practical Brotherhood work, so that we shall enter the main Conve tion with a far clearer conception in the minds of our auditors as to what are talking about.

Every local Brotherhood, every men's club and every men's Bible class shoi send delegates to this Convention. Not many laymen have been in the habit f attending these Conventions. Not many will attend this one unless the mes organizations take it in hand to send them. Any club, class or Brotherhc that takes it upon itself to send delegates to this Convention will find it one f the best investments they could possibly make. Lodges, labor unions and po ical organizations find that it pays, and pays well, to send their representativ Pastors, presidents, teachers or other officers, or even individuals should bri promptly to the attention of the local men's organizations the matter of sendig such delegates.

Full information as to railroad rates, etc., may be obtained from J. Going, Chairman Topeka Convention Committee, Topeka, Kansas, as well s from this office.

# The Thing Wonderful

BY VAUGHAN DABNEY.



VAUGHAN DABNEY
Minister L. B. D. C. 279
Chicago, Ill.

'e were aware that "The Thing"—i:, purposeful, constructive—was at dc among our people. Wonderful ces had been told of its varied and aifold achievements; of its powerful fence over men; of its ready adaptal to any condition.

) the men of Douglas Park Church, ous of having so potent an ally, e to Kansas City requesting that e Thing" be shipped to us. By re- mail we did not receive a large, erious looking box, but a letter and l package. Surely there was some ake! The Thing—mighty, resource- could not be contained in so small ckage! Perhaps our request had misunderstood. To settle the mat- e read the letter, and examined the nts of the parcel. No mistake had made; our request had not been nderstood; for we discovered that Thing Wonderful" seemingly was ng less than a men's organization. organization was called the Brother- of Disciples of Christ.

Ten burst forth the exclamations. ien's club," said one, "why we are unded on all sides by churches with similar organizations. There are two Methodist churches, two Congregational churches, a Baptist Church, a Presbyterian Church, a German Lutheran Church, a Swedish M. E. Church, not to speak of the plants of the Jews, Catholics and Latter Day Saints, all within a radius of six or eight blocks."

"Look at our equipment," replied another. "What can we do in such a building? We only have one room, in size about twenty-five by fifty feet." "Too many organizations," "Church membership too small," "We don't know how to run a Brotherhood," came from all sides.

But there were those stories of the work of "The Thing Wonderful." We must have it, equipment, or no equipment; prestige, or no prestige. We organized; obtained a charter; held a few meetings; waited for "The Thing" to begin its work. Much to our surprise we beheld no mighty works. True, it evidenced life now and then by faint tremors of effort, but we witnessed no such manifestations of strength as we had anticipated.

About this time—fortunate for us—we received a visit from a man with a long name, James Knox Shellenberger, Field Secretary of the General Brotherhood, who brought us encouraging reports of "The Thing's" activity in other places. We besought him to tell us how to obtain the most efficient service from our ally—"The Thing Wonderful." He talked. We listened. We learned. A light dawned upon us. So the power of "The Thing" depended upon our effort! How strange. We gained confidence. We began to work with energy. So did

"The Thing"—and it has been at work ever since.

But you say, what has "The Thing" done? Is it practical in a small church? We shall endeavor to answer your questions, and tell what it has done for our church of about a hundred members.

In the first place, men have been trained in Bible study. At our devotional meeting held the first Sunday afternoon in every month, the truths of the Book are brought to bear on the problems of the present day life. In this service men talk, sing, pray, who have never before done so.

"The Thing" next demanded a big social gathering for men. Could we do it? It had never been done before. But we had no thought of disobedience. We obeyed, worked, succeeded. This fest is repeated once a month on a week night. Music, lectures, debates, stereopticon pictures, fun, "elbow-to-elbow" intercourse, eats—these things make the meetings interesting and enjoyable.

A deep interest in missions has been aroused by "The Thing." Two live men from our Brotherhood took in the recent Laymen's Missionary Conference and returned to stir up the church. Our offering, though small, trebled the amount given last year.

We also might mention that needy families have been helped; union meetings with Brotherhoods of other churches have been held; the church building wired so that electricity might supersede gas.

But we think that "The Thing" has done even more. Strange to say, about the time of the appearance of "The Thing" in our midst, the church debt, which for some six or eight years has burdened the members, was assailed. The attack was successful. The debt wa duced seventy-five per cent in six m and by the end of this year there w no debt at all. Of course, the church auxiliaries assisted. Every man and child helped. What can expect when the head of the fam actively engaged in church work? influence of "The Thing" is felt in home—a silent, dominant, achi force!

What of the future? It is hard t We do not expect to have a great nu enrolled. Owing to conditions previ noted this is impossible. But w expect to grow slowly and surely, a gain efficiency at any cost. We plans for our future work, but to ex them we must have better equip However, it seems that some day i near future we can carry out our gram, for has not "The Thing" sp through our finance committee and that when the remainder of the d paid we shall have a better building

We also hope to influence the churches, and feel sure by fall th can report two more Brotherhoo ganizations in the city of Chicago.

But what is "The Thing Wonder What a queer expression. Can church, no matter how small, possess a help? We can hardly define it. Thing" is in every church—no matt size. In many cases it is yet dor in some instances it is already at This "Thing," which is fostered b prayer and endeavor of all true which has been called into being in churches by our great Brotherhood ment, which is the force the would have operate in every comm —"This Thing Wonderful" we ca Spirit of Brotherhood!

Chicago, Ill.

# he Duty of the Church Man to the Civil Government

By Judge Rutledge Isaacks, Midland, Texas

JUDGE RUTLEDGE ISAACKS
Midland, Texas

Under the auspices of the newly f·med Brotherhood at Midland, Tex., vıere H. R. Ford is the vigorous pas- t·, a series of eight addresses, two e:h Sunday evening for a month and vth each of the four churches fur- r hing two speakers, has just been cıcluded. Topics considered were: "/hat a Layman's Organization Could I for Midland." "The Layman and Cristian Missions," "The Layman and t: Bible School," "The Man Behind t: Movement," "The Essentials of Tue Manhood," "The Churchman's Cvic Duties," "The Relation of the Lyman to His Pastor."

The address of Judge Isaacks was one o the best in the series. The Judge is a pminent member of the First Church o Midland, and the address is so very e:ellent that we venture to think the r ders of CHRISTIAN MEN will like it as well as those who heard it, hence we print it below almost in full:—

It is as much the duty of the churchman to do the things required of him by the civil government under which he lives as it is his duty to do the things required of him by the church of which he is a member; and this civic duty is imposed upon him by virtue of his church relationship.

"Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's," said Jesus upon one occasion.

I believe that I am correct in construing the language used by our Savior to mean that it is the Christian's duty to perform and do those things required of him by his country, by the government under which he lives; and on this assumption, I shall discuss briefly some of the duties of the American Christian.

Our country is one in which all powers of government are derived from the consent of the governed, which means the same as the Divine injunction, "All things whatsoever you would have men do unto you, do you even so unto them." The citizen of this country must govern as well as be governed. He is both a sovereign and a subject. He is under authority, but only by and to the extent of his and his fellows' consent. He is in authority, but only as one of many, except when given preferment in official position by his fellow-men.

**The Electorate**

The most important duty of the citizen is the electorate. He is called upon at frequent intervals to determine by his ballot those to whom authority shall be temporarily dele-

gated, and the policies to be pursued in the administration of the government.

This is a duty that the churchman has no right to shirk, but it must be confessed that it is one which many of our otherwise most consecrated Christians strenuously avoid and neglect to perform. Many instances and illustrations could be given of the churchman's failure of duty in this respect.

It seems to me that it has been but a few years since those who were considered the leaders in the churches disdained to take an active interest in civic or political affairs; especially was this true of the preachers, but it must be conceded, and happily so, that a radical change is being made in this respect. This is especially noticeable in this State in our local option elections. The preachers and leading members of the churches now are the leaders in our local option contests, and this accounts for the fact that the saloon is rapidly being eliminated from our State; but in this connection it must also be conceded that the Christian man—preacher as well as layman—has, in the election of officers to enforce our local option laws been sadly, I might say almost criminally, negligent in his civic duty. For instance, many counties and communities have adopted local option, but in the election of a sheriff, county attorney and county judge to enforce the law, the same people who voted against the saloon hadn't the moral courage to go upon the hustings and see to the election of officers who would enforce the law they had worked so hard to obtain.

**Need of Christian Officers**

I see before me a friend of mine from one of the most populous counties in Texas, who can verify the statement that that county has a number of times voted saloons out by respectable majorities, but as many times they have failed to elect officers who would enforce the law, and the result has been that that county has each time at the first opportunity voted to repeal local option.

One of the most glaring instances of the failure of the Christian citizen to perform his civic duty is in the election of the governor of one of our great Southern States. Ex-Senator Carmack, who devoted the last and best years of his life to civic righteousness and to war upon the saloon, was murdered upon the streets of the capital city of that great State. The assassin was promptly indicted, and before a jury of unbiased and unprejudiced men was convicted of murder and given a sentence of twenty years in the penitentiary. He, as he had a right to do, appealed his case to the Supreme Court of the State. After a long and careful consideration that Court held that he had had a fair and impartial trial, and affirmed the sentence given him by the lower Court. Before the ink was dry upon the opinion written by the Supreme Court affirming the sentence given him by the jury, and before the prisoner had time even to see the gate of the penitentiary, to which he had been consigned by the laws of his country, the governor pursued a complete pardon and released him. This happened in the great State of Tennessee, the home of Andew Jackson and Sam Houston, a State that has given to Texas so many great men. It would not have happened had the Christian citizenship of the State of Tennessee been as alert in selecting State officials as they are required to be by virtue of their citizenship and by the Divine injunction of our Savior. I

**Miscarriage of Justice**

not be made to believe that in the te of Tennessee, or any other of the tes of the American Union, espe-lly in one of the Southern States, t the better element of the people in the minority, and it is only when churchman fails in his civic duty t such undesirable citizens as Gov-or Patterson of Tennessee are ced upon the public as officials.

**ristian Juries** Another illustration of the failure of duty the part of the churchman has come uliarly under my notice in his ef-s to avoid the little but important tter of jury service. Many of our t and most consecrated Christians l go to almost any extent to avoid duty. I have known good Chris-n men to ask to be excused from r service on the ground that they e busy, at the same time suggesting t there were plenty of loafers who ld be obtained as jurors without any nvenience to them. The church-n who has no higher conception of civic duty than to attempt to shift of the most important duties of zenship to an admittedly irrespon-e and incompetent person is sadly cient in the best and truest attri-es of Christian citizenship. Possi-most instances of this kind arise n a failure to give proper consider-n to the importance of the subject; that is the object of this little talk get you to think of your civic es. If I shall be able to get a con-rable number of you to think about matter I shall feel amply repaid.

he failure of the Christian citizen give moral support, sympathy and uragement to an officer who is estly trying to enforce the law is her illustration of his failure of . No one is more entitled to the al support, encouraging words and hearty commendation of the good man than the official who is honestly and conscientiously trying to do his duty in the enforcement of the law, but a lack of moral support and apparent indifference on the part of the better element of the people frequently discour-

**Moral Sympathy With Officers** ages activity on the part of the officers, who would otherwise be diligent in the enforcement of the law. You should remember that the criminal, the man who violates the laws, always has his friends; there are always ready sympathizers to give him encouragement and sympathy, while as a rule we are prone to let the officer bear all the responsibility and express but little commendation any sympathy for his acts.

An instance of this kind, illustrating the point I am trying to make, was recently called to my attention by the reading of a speech of the Hon. Pat Neff, county attorney of McLennan county. It was his closing argument in what is now the celebrated Fitch case, one of the first cases tried for violation of our new statute making it a felony to engage in the business of selling intoxicating liquor in local option territory. The trial was long-drawn out, continuing possibly a week, and of course every inch of the ground being contested. Mr. Neff is one of the most conscientious Christian officials

**Instance of Neglect** in the State of Texas, and he had been diligent in securing the evidence and presenting it to the jury. After the case had been tried and he was making his closing argument he referred to the fact that during the six long and tiresome days there was scarcely an hour that some friend of the defendant did not approach him and give him words of encouragement and sympathy, but during all that time not one man had

spoken to the county attorney a word of sympathy or commendation. It is a sad state of affairs, my friends, when a county attorney of one of the greatest counties in the State, in a city where two of the great denominational universities of the State are located, has to fight his battles for the enforcement of the law, in such an important matter as this especially, without one word of commendation or sympathy from any one of the thousands of professed Christians in the county of McLennan and in the city of Waco.

**Prophets Needed**

We need more preachers like Elijah. Such a preacher in this day would no doubt be unpopular with some of his congregation, but who consecrates himself to Christian must smite evil in all its forms, though in doing so he may lose his cial position and possibly his sala It is easy to denounce the petty ga bler and the poor wretch who bo legs whiskey; it is easy enough to co demn the penniless rogue and friel less wrongdoer, but it is not so easy denounce the big tax dodger and corrupter of governments. To nounce and condemn the powe criminal requires an iron nerve an soul that is inspired by the example our Savior in driving the money cha ers from the temple.

# The Two Charleses

CHARLES I.

CHARLES NOWLAND
State Secretary Oregon State Brotherhood

CHARLES II.

CHARLES S. VOORHEES
President L. B. D. C. No. 235, Wichita, Kansas

You have heard that some irresponsible newspaper reporters circulate rumors one day, denying them the next. So have we. Nothing like that in magazinedom—oh, no. Last month we printed a pen picture designed by Charles Voorhees and instructed our printer to run the smiling countenance of the Kansan with the article. Printer-like, he found a picture labeled "Charles," and being an Englishman and all Charleses looking alike to him, inserted the cut of the genial Oregonian. Out in Wichita, Mrs. Voorhees received her husband's copy of CHRISTIAN MEN and, like the good wife of many another subscriber, "glanced through it." She gimleted and read through the article from her husband's pen. "Quite a good article," thought Mrs. Voorhees, casting an affectionate gaze back to the features of Charles the I. She was justifiably shocked in failing to recognize the photograph as that of her husband. "Is this a joke or am I dreaming?" quoth Mrs. Voorhees. "This is not Charles."

As fast as Uncle Sam could carry it, copy of Mr. Voorhees's photograph, reduced above, with the following brief "This is my own copy of Mr. Voorhees's ure. Please return it to me."

Now, we don't happen to know whe or not Charles Nowland has a wife, bu would say from looking at that high-bre countenance that he either has one or pects to have; and with due apologies to and Mrs. Voorhees, we wish to say that tors and printers alike claim the righ mix things occasionally. We, ourselves, shocked when we learned of it and do blame others for taking exception to the personation. Both men are good looking above all are leaders in Brotherhood in their respective communities. Long "The Two Charleses."

# he Need of Organization of Men in Development of Civic Reform

## Solid Shot From a Sharp-Shooter

By HON. EMORY H. ENGLISH, State Printer, Des Moines, Iowa

ere I to assert that God is holding us ntable for the shortcomings of those arge of our civic affairs, I would tate the truth, for one of the great of omission charged against the men e church will be our ineffective and ganized efforts to be a force for in municipal affairs in our home and cities.

ould any of us be charged with be- onentities in our home communities ted argument would instantly be ked, yet a summary of the things any of us may have done during ast year, or any other given period, he uplifting of civic ideals or the ment of civic morals, would be very iating, I am sure, to possibly every n this presence.

I am not extravagant in statement I say to you that the great body of tian men are falling short of their tunity in allowing to pass unim- d the possibilities of moulding pub- ntiment and influencing official ac- n the various municipalities of our as commonwealths. You say it a politician to look after these and accomplish anything in that ion. In this statement is contained ession of your real weakness. Even nportance of reform in municipal ions and the crying need of men ristian character in official station ublic life, has not served to arouse the importance of our individual . One Christian man so aroused rth an army of the agents of iniquity, who themselves pay tribute to his worth and influence by always seeking to enlist his efforts in their behalf through some subterfuge or misrepresentation of conditions or issues.

Therefore, in order to arouse the Christian men to action, it has become necessary to first organize them, and through organization secure some degree of effective action.

After all, my friends, organization is but coöperation, and we will all agree that the coöperation of good people is just as essential as the harmonious good-fellowship so noticeable in the ranks of the enemies of good morals and clean government. In fact, it has come to be recognized that because of either the blindness or the lassitude of good people, or the antagonisms which have existed between church organizations, the forces of iniquity have long flourished in our municipalities. And it is fitting and proper that our church—our people of all others—should lead in the effort to bring together the organized forces of Christianity in a sane, determined and effectual movement which shall improve the morals and guide the civic development of our cities and towns.

It is worth while for you and your Christian neighbor to come to an understanding as to who may be the best man, the cleanest man, to be mayor, to be councilman of your town. The man who runs the saloon on the corner, or if the legalized sale of liquor is not tolerated in your community, the boot-legger in

the back of the livery stable or at the stock yards knows who is best for him to support; he never makes a mistake in his kind. Should you be less zealous than he in guarding your own interests and those of your family?

And when you select these officials, you are placing in their hands the morals as well as the business affairs of your community for two years. Control of these matters largely pass from your hands to theirs. And the kind of men selected by you and your fellows is an unerring index of the sort of administration you will enjoy during their incumbency.

But have you, in fact, enjoyed any great part in the selection of these officials? Doubtless many of you always vote; only a few men ever neglect that duty, but that is only a small part of your whole duty. It is just as essential that good men be encouraged to become candidates as it is to vote for them after their names appear upon the official ballot. Nearly always the right kind of men are unavailable simply because of the absence of their names from the list of candidates. It is always the plan of the enemies of good morals that none such appear if they can prevent it.

It is entirely possible that you have never concerned yourself about the necessity of good men becoming candidates for city and town offices. Upon solicitation they will tell you that it does not pay; that it hurts their business; that the good people are forgetful and do not stand behind a fearless and efficient official. Nearly all of these statements are true, too true, you will admit. But, if you are like the average well-meaning citizen, who believes in good morals and wants a clean city administration and rigid control of all evils, you doubtless have never even spoken to anyone about being a candidate with these principles in mind, and therefore have never h such excuses given.

By reason of his activity, his per ency and his cunning, the saloon kee the pool-hall proprietor, the boot-le and the gambler wield infinitely mor fluence and power in civic affairs of communities than does its Christian zenship. And it is not because he more right to do so; not because he more ability, and surely not because community wishes him to, but simpl cause he is a man of action; becaus recognizes his own selfish interes stake and is alert and aggressive i half of same.

Were a division effected of the v of every community whereby we w have established a governing class a governed class, you would protest all the vigor of a free-born Ame citizen, and all the vehemence of eous indignation were the saloon kee the boot-leggers, the brothel keepers pool-hall proprietors and the gam classed as the governors and yourse your family and your Christian n bors as the governed, yet by your attitude year after year you permit a situation to exist in fact, in your munity, without serious protest, at without effectual remedy.

Is it not time that Christian mer in and thrust aside, so far as pos the class above referred to who are and influential in every community will we admit that we are powerl the presence of this element?

There is not a community that c be made vastly better by the organi of the Christian men whose obj the betterment of civic affairs. R may be slow in maturing, but finall will prove worthy of the effort put Already in many of the cities the l have gathered aggressive men fro ranks of the various church Br

ds and formed organizations that e wrought for good and for right-sness.

n many of the cities of the State the ing picture show is just now an espe- menace to the morals of the young ple and children who form the large ion of the audiences. These shows depicting crime in all its revolting ns. The cleverness of the pickpocket the boldness of the housebreaker es an indelible impression upon the ng mind; likewise the fascination of n and the brutal nature of the foot- and murderer, for all are depicted n the moving picture canvass, and in a few communities are they censor-.

icentious and sensual suggestion are ad among the young by these moving ures and they are hard to suppress or late without organized effort on the of the good people of a community. oncentration of effort directed to- l clean pictures, the elimination of rayal of crime and sensual sugges- from the picture programs, will se the community and a wholesome rm can be easily effected. The man- nent of these crime-breeding con- s will respond very quickly to public ment created by Christian organiza- and removal of objectionable pict- obtained.

nother evil which is wrecking young hood and young womanhood is the ic dance hall. I need not portray ou the awful consequence of un- ed passion and lust fanned into flame he associations formed and partici- d in by those who frequent these s of so-called amusement. There place in decent society for the dance and every one of them can be shut n thirty days in any community if Christian men of that community t.

The slot machines and the shaking of dice at cigar stands are other evils that will also yield to public sentiment when directed in right channels by the conscientious activity of Christian people. Vicious and lewd billboards constitute another blight which affords opportunity for municipal reform. All these offensive and injurious elements can be banished from any city or town with an orgainzation of the moral forces of the community earnestly and vigorously at work.

And the saloon itself is gradually, if not rapidly, disappearing. Hardly a year passes that does not witness a decrease in the number. The saloon interests recognize the growth of temperance sentiment and right now are rallying as they never rallied before. They already boast of control of several General State Assemblies and even say that in event the anti-saloon forces secure the convening of constitutional conventions by the action of the people and the assembly, they will be able to control it and circumvent any action injurious to them or the traffic.

I have touched upon just a few of the most important matters within the scope of the Brotherhood organization in the mission of civic reform. The outlook for this work is almost without limit. A vigilant organization of Christian men who not only have the will to work and enjoy the power of Christian fellowship and the grace of Divine assistance, but gain the experience necessary to success for their cause in political warfare, will bring about more wholesome conditions in any community and reinforce the work of the church and its allied societies which need the support and strength of the men of the church in every department of life's activities.

# Practical Unity—A Modern Achievement

## How the Nelsonville Brotherhood and Berean's Bible Class Work for a Union of God's People

BY A STAFF CONTRIBUTOR.

A practical demonstration of real united effort in church work is being made this summer by the Brotherhood and Men's Berean Bible Class at Nelsonville, Ohio. During the months of July and August the Methodist, Presbyterian and Disciple churches are holding union Sunday evening services. The meetings are held in the different churches in turn and the pastors fill the pulpits—a visiting pastor speaking in a church other than his own each time.

At the request of the Berean class a special invitation was given to the men of the town to attend these meetings in a body and a promise was made by the ministers that they would speak especially to men and that music and all the program would be conducted with special reference to men.

At this writing a service of this kind has been held in each of the churches and a most profound impression has been made upon the people of this community. Space was reserved for the men each evening and there has never been than one hundred men present. Sunday evening over two hundred attended services in the Meth Church. As they marched to the ch in a body, quietly and orderly, each m heart thrilled with the sight and n people gathered along the line of m and witnessed the inspiring processi

And the men like it. They have a song each time and have entered every service with much fine spirit. question as to why men do not g church is no longer being raised in sonville.

A lot of time has been spent by h people bemoaning the fact that me not go to church. This time had b have been spent in planning service would appeal to men. Men want religious and we have given them no nue through which they could pro express their religion. If more prea would study men more and the less the question of men at church vices would solve itself.

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# Shall the Brotherhood Tie to One Particular Thi

Charles S. Holt, of Chicago, in his address to the Federated Brotherhoods of Keokuk, Iowa, answers the question tersely.

A movement is greater than a revival sometimes. Brotherhood means responsibility and a willingness to assume that responsibility. It is no disparagement that women are not members, but an evidence that men are willing to go forward and meet responsibilities that duty places upon them. Brotherhood implies fatherhood. It cannot be broader than Christianity. Brotherhood rests on the fatherhood of God. Its life rests upon the life of Christ.

Some people criticise the Brotherhoo saying they stand for nothing.

At the first organization there were opinions as to what should be the para aim. Some wanted one special aim, pleaded for another, some wanted tempe others asked for missionary work, still thought to build up a fund for aged mi should be the feature. These specialties too narrow, and the Brotherhood steppe life with the purpose of stimulating all of good works.

The fundamental idea should be, i church is cold and careless in its me

·e should be no fault found with Christian- We fail in our loyalty to the church and ɔur coldness weaken the church. If a right it does not prevail in our church we should go out of it and knock, but remain in and st. That is the best remedy for bringing ut a better spirit and building up a strong rch. The Brotherhood does not stop to ask the cause of the standstill in the church, but goes on working and achieving in the true spirit of unity and love for Christ and His church. Men should not make church membership a farce. The Brotherhood teaches men their responsibility and puts them to work in their local field. This is the mission of the Brotherhood.

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# Resolutions Adopted by the Nebraska State Brotherhood Convention

ESOLVED, That we commend the work done he men of the Nebraska Christian Citizens' ncil and take pride in the fact that they e among the first to consider the organi- on of men of the church for Christian k. That we commend the work of our e officers, for what they have done in v of the difficulties under which they have red.

ESOLVED, That it is the sense of this meet- that the name of this organization be ged to the Nebraska Brotherhood of ciples of Christ and that the organization l henceforth affiliate and co-operate with General Brotherhood.

ESOLVED, That the President-elect be and nstructed to appoint a committee on State stitution who shall confer with the officers he General Brotherhood organization, and ort at a meeting of the officers to be called he President, and that such executive com- ee composed of the State officers is hereby owered to adopt such temporary constitu- as the governing rules of this body until next meeting of this organization. Be it her

ESOLVED, That the Nebraska Brotherhood Disciples of Christ in convention assembled, ently recommend to the churches of our t commonwealth,

t. All existing men's organizations, ther called Brotherhoods or some other e, affiliate with the General Brotherhood ement.

l. All churches not having men's organi- ons should bring their men together and nize a local Brotherhood according to the s of the Model Constitution of the General therhood movement.

ESOLVED FURTHER, That we bespeak the tiest sympathy with the General Brother- l movement on behalf of our ministers churchmen everywhere, to the end that the e of Brotherhood may be materially pro- ed in this section from this time hence- forth, and that our men in each county will endeavor to come together in county conventions at least once during the year, and lend their co-operation to the State and General officers in promoting the organization of local Brotherhoods in the churches of their respective communities. Be it further

RESOLVED, That our District Conventions from this time henceforth provide a place on their respective programs for recognition of the Brotherhood movement, to the end that our laymen will become more interested in the cause of Christ in the District, and the State, which will lead them to a proper conception of our country-wide and world-wide movements. We also urgently recommend the appointment of laymen on our convention committees and on the convention programs. Be it further

RESOLVED, That we urge our men to lend their moral and financial aid to our work in this State. That we pledge the support of the Nebraska State Brotherhood to the Nebraska Christian Missionary Society, Cotner University, *The Christian Reporter,* our State paper, to the end that the state of our cause will be materially improved, and the value of each as an institution for the promotion of the cause of Christ be materially enhanced. Be it further

RESOLVED, That we heartily commend the untiring labors of our State officers, W. A. Baldwin, State Secretary; L. C. Oberlies, State Bible School Superintendent, and the State Board as well, who have labored long and lovingly for the sake of our cause in this great State.

Officers elected for coming year:

President, Harry E. Sackett, Beatrice.

Vice-President, Judge J. B. Strode, Lincoln First Church.

Secretary, C. A. Mangum, North Side, Omaha.

Treasurer, J. B. McLucas, Fairbury.

# High School Bible Students

BY DWIGHT N. LEWIS.

DWIGHT N. LEWIS

One of the inspiring addresses at the Iowa Brotherhood Convention was delivered by the author of this article, Secretary of the Iowa Railway Commission and teacher of a large Men's Bible Class in the Central Christian Church, Des Moines. At our earnest solicitation, he has prepared for CHRISTIAN MEN readers this most timely and, to say the least, unique article on the question of Bible Study in the great public school system of the Hawkeye State's capital city.—EDITOR.

It has long been the contention of the writer that Bible themes and Bible study were as full of interest to men—young and old—as it ever was, and that if preachers and teachers would cease trying to find some other way to interest men religiously, and go back to the old book with the same energy and ingenuity some have displayed in getting away from it, the response from men would be surprisingly gratifying. There is no question but that men are today as hungry for the realities of the Gospel as they were on the day of Pentecost. Men are not caring so much about theological "frog fuzz" splitting; they are not caring whether Calvin was right or Luther wrong, but they are caring to know what man's real and vital relation is to his fellow man and to his God. These facts have been demonstrated to me time after time, until with me it is a settled fact, and what small success may have attended my efforts, I attribute to my sticking close to the Book of Books.

**Hungry Men**

During the winter of 1909-1910, Mr. Charles R. Drum, of New York City, Chairman Religious Work, International Committee, Y. M. C. A., delivered addresses to the boys and young men in Des Moines, and in his talks to the high school boys, suggested the organization of clubs for the study of the Bible, and vital questions generally. As a consequence of this awakened interest, some of the leading young men of North High S honored the writer with an invitation to with them for the purpose of organizing a club. In this g of boys, I found senior class presi both the editor and business manager o high school paper, the captain of the foo team, with several players, members of th bating teams, and leaders in school life g ally. A fine group of fellows, and I felt ored when requested to become their lead the study of the Bible. From the midd winter until the track athletics and acti of graduation time interfered, every week group of young men met and studied the Testament. It was unusual, if very desir to see big, husky foot-ball fellows with under arm going to spend an evening the great Hebrew characters. Though did jocularly call it "their prayer-meet they didn't allow anything to interfere their attendance, and that showed their interest. From this Bible study class, a ber of the boys who had not been atter church or Sunday-school became regula tendants. None of the fellows were men of the church I attended, nor were members of my Sunday-school class. I careful not to intrude my church or Su school on their attention, unless they mad quiry. However, eventually a number of enrolled in my young men's Sunday-s class. The winter's study was most sati tory and the club will again take up its following the foot-ball season this fall.

**The Foot-Ball Captain**

East High, soon after North High's s did example, organized a similar club, the direction of one of the teachers; th group of boys of West High, the large Des Moines' high schools, organized, req ing me to help them out, which, of cour did. I met with several weeks, b found I could not so much of my time to the work, and we i ested the foot-ball coach for next seas splendid young man, graduate of Drake versity, and the star quarterback of the State in college foot-ball. He told me ward it was a new work to him, for he not taken much interest in such things, b felt its need, that he was delighted wit opportunity it afforded him to meet wit boys in so vital a relationship and that it going to be a better thing for him than fo boys themselves.

**The Star Quarterback**

I believe the men of our Brotherhood s take steps to organize high school Bible classes everywhere. Men should take ho this work who haven't forgotten they boys, and will try to look at life's pro

n the standpoint of the adolescent. Bible y should be made most attractive, and—ou value the soul of the boy—don't at-t the lesson leaf plan of question and an-. Listen to what one of my high school writes me today. (He is spending his tion working on a farm.) This young is related to some of our great teachers preachers: "I attended a small Sunday-ol in a real country church. Everyone ed at once, a list of printed questions d, mostly unanswered, and class dis-ed."

ill up the Bible study hour with real live ussions. Get places fixed in mind by maps arn of the customs, habits and government Bible people—and of other peoples during same period; compare and discuss. Discuss other religions in vogue at the time, aside from the Hebrew conception of Jehovah. We would get so interested that instead of one hour, our sessions would often run into many hours. Interest did not lag, and the boys brought to the discussions all the freshness and vitality of youth—and let me tell you a man must keep thoroughly posted and abreast of the times if he wants to associate acceptably with high school fellows. But it's a man's work—and to the Brotherhood let me say, "Get busy."

**Try It Yourself**

Des Moines, Iowa.

# A Brotherhood Relic

BY A PASTOR WHO HAD ONE.

ur old organization was brought together re the National organization was estab-ed, several years ago. Its membership sists of all kinds of men, in and out he church. For the most part, they are dle-aged and old men. It was built up t a man (the president) who did not k overly much of the church; a man who eved that men could be just as good Chris-s out of the church as in. No loyalty to church. No meetings except an annual quet, no dues, no other activity except ncing a lecture, or something like that e or twice a year.

owever, there is a group of fine fellows of church, from twenty-five to thirty-five or y, who can do things. We were anxious ave the new work of our General Brother-d presented and are pleased that it has been done. Our new president is about ty-five or forty years of age, a business n, and we are going to establish a strong therhood and get into the great game and great good. That a great many mistakes made by forming our men's organizations on the first plan stated, is manifest on all sides, yet in many places organizations are launched under this plan, instead of on the basis of the Model Constitution of the General Brotherhood. Some of these organizations exist without any particular license for several years, but when the individual around which they are built is gone, the organization itself falls. It is inevitable, just the same as removing a pillar from beneath a statue. It will crash to the earth below and be rent asunder. The Model Constitution and program is built up around an ideal democratic organization, with officers who are known by their personalities and their convictions. Its committees are composed of men in the ranks who feel themselves to be a part of the organism or machinery which propels the machine itself. These are the kind of organizations which are doing "a man's work in a man's way." The other is stagnant, a good deal like my neighbor's automobile left in front of his home with the power turned on, not doing anything or going anywhere, but just standing still and rattles and smells.

# Supply Exhausted

When the Centennial convention closed the committee found themselves ith several hundred copies of the Centennial Booklet on hand. CHRISTIAN MEN ought a supply for prizes in subscription contests, giving a booklet and a badge ntright to any who would send twenty-five or more subscribers. In this way we ave disposed of several hundred copies of the booklet, the last one going to E. Jackson, Winder, Ga., who sent in thirty-three subscribers. We have closed is account on our books and those who failed to take advantage of this oppor-nity to secure this much coveted publication have missed it.

We will have another valuable keepsake in the way of a book to offer as a ize to be announced shortly. We hope that many of our readers will add it to eir libraries in this way.

# Sunset Journeys

## The General Secretary on the Treadmill

By THE GENERAL SECRETARY

**The Great Northwest**

A few weeks ago at a banquet in New York City a gentleman from Seattle was to speak to the toast, "The Great Northwest." As he rose to view it was apparent that his weight approximated 400 pounds. "Behold," said the toastmaster. "The Great Northwest." The sally brought down the house, but let it be said right here, not even four hundred pounds of eloquence could do justice to the Great Northwest. It is really a great relief to the dweller in the low-skyed East where one must literally shoulder the zenith out of the way in the morning before thinking high thoughts, to get out here into the great wide world of God and glory, where the firmament is above the clouds and the horizon goes away back and sits down.

This is the land of future empire. Here is the hope of the nation's future greatness. Montana gurgles with irrigation ditches and the fragrant bloom of curing alfalfa perfumes the air like holy censers. Idaho has carpeted the floors of her valleys with rich fields of golden grain, and her hillsides are sheathed in living forests of countless wealth, while silvery streams of unnumbered horsepower shoot from her mountain canyons, ready to turn the wheels of growing industry. Of Washington and Oregon what shall we say? Of their mountains of fir? of their fruit laden trees? of their glorious rivers that teem with the burdens of a world commerce or break their mirror-like surfaces to reveal the slipping, shining sides of myriads of noble fish, that come crowding in from the bountiful sea to fling yet greater riches into the lap of the land to which God has been so good?

The civilization that grows here in the heart of rich natural resources is a goodly one, because it is a civilization in which Christianity is a factor. The man who pressed across untraveled deserts and through trackless forests to save the great Northwest to the Union, Marcus Whitman, was a missionary, and a missionary heart still pulsates in the land. Not all the wealth of Klondyke, not all the over-heated blood of sudden riches, nor all the wild excesses that seeth and eddy in the currents of primal passion stirred when men battle face to face with death for the most glittering prizes of life, have been able to over-top or crowd out these Christian elements.

In this religious development the people desiring to be known as Christians only have played a most important part. There is scarcely an important city in all the Northwest in which they are not leaders in Christian accomplishment.

To the Northwest in the early summer General Secretary was dispatched with structions to visit the conventions of all Coast States, and every local Brotherh organization which had thus far been for and affiliated with the General body.

The first stop was made at Spok Charles Reign Scoville was here in a g meeting with more than one thousand a tions to date, and as the meeting and Washington State Christian Endeavor C vention were in session at the same tim Brotherhood meeting was impractical, but ministers of Spokane, with their usual pitality, arranged for a noonday luncheo honor of a number of their out-of-town gu at the famous Davenport Cafe. Bruce Br presided, and Pastors Stevens and Allen sisted him in doing the honors. Addre were made by J. L. Garvin, of Seattle; H Willett, of Chicago; C. R. Scoville, of ev where, and the General Secretary, from K sas City.

There was already great interest in Brotherhood movement in Spokane, and prospect for the organization of strong bo of men in each of the churches there im diately is good.

**Idaho**

Idaho came next on the itine The South Idaho Convention, which we had been courteously invited, already past, but the Northern Conve was in full blast at Nezperce. So was celebration over the advent of a railroa the little city with the Indian name.

The ride down from Spokane was interesting by the presence of a dozen perces, who had been in attendance at Christian Endeavor Convention. Their ments were well tailored; they entered parlor car and paid the fare thereof, at the diner and generally deported themse like thoroughbreds. To watch these qu faced, happy-hearted, well-bred sons of soil, and realize that less than a genera ago their fathers rode naked to the bat field, and came home gory with scalps feast on fricasseed dogs, while their mot killed the wounded and mutilated the was to be convinced that here was a mi miracle of Christ which no criticism c discount and no superlative egotism of s astic conceit put aside.

It seems to the writer that Grangevil the name of the place where they dump off the Northern Pacific train, and we w for the new train to Nezperce—the train never came. We waited, and we waited waited. Again and again watchers rep that smoke was visible in the distance, b remained in the distance. Distance may enchantment, but it does not furnish tr portation. The pastor of the church Grangeville was lending us comfort and

ation, but this also was unconvertible into nsportation. Here it was 6 o'clock and were due to make a speech at 8 in a Con- ıtion in Nezperce which we must reach by ans of a train which had not come. At gth, firmly convinced that both engineer l conductor had been charmed into innoc- us dreamland by the eloquence of the Home ssionary Secretary, I. N. McNash, who was lressing the Convention that afternoon, we ned our footsteps toward a livery stable.

'I got a team all right," said the livery ble man, "but you ain't got no license to to get to Nezperce with 'em tonight. They too slow."

'I don't want a license," quoth the General cretary. "Give me that whip up there on wall, and I will get the team to Nez- ce."

'But this nigh horse here, the brown one— ıt old bugger, he just lays down and turns er in the harness every time he sees an ymobile," urged the livery man, "and that ıd out there is full of them gas machines ning back from the celebration." "That's right," said ourself, "we'll pass the next e on the other side, and let him turn back ain."

So we went to Nezperce; got in there just time to see the evening session closing. t the Nezpercers would not be denied, so Brotherhood speech came off only a little ind the schedule. And then came the ban- et, a sumptuous spread at the hotel, to ich we all sat down at 11 o'clock, and in ich the Secretary arose to speak at the ly hour of a quarter to twelve. Think of t, for a man with a three-hour speech on mind, and to be reminded that the Gov-

**ıe Governor** ernor of the State of Idaho, who sits beside n at the table, is to speak next upon Chris- n Citizenship. Well, all things have an d, and the Secretary's speech had one. en got up Governor Brady. The Governor ks like an Irishman, and he bears a name t certainly is not Parisian, but he belongs the Congregational church and boasts a ritan ancestry. His address was lacking in usual fulsome platitudes which are the ck in trade of so many politicians when be- e a confessedly religious audience. In- ad he talked simply in square-toed English h the manner of a man who was among own kind of people. Governor Brady told audience that three-fifths of the State of ho was now under local option, that state- le prohibition was a present issue, and that his judgment it would carry, making Idaho first prohibition State west of the Rocky untains. Such a statement from the Gov- or of a State in the far West, who is a didate for re-election, sounded almost too od to be true, but the men of Idaho re- ved it with wild cheers. It is too bad that ce does not permit the naming of the other n who talked. There were several of them, l the bountiful feast satisfied both the mind l the body. With grateful recognition of genial hospitality of George H. Ellis, pastor of the church at Nezperce, the wanderer upon the face of the globe went down to the livery stable, aroused his somnolent steeds and saw them buckled, still snoring, horse fashion, into the harness. It is a long road from Nezperce to Grangeville at two or three o'clock in the morning—a long road and lonely, with naught but the north star for company. There are more ups and downs to the mile on that road than any other that rises into memory. Besides it was cold. The Secretary had an overcoat hanging on a hall tree in Kansas City where the temperature was 91 at midnight, but that was a long way off. In vain to tie the lap robe around his shoulders! In vain to wriggle his heels and twiddle his toes in an endeavor to keep warm! He arrived at Grangeville as stiff as the iron we stir the fire with. Cold, gray dawn was creeping over the hills as he dropped into bed for a scant two hours of slumber before train time. Later Governor Brady turned up on the train, having had recourse to a flying machine or something of that up-to-date sort, and traveled with us all day. A most companionable sort the Governor is, the best type of the self-made man. His culture is ripe and far gathered. He gives one the impression of having gone to school to the whole world, and he has conned his lessons well. Long may he live and much may he prosper.

**Walla Walla** Walla Walla, what does it mean? I forgot to ask, but what it stands for in memory is quite clear; a pleasant Sunday morning, sunshine playing on broad, well paved streets, church bells ringing and all the world glad to acknowledge that God is good. A wonderfully pleasant, homey town is Walla Walla, with cherries in its crown, every home a cottage and every cottage green swarded and tree girdled, and the trees heavy with the wonderful cherries. Great, sable Bings, huge Black Republicans, or the gleaming red of the Royal Annes bedecked like sparkling jewels the nodding branches.

As is the case in so many of these cities, one of the best church buildings and on the best corner belongs to our people. Here the hospitable pastor, S. G. Fisher, flanked right and left by cordial, whole-souled men, gave a welcome, and at the morning service there was a Secretarial sermon on Brotherhood ideals, followed in the afternoon by a men's meeting at which practical instruction in the work was given, with a glorious cherry feast on the lawn of Dr. Montgomery and a delightful luncheon at his table sandwiched in between.

**Waitsburg** Time snatched away the Secretary while the afternoon meeting was still in progress, and a motor car on the Northern Pacific Railway took us to Waitsburg. For torpid livers allow me to commend one of these railroad motor cars. They do not run so awfully fast, but they are warranted to shake thoroughly. Passengers are well shaken after taken. There is an unauthenticated story that a Judge of the Supreme Court emerged from a short ride in

one of these cars, with his false teeth missing from his mouth. An agonized search discovered them in the tail pocket of his frock coat. It was given as his judicial opinion at the moment that had he ridden much farther his wig would have been in his shoes.

Whatever the shaking, the warm hospitality of Pastor Thompson, of the Waitsburg church, was sufficient to compose us immediately. There was an old-fashioned supper at the home of Mr. and Mrs. Price. Our host had tripped across the country in a wagon train fifty-five years before. The broad acres that he came to have been good to him, and certainly he and his kind wife were good to another Missourian who had tripped on rails of steel in three or four days over a distance it had taken them five months to cover. The town of Waitsburg was singularly afflicted with Secretaries on this particular Sunday night. Over at the Christian church I. N. McCash discoursed to a mass meeting of the women of all the churches, while at the Presbyterian church the writer was telling the story of the Brotherhood to a similar gathering of men. After it was all over the ladies boasted that they had a larger attendance and a better address; something which none of the men were heard to deny.

**Dayton** Dayton, Washington, is where W. H. Harris is pastor, and what a genial, warm-souled man he is. It was here that the East Washington State Convention was in session, and never were a church and pastor more zealously courteous in the entertainment of guests. The Convention opened on Monday night with a two-ringed circus; that is, the stellar attractions who had the night before electrified Waitsburg, appeared together upon the same platform. Dr. McCash spoke first, as became him. "Grace before meat," said R. E. Jope, of the program committee, having in mind the spareness of McCash and the plusness of Macfarlane. R. P. Shepherd, of the Christian Publishing Co., all the ardor of his Celtic soul burning out of his kindly eyes, was in the Convention, and helped to represent the outside world. Mrs. Atwater, of the C. W. B. M., was also present. It was to the Secretary's regret that the call of the wild in the Yakima Valley lured him on, and he was compelled to depart before the next session. It was at the train that we actually caught up with I. N. McCash. Hitherto we had only seen his coattails flapping out of town or off the platform as we flapped in or on. We journeyed together for a whole day. One by one the great problems of the Brotherhood at large were taken up, discussed, and settled, and when we parted there lingered upon the horizon not one great question crying for solution. The ghosts were laid, the enemies were anestheticized and the tangled threads of contemporary Ecclesiastical history were woven into the seamless robe of brotherly concord.

I was very anxious to get to North Yakima. In Chicago last spring I saw the biggest apple that ever was. It was so big that I actually had to have it. It cost me twenty cents. They told me it came from North Yakima, a wanted to go to North Yakima and ge twenty cents back.

"This castle hath a pleasant seat," said Duncan, when he visited the Thane of dor. North Yakima, too, hath a pleasant Hills to the right of her, hills to the le her, hills in front of her; sun-crowned rock-capped mountains and snow-fed yons, and they all help to make North Ya a pleasant place to live in. They know to treat a Secretary in North Yakima. met him with an automobile, there was a tor and his wife, a lawyer, and the Secr of the Brotherhood. How I wish that I remember all their names, but I can't, e Yeager's, the Secretary, and I won't me his because that would not be fair. The tor was driving the car, and he showe that the Yakima Valley would have bee awfully good place to plant the Garde Eden. There were peaches till you coul rest, cherries till you could not cheer, a till you could not ap—oh, well, there we lot of them, and a lot of other things. only fruit that I do not remember ha seen growing was cocoanuts and bananas, if Yeager should write me tomorrow that were growing there, too, I should believ or at least I should give it as much cre as I did some other things those awfully fellows filled me up with that afternoon was on this motor ride that the sojou was moved to paraphrase some very an and honorable poetry. When done wi looked something like this: "Little dro water, on little grains of sand, make the b desert a very plenteous land." In a rash ment I dared to recite this for the benefit o three. Not even courtesy could stand so n They seized me, those two men—and eve lady was merciless—seized me and hel under in an irrigation ditch until the string of rising bubbles signified repenta.

Morton L. Rose is the pastor of the ch at North Yakima. It is a big church, members, I think they told me, and Rose popular pastor. No one willing to be ma or buried without him. He marries and ies, nor tarries, but hurries, all through live long day. The men of North Yakim a live lot. Their Brotherhood organizati one of the oldest in the State. They lo how to do things, and did them. One dred and fifty men sat down to the ban and it was a good banquet. The ladies provided it. Wisely they put it on the all at once, and flitted away like bird paradise. President Ralph Harris gave order to charge. In a surprisingly time the men had advanced from to pie, and were ready for the real bus of the evening, and maybe you think Yakima fellows didn't know what they there for. They came primed with quest They had been going long enough in Brotherhood work to discover that they n information on a good many points. wanted to know, you know. It began l battle. First there was a little skirmish

stions popped here and there along the line. n reinforcements came up, and the fire v heavier, soon the line of battle was dis- ed and the questions came in volleys, while artillery, cleverly concealed behind pillars at the far end of the long tables, soon the range, and presently great thirteen even sixteen-inch interrogation points were ning out from the back of the hall. But Morton L. Rose now and again placed a suring hand upon our shoulder, we should been alarmed, but except during the inter- when he was called out for weddings, stenings and the like, he managed to keep heart in us. After a while the questions e all answered. The Secretary had told all he knew and some things that he didn't, then proceeded to round up the whole ussion in the most profitable manner pos- to his abilities. This Brotherhood is one he most successful, loyal and promising ng us. It has behind it a record of splen- achievements. It looks forward to a great 's work, and we are confident that its ence upon the church and the community good will be immeasurable.

was here that distressing news of sick- in the Secretary's family compelled a y trip to San Francisco, precluding the ibility of an attendance at the Oregon e Convention, where experience of past s had taught us to look for a rare fellow- with the fine body of ministers and lay- who are leading our work in this great ire.

L. Garvin, the pastor of our First church eattle and a man thoroughly up on Broth- od work, was easily prevailed upon to go represent the General Brotherhood. We from many of the results of his work from him of a most cordial reception at hands of the Oregon brethren, notably . Swander, the gracious Secretary of the gon State Board of Missions, who has so kind to the General Brotherhood and act to all the Secretaries of our Mission- interests in the matter of program accom- ations.

**ta Cruz** It is at Santa Cruz that the hosts of Northern Califor- Disciples foregather annually, on a beauti- bluff overlooking the Pacific Ocean, d Garfield Park. The assembly hall is a nacle, octagonal in shape, and the streets eabout are in circles, and named for pio- preachers either in California or else- e, Walk Circle, Errett Circle, and so on. salt breezes blowing over the hay fields through the giant Eucalyptus trees is re- ing and seems to be whispering contin- the message of the wideness of God's and the goodness of His grace. In the Convention lasting ten days, many great esses are sure to be made, and many ses- held which leave a lasting impression, but none surely of more interest to our readers than that of the Brotherhood, on Monday morning, July 18th. Mr. McQuoid, of San Jose, presided ably, and the addresses were characterized by a wide range of subject matter, sound reasoning and spirited utterance. One of the most notable both in quality of thought and vigor of delivery came from L. B. Wilkes, who expected in a few days to celebrate his ninety-second birthday. At the 11 o'clock hour a message from headquarters on The Brotherhood Practical was listened to with kindly interest. In the afternoon was held the annual banquet of the men of Northern California in the dining hall. An extremely high class dinner was served by some extremely high class ladies. J. M. Hatcher, of San Francisco, presided in the absence of President George W. Morgan. Snappy addresses were made by J. R. Perkins, of San Francisco, and Dr. Durham, of San Jose, H. O. Breeden, of the United States, and — didn't somebody else make a cracking good speech? Yes, one of our brightest young men in California, and one of my best friends, too, and yet at the moment I cannot recall his name. He lives in Saratoga, doesn't he? Anyway the California fellows will all know. The banquet closed with an address by the writer on "The Backbone of Brotherhood."

A nominating committee was appointed to report officers for the ensuing year, but the names are not at hand at this moment.

**Watsonville** This is the home of the bright red apple, and the big green apple and the large yellow apple, and in fact almost any old kind of apple. It is in the Pajaro Valley. You pronounce the first syllable in this name just like that good domestic word, "Pa," and with the second syllable you dispense, by means of a heavily aspirated "H," the kind of a sigh that the lady typewriter just ejaculated when she realized that we were going on again, and the last syllable just the way you "row" a boat. There you are, "Pa-huh-row," Pajaro. Well, Watsonville is in the Pajaro Valley. The Pajaro Valley is about as big as a good sized cow pasture, but they shipped four thousand cars of apples last year, not to mention hops, a hundred thousand crates of berries, potatoes, sugar beets, and some dead beats. Watsonville is the biggest thing in the Valley, and one of the biggest things in Watsonville is the First Christian Church, where D. F. Stafford is pastor. Here the General Secretary preached one Sunday morning on Brotherhood Ideals, and in the afternoon presented the practical details of Brotherhood organization. They have a fine Loyal Sons' class and, what is remarkable, more boys than girls in the Bible School between the ages of twelve and sixteen. I think it was never so seen before in Israel.

(To be continued in October issue.)

# ON TO TOPEKA

**October 10-17, 1910**

## International Convention Disciples of Christ

### ALL ROADS LEAD TO TOPEKA

Special Rate of Fare from all points in the United States. Ask your local railroad agent for particulars. Convention begins October 10th. Every day has its special program.

**October 17th**

## BROTHERHOOD DAY

**Monday**

Every Local Brotherhood, every Men's Organization, every Bible Class, every Church, whether it has a Brotherhood, Men's Organization, Men's Bible Class or not, should have representatives at this National Convention, especially for Brotherhood Day. Completed program will appear in the October number of CHRISTIAN MEN.

JUST A WORD about entertainment. The Hotels and lodging houses have arranged to increase their capacity and service during the Convention. In addition, thousands of Christian homes of Topeka's citizens will be thrown open to the guests.

If you are coming, notify the Committee Chairman, J. W. GOING, Topeka, stating when you will arrive and what accommodations you desire. This is imperative.

# Wireless Whispers

think CHRISTIAN MEN is too good to "—ANDRES FITE, New Albany, Ind.

our paper is always a welcome visitor ıy home."—W. H. SMITH, Indianapolis, na.

lease rush me a copy of August CHRIS- MEN. Uncle Sam must have lost mine." W. ROTCHFORD, Peoria, Ill.

HRISTIAN MEN is splendid. Cannot get without it. Kindly send it another "—O. E. ELLIOTT, Selah, Wash.

ou will find fifty cents enclosed for re- l to CHRISTIAN MEN. *I think it is fine."*— ARD D. FORREST, New Castle, Pa.

enew my subscription, which expires Every member of the Church should CHRISTIAN MEN."—E. C. OWEN, Olathe,

e have organized a Local Brotherhood leven members here. Hope to increase umber soon."—GEORGE WILLIAMS, Mys- owa.

hope soon to have a Men's Class using STIAN MEN. Enclosed you will find the nt for my renewal."—J. N. CLOE, Green- Kan.

am entering a new field and hope to have ge number of CHRISTIAN MEN readers in ongregation."—B. E. WATSON, Bethany, Virginia.

We use CHRISTIAN MEN in our 'Loyal s' Class, a class that will develop into a erhood before many months."—ALVA L. DALE, Yates Center, Kan.

ave missed getting my CHRISTIAN MEN several months. Can't live in this high de without it. Will organize a Brother- soon."—J. E. LYNN, Pueblo, Colorado.

he Brotherhood organization literature to hand. I think this will be satisfac- We hope to have a fine Brotherhood to t in September."—THOS. C. CLARK, St. s, Mo.

e enjoy CHRISTIAN MEN very much and e at its success."—MRS. ED. L. GREER, water, Florida.

B.—Even the ladies are enthusiastic over STIAN MEN.

"CHRISTIAN MEN is the livest thing that comes into our office. You people are certainly doing a great work, and we congratulate you for it."—LLOYD E. HARTER, Assistant General Secretary Congregational Brotherhood of America, Chicago, Ill.

On the occasion of the General Secretary's visit to Idaho State Convention at Nezperce, he secured the subscription of Governor T. Brady, of Idaho, to CHRISTIAN MEN. We have many readers among the men of local, state and national fame of whom we are justly proud.

The Southern Christian College, of West Point, Mississippi, announces its opening on September 7th. R. A. Burton, president, says: "This is the only school owned and controlled by the Christian Church in the Gulf States, representing an area of three hundred and twenty-five thousand square miles."

"The last issue of CHRISTIAN MEN is the best that we have had so far. On the frontispiece we find the photograph of the indefatigable one, George W. Muckley. Down in Texas we think Muckley is not only a live, but a very live wire. He has accomplished great things for Church Extension."—*Texas Christian Courier.*

"Enclosed find card with order for fifty copies CHRISTIAN MEN, so that we may have them beginning with first Sunday in September. I have not told the fellows a thing about this and propose to give them a surprise with the Magazine September 4th. Am sure they will be pleased and that your most excellent journal will become a regular visitor to our school."—A. I. ZELLER, Cuba, Ill.

N. B. McGee, a worthy minister who may be addressed at 212 North Saratoga Street, Los Angeles, is at liberty for lecture or preaching services. Brother McGee has been kept from his regular employment for months by attendance upon an invalid son, and any employment that can be found for him will be a great help to one who has long been a faithful servant in the Kingdom.

C. C. Blakely, representing CHRISTIAN MEN in Detroit, Michigan, is a worker in the Volunteers of America and the Salvation Army. They have started a Bible Class in their Detroit posts and are using CHRISTIAN MEN Bible Lesson Helps. They are much

pleased with CHRISTIAN MEN and hope to induce every Salvation Army corps to have a Bible Class and use CHRISTIAN MEN.

The Brotherhood General Office is frequently visited by out-of-town people of national and international prominence. A few days since we were honored with the presence of Prof. M. A. Honline, of Dayton, Ohio, educational director of the United Brethren. He formed an acquaintance not only with the General Officers, but with the Brotherhood idea, which was pleasing both to him and to us.

Our church at Gary, Indiana, a town which sprang up like Alladin's palace, almost in a night, until it is counted one of Chicago's thriving suburbs, believes in the use of printer's ink. A neat card headed "The Church That Welcomes the Stranger," says "All streets lead to the postoffice and we are next door South." Nelson H. Trimble is the enthusiastic minister and is entering upon his new work with great enthusiasm.

"I think with the next quarter we will add CHRISTIAN MEN to our Sunday-school supplies and put it in the hands of our men. Our Superintendent favors this, and I think we will be on your order book soon for forty copies."—R. W. SIMPSON, Pastor, New Albany, Ind.

ONE DAY LATER: "Please send us fifty copies CHRISTIAN MEN, beginning with the August issue, and continue until further notice."—S. H. REID, Superintendent, New Albany, Ind.

"I want to tell you of the splendid address that Mr. Doan gave the New York State Convention. It was one of the most inspiring talks I ever heard, filled with practical, meaty, spiritual suggestions. I am sure his address will be the starting point for many a large adult class and Brotherhood in New York. I wish he could give this talk to all of the men we have. You were wise in sending him to the convention."—S. J. COREY, Cincinnati, Ohio.

The Congregational Brotherhood of America meets in their Third National Convention, October 9 to 16, 1910, at Boston, Mass. This is an eight-day convention, all devoted to men's work. The convention is made up of sixteen sessions and every session is crammed and jammed with about the meatiest program for men's work of anything that we have seen for some time. We congratulate our Congregational Brotherhood on attempting such splendid, magnificent things in the interests of the men of that great church.

We have received copy of Carlisle, Indiana, *News*, which devotes several columns to the dedication of the new Christian Church, and gives a graphic account of the painstaking energy of our enthusiastic Brotherhood friend, H. T. Alumbaugh, Superintendent of the Bible School. This church was partially destroyed by fire some months ago but, thanks to the energy of some of its men, backed by the minister and Bible School Superintendent, this dedication so soon after the catastrophe is made possible.

We have received from the pens of F Doan and R. A. Stewart, two very sple reports on the New York Brotherhood vention. Also timely convention article Frank Nase, one of our General Direc covering the West Washington Brother gathering. These reports have been so ti and complete that we have requested publication in some of our weekly jou and shall hope to have more such re for publication, which, on account of lac space, we are sometimes unable to get i CHRISTIAN MEN.

C. V. Allison, teacher of the Brother Bible Class and minister of the churc Albia, Iowa, has a taste for printer's ink cording to frequent unique announcem which come to the editorial desk. His l is a post card containing a halftone gentle face which is not labeled, but v we presume is the gentleman himself. U neath the picture is this announcem "Come, now, look a fellow squarely in th and give an account of your recent ab from the Brotherhood class. Study 'Transfiguration,' Matt. 17:1-20, for next day, 9:30 a. m."

"The last two issues of CHRISTIAN have been exceptionally fine. P. C. Ma lane and his associates are putting o strong, snappy, breezy magazine. All of men ought to subscribe for it. When start in to read this racy publication yo soon as interested and expectant as an a with a two-pound black bass on the en his line."—*The Missionary Intelligencer.*

EDITOR'S NOTE: If it makes one feel fishing to read CHRISTIAN MEN it cert makes a fellow feel like catching some to read *The Missionary Intelligencer.* S Cyrus Townsend Brady's farewell to A Hensey is a precursor to the Christian U for which we have so long prayed.

"Brother Gilliland, of the New Cente Church, preaches his farewell sermon t in the Bloomington ministry and retires o active charge of any church for special w He certainly leaves three monuments t memory in our midst—three beautiful thriving bands of Disciples and church h which he has seen erected under his le ship. These far surpass any shaft of gr that might be erected after he has gone h Look out after the 'Mazuma' to appear gladden your heart for the Bloomington pirers' after the next Lord's Day. I will antee that the next day we hold service I get a subscription from every one of th of slips that you have sent us."—M. W. W BURN, Bloomington, Ill.

"Local Brotherhood No. 291, Elkhart diana, entertained La Porte, Indiana, Class at the close of a recent contest. F four La Porte men came over on a sp interurban, were met by L. B. D. C. No in a body with a band and marched th the streets to the banquet a hundred twenty-five strong. The Elkhart Bro hood also conducted the Sunday night

t the church and filled it full, the Brothd attending in a body. A Brotherhood ette sang and a Brotherhood man talked all received many compliments. This erhood has about the farthest to go to tate convention, but will take a lot of down."—E. M. Polk, President, L. B. No. 291, Elkhart, Indiana.

ring the Centennial at Pittsburgh, the erhood gave the Centennial visitors an t into the personalities of our prominent e, both ministers and laymen; and incilly told the Brotherhood story by means ereopticon exhibitions each night. This d of publicity proved so popular and able that arrangements have been made duplication of the Centennial achievemuch elaborated upon at the Topeka ention, in which all of our various ies will have a part. It will be operated ious hours, during the entire Convention, a schedule of exhibitions carefully ard and published. During the courses sting and instructive lectures on the work r various societies will be given. In addibulletins, news items, and matters of diate importance will be thrown upon the n. This will prove of inestimable value delegates in attendance.

the request of E. A. Fosner, President e Brotherhood Bible Class at Enterprise, on, we publish the following quotation a speech of Frances E. Willard, deliv- at Buffalo in 1897. Brother Fosner that the men of this class are studying nets of Socialism just now.

FRANCIS WILLARD A SOCIALIST.

am a Socialist. * * * I would take, force, but by the slow process of law- quisition through better legislation as tcome of a wiser ballot in the hands of nd women, the entire plant that we call ation, and make it the common property the people, requiring all to work enough heir hands to give them the finest physivelopment, but not to become burden- in any case, and permitting all to share the advantages of education and refine- I believe this to be perfectly practicable; indeed, that any other method is simply a relic of barbarism. * * * What the Socialists desire is that the corporation of humanity should control all production. Beloved comrades, this is the frictionless way; it is the higher way; it eliminates the motives for a selfish life; it enacts into everyday living the ethics of Christ's gospel. Nothing else will do it; nothing else can bring the glad day of universal brotherhood.

"Oh, that I were young again, and it should have my life. It is God's way out of the wilderness and into the promised land. It is the very narrow and fatness of Christ's gospel. It is Christianity applied."

H. H. Morrow, President Local Brotherhood at Los Angeles, Cal., was a welcome visitor at the office of Christian Men lately. The following card tells some of the things that they are doing at Los Angeles as a Brotherhood:


# 1000 Men Wanted

## At the First Christian Church

**Corner Hope and and Eleventh Sts.**

**To Hear the Following Live Subjects Discussed by the Pastor, Rev. A. C. Smither**

*Man in His Home*
*Man in His Business*
*Man in His Church*
*Man in His Politics*
*The Ideal Man*

These services are conducted under the auspices of the Men's Brotherhood of this Church. Inspiring music, uplifting addresses, and the glad hand awaits you.

**H. H. MORROW, President**
**J. S. WINCHESTER, Secretary**



# *Hawkeye Logic*

"Oh, how I wish every church in the state would take up the Brotherhood idea. It would solve seventy-five per cent of their problems. I can see nothing that would do more for the Bible School work."

W. T. FISHER, State Supt. of Bible Schools
Des Moines, Iowa

# Organization Notes

The Brotherhood men at Peoria, Ill., seem to be all-around artisans, as they built a church in one day, outlined in CHRISTIAN MEN for July, then they built the benches necessary to seat it. This is an attractive announcement issued by the Howett Street contingent of the Peoria Brotherhood:

A BENCH SOCIAL.

What is a Bench Social?
Why, making Benches, of course.

That is what the Brotherhood of the Howett Street Christian Church is going to do at their regular meeting, June 6th, 7:30 o'clock, p. m.

The Bible School, owing to its growth, needs more benches, and the Brotherhood men are going to make them.

Bring your hammers and saws and be on hand at 7:30 ready for work. All necessary material will be on hand.

Regular monthly business meeting will also be held.

A. F. RILEY, Secretary.
ARTHUR W. LEU, President.

There were thirty men present. President Arthur Leu says, "It would have done you good to have seen those fellows go to it. Men who had been in the habit of going to church services, and that is about all (not having anything else to do in the church), with their sleeves rolled up and working for dear life. We stopped work about nine-thirty and partook of some lunch prepared by Mr. Rotchford. After lunch, we finished the job. The meeting was a success in every way and we are all very much pleased with the way the Brotherhood work is going on. We have some other things lined up and you will hear from Howett Street later on."

Quarterly reports from Local Brotherhoods which were called for recently by the General office, are beginning to arrive, and all of them show a most splendid activity in all departments of our work. For instance, L. B. D. C. No. 276, located at North Yakima, Washington, held four meetings in three months, with an average attendance of fifty men, secured seven new members, present enrollment, sixty-four. This Brotherhood has a hundred and five men in the Bible Classes, they held one social meeting with a hundred and twenty-five men present, made one visit to neighboring church, taking twenty of their members along. They have given fraternal aid to one man and another was aided in finding employment. They secured twenty-two new subscriptions to CHRISTIAN MEN, making the present list forty-five. After paying all bills, they have $8.10 in the treasury. The General Secretary visited this Brotherhood on June 28th, upon the occasion of a banquet, and according to G. D. Yeager, Secretary, he opened to them a new vision of the great work, which they will take hold of with renewed vigor.

We are in receipt of the first Union application for Brotherhood certificate ever received by the Brotherhood General Office. It is from Rolling Prairie, Indiana, and states that a Brotherhood has been organized in the Christian and M. E. Churches on the basis of the Model Constitution with forty-three members, for all of which quarterly dues are remitted. The application is signed by Charles H. Heikman, minister of M. E. Church, and R. O. Wickham, minister Christian Church. This is a town of about [illegible] inhabitants with two churches. The men in the Christian Church were not at work [illegible] the same condition prevailed in the other church. When Brother Wickham took charge at Rolling Prairie he began to talk the Brotherhood to such an extent that forty-five men came out to a banquet where S. G. Buckner of Elkhart, gave a practical talk on the Brotherhood work. The entire proceedings as read between the lines of a letter from Brother Wickham, are so unique that we have determined to give larger space and print at some length the information which is an exemplification of the plea "That they all may be one."

Frequently we hear announcement of churches that "Want their minister for life." Such was recently the case with William Bayard Craig, pastor of the Lenox Avenue Church, New York City. Now comes the church at North Yakima, Washington, home of L. B. D. C. No. 274, whose pastor, Morton L. Rose, according to the North Yakima *Morning Herald,* has been requested to stay with them the rest of his days, with the additional proviso that spontaneously poured from enthusiastic members that his life be long. We had always considered Brother Rose an exceptionally live, wide-awake, Brotherhood pastor and this recognition of merit by the members of his congregation has additionally enhanced his standing with the General Brotherhood. May his emulators be numerous.

The Nova Scotia Convention is to be held this year at Fort Williams. R. Lee Bradbarger, pastor and enthusiastic Brotherhood man of L. B. D. C. No. 290, Lubec, Me., will represent and present the merits of the Brotherhood Movement at the convention. We are finding ourselves able to pick strong Brotherhood men in various parts of the country to act for us where we are unable to send a Secretary and often these men do as well or better than we would have done ourselves. This was true of R. A. Dunn, whom we sent to Rochester, New York, convention. The people were delighted and assure us we made no mistake. We are sure we are not making a mistake in sending

r Bussabarger to the Nova Scotia Con-
n.

e is a cheering word from Eldora L. B. No. 283: "A year ago last May we zed a Men's Bible Study Class and se-a club of twenty subscribers for CHRIS-MEN. During the past winter a Local rhood was organized. The class had ollment of thirty-five and the Brother-o date of thirty. The class and Broth- have raised during fourteen months $135, of which $56 has gone into im-nents in the basement to make class and about $35 into the current expense I regard this as a hopeful feature of urch work, which will later express it-more finances as well as other strength."

L. Darsie, President of L. B. D. C. No. endallville, Ind., was married in June ss Grace Wharton, daughter of G. L. on, one of our pioneer missionaries. half of the Brotherhood, CHRISTIAN offers hearty congratulations and if any of our other Brotherhood Presidents are bachelors, we urge emulation of Brother Darsie's example. By the way, did you ever know a Darsie or a Wharton who did not take up with the best there is?

"I certainly appreciate the honor conferred upon me by the Local Brotherhood, No. 261, and is is my constant prayer that I may be strengthened from the source of all strength and power, to the end that I may be of substantial benefit to the staunch little body of men I am chosen to lead, and by the grace of God, to the Brotherhood at large."—E. L. PEARSON, President, Bedford, Indiana.

"Enclosed find draft for $8.25, for quarterly dues to the General Brotherhood from Local Brotherhood No. 270. We have at this time fifty-five members."—J. U. TREADWELL, President, Pittsburg, Kansas.

"I hope within a short time to send you a complete list of Brotherhood membership with reference to committee assignments."—W. R. STRACHAN, Tacoma, Washington.

# New York State Brotherhood Convention

BY ROBERT STEWART, ROCHESTER.

Men's League movement in the State w York has been in existence for a r of years. Dr. A. G. Doust was the resident, E. A. Olley, of Syracuse, be-e last man who has filled this high The convention this year was held in ter during the sessions of the New Christian Missionary Society. Hereto-he men have had from 4 p. m. to the ng of the night session for business e annual dinner. This year, they had ire afternoon in addition. President address showed progress during the ar and recommended that the league its name to Brotherhood and affiliate e General Organization. His address llowed by other encouraging talks by men of the state. We were most in having as a representative of the l Brotherhood R. A. Doan, Leader of f Nelsonville, Ohio. His address was pirited, devotional and inspiring. He d the crowd. He is really an eloquent ot boisterous, or boastful, but artistic, unassuming, devout and, withal, busi-e.

wing his address it was unanimously hat the name "Men's League" should ped and the name "Brotherhood" sub-and recommending that the local or-ions of church men throughout the state affiliate with the General Brotherhood.

Then came the Brotherhood banquet, which was well served by the ladies and much appreciated by the men. At the banquet, Mr. Doan was asked for a few words and he began with such an unassuming and sincere tribute to the banquet that he won the hearts of the ladies, as he had won the hearts of the men at the afternoon session. C. G. Van Wormer was toastmaster, S. B. Lindsey, of North Tonawanda, and F. B. Messing, of Rochester, made addresses. The subject of Mr. Lindsey's address was "Special Things for the Men to Do," his key words being "organize, energize, supervise," quoting the words of a Western railroad president. Mr. Messing emphasized his own special kind of work. He has a class at the Y. M. C. A. numbering three hundred men and boys in what he calls a live club. He teaches anatomy, physiology, bearing practically upon the care of the body, effect of exercise, proper food, tobacco, alcohol, etc. Then he teaches Bible lessons also. Amid good feeling the men single filed into the audience room, where the ladies were in session and lining both aisles gave the Chautauqua salute.

S. B. Lindsey was chosen President for the coming year. You may look for a forward step among the men of the Empire State from now on.

## Oklahoma Brotherhood Convention

Arrangements are on for the second annual convention of Oklahoma Brotherhood men at Tulsa, Thursday, er eighth. C. M. Pinkerton, Chairman, Oklahoma City, The session will begin in the afternoon, and last ut the evening, with a Men's banquet at the supper hour. A large attendance of laymen is confidently ed.

## Other Brotherhood Gatherings

| | | | |
|---|---|---|---|
| , Tennessee, | September 22 | Jerusalem, Maryland, | September 5 |
| n, West Virginia, | " 15 | Scranton, E. Pennsylvania, | " 6 |

## Then Topeka

October 17. You will not want to miss this.

# BIBLE SCHOOL NOTES

The following from our Nelsonville, Ohio, correspondent came too late for insertion in the August magazine:

"Late last February, the Adelphians of Mt. Vernon advised us that one of their members, C. V. Trott, had given them a fine banner because their enrollment had reached five hundred. But he made the condition that it would go to any men's class in the state which had an attendaance of five hundred more than they during six months. *They have just sent us the banner.* Our record does not cover six months, but for the nineteen Sundays for which we were able to keep it, the record is as follows:

| | |
|---|---|
| Nelsonville, total attendance | 5,929 |
| Mt. Vernon, total attendance | 3,110 |
| Difference | 2,819 |
| Nelsonville, average attendance | 312 |
| Mt. Vernon, average attendance | 164 |

The American Salvation Army, at Detroit, Michigan, opened up a Bible Class a few weeks ago with five members. With the careful instructions and interest of their ad C. C. Blakely, an enthusiastic Brothho man, and friend of CHRISTIAN MEN, the ha grown to thirty members. They are us CHRISTIAN MEN Bible Lesson Helps an f them interesting to study. So writes Op T. G. Alldaffer, Detroit, Michigan.

"My men's class starts off nicely. Te one present yesterday. Expect to doubl ne Sunday. Will organize the last of July I can get them started on CHRISTIAN M feel sure they will decide for it."—V M. WHITE, Cedar Rapids, Iowa.

LATER: "Send thirty copies CHI MEN as a starter."

"Is the weather so hot in Kansas Ci th you failed to get my copy of CHRISTIAN M into this beautiful atmosphere of xa Whatever the cause may have been, the ff is the same."—EDWARD OWERS, State Bi School Superintendent, Dallas, Texas.

"We called for a show of Bibles a men held up CHRISTIAN MEN."—H. C. Ic Pleasanton, Iowa.

## The Race Is On

What is claimed to be "the largest distinctive men's class in the world, not only in membership but in attendance also," is the great Hubbell class, in the First Baptist Church at Rochester, N. Y., organized in 1892 and still taught by its original leader, Hon. Walter S. Hubbell, attorney for the Eastman Kodak Co. A good natured contest, or rather a mutual comparison of results, has been entered into with this class by the Bereans Men's Bible Class at Nelsonville, Ohio, whose teacher, R. A. Doan, is known to every Bible School and church throughout our Brotherhood.

The following statistics of the two classes at the beginning of the contest may be interesting to note:

| | Rochester. | Nelsonvi |
|---|---|---|
| Population of town | 185,000 | 6 |
| Class enrollment | 997 | 0 |
| Average attendance | 300 | 0 |
| Minimum age limit | 16 | 8 |
| Attendance 1st contest day | 237 | 2 |
| Date of organization | 1892 | 7 |

The Rochester class has put it up t men not to allow any class to beat the ing the summer months and the race The Bereans hardly hope to win out them at such odds, although they will try to keep in sight. CHRISTIAN MEN will watch the course of this contes unusual interest.

# The Brotherhood in Indiana

By E. E. ELLIOTT

goes Indiana, so goes the country," is al saying. In a Brotherhood way, In- as likewise come to the front. A year State Brotherhood Convention was Bethany Park, with a large program, nall attendance. This year it was dif- Fifty men had caught the vision of 's Work in a Man's Way," and were l for the Brotherhood sessions. S. G. , of Elkhart, made a brilliant address ic Righteousness." L. O. Newcomer n "The Brotherhood Bible Class." H. ton punctured the heavens with the "The Brotherhood's Call to Men." At ck came the Brotherhood banquet. dore W. Cauble was the temporary n. The nominating committee report- ollowing officers for the ensuing year: t, Dr. H. J. Hall, of Franklin; Vice- t, Horatio Harryman, Bedford; Sec- W. E. M. Hackleman, Indianapolis; er, E. M. Polk, Elkhart. The usual dinner was served by the Ladies' Aid any, followed by a number of toasts y L. Cook, Horatio Harryman, E. M. . G. Buckner and others whom we gotten. Your Assistant Secretary was mitted to address this gathering of en- c Brotherhood men. A treat not on ular program was furnished by the boys, with frequent yells and songs. C. M. Fillmore, author of "Tell Mother I'll Be There," sang that beautiful song and the men joined in the chorus. It was a grand day for Indiana, and is but the beginning for great things among the men of the State. Dr. Hall, the new State President, is Secretary of our National Temperance Board, and brings to his high office very great experience and ability. The Vice-President, Horatio Harryman, is an accountant of acknowledged merit, having been recently appointed expert examiner by the Governor of Indiana, and is busy auditing the books of the various counties of the Hoosier State. W. E. M. Hackleman, the State Secretary, needs no introduction to CHRISTIAN MEN readers. E. M. Polk is President of L. B. D. C. No. 291, at Elkhart, young as to age but old in man-handling ability, and as Treasurer of the Indiana State Brotherhood will be found to have a very long reach and a most sure touch and will bring to his new office the ability of a trained executive. After Mr. Denton's speech the Brotherhood Centennial stereopticon pictures were thrown upon the canvas, much to the delight of the men and women visitors of the day. The State Convention meets next May in Columbus, and with these enthusiastic officers manning the Brotherhood Ship of State there promises to be one of the largest gatherings of Indiana laymen in the history of the State.

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# Two Conventions

## ky Brotherhood Session Septem- 23, 1910, Owensboro, Ky.

n.—Address: "The Meaning and Pur- of the Brotherhood Movement." P. Macfarlane, General Secretary Broth- od Movement?" Mark Collis, Lex- , Mo.

n.—Address: "Do We Want a Broth- od Movement?" Bark Collis, Lex- n, Ky.

n.—Address: "What Do We Want otherhood Movement to Be?" J. S. se, Lexington, Ky.

n.—Address: "The Brotherhood and Local Church Interests." J. W. Por- Lexington, Ky.

n.—Address: "The Brotherhood and General Church Interests." W. E. s, Cynthiana, Ky.

m.—Round Table on Brotherhood ods, conducted by P. C. Macfarlane, ral Secretary. Opportunity for ques- and answer and floor discussion.

n.—Brotherhood Banquet. Toastmas- Dr. Allen D. Sullivan, Covington, Ky. esses: "The Unholiness of Ignor- " R. H. Crossfield. "Ministerial ifications," J. W. McGarvey. "The to Success," P. C. Macfarlane.

## Oklahoma State Convention September 8, 1910

**Men's Brotherhood Session Thursday Afternoon**

2:00 p. m.—Program opened by music, Tulsa chorus.
Invocation.

2:15 p. m.—Address: "The Tragedy of It All." C. M. Pinkerton, Chairman.

2:45 p. m.—Address: "The Greatest Church Movement in the World's History." Prof. Bert Wilson, Bethany, Neb.

3:00 p. m.—Address: "The Responsibility of the Brotherhood in the Training and Development of Boys." Rev. Melvin Putman, Muskogee, Okla.

3:15 p. m.—Address: "Possibilities of the Brotherhood in This State." Judge A. N. Munden, Oklahoma City.

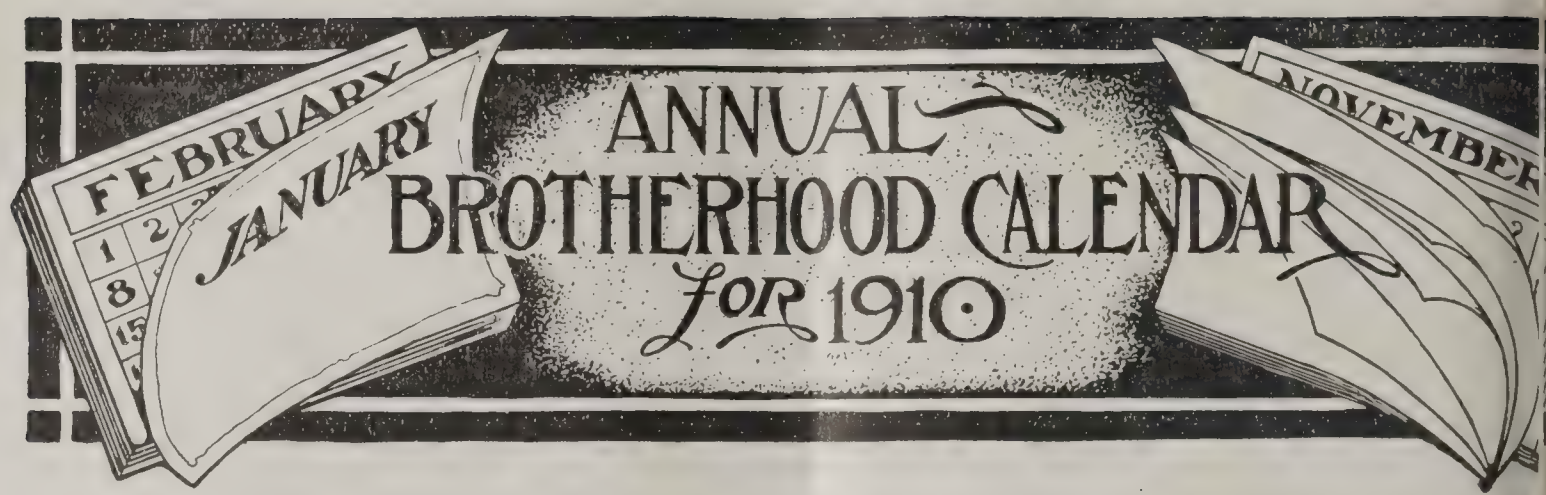
3:30 p. m.—Address: "Brotherhood Organization." E. E. Elliott, Kansas City, Mo.

4:30 p. m.—General Discussion: Led by A. R. Spicer, Lawton, Okla.

6:00 p. m.—Banquet.

6:45 p. m.—Last Course: "Everybody Works but Father." Rev. J. H. O. Smith, Oklahoma City.

7:00 p. m.—Address: Secretary P. C. Macfarlane, Kansas City, Mo.




OCTOBER.

1. **State Elections.**—Principle above policy. Manhood above party. Courage of convictions everywhere.

2. **State Missions.**—A study of the calls of our State to men strong in the faith of Jesus Christ.

NOVEMBER.

1. **Work of American Temperance Board of the Disciples of Christ.**—Here is where we lock arms with the W. C. T. U., the Bible School, the Y. P. S. C. E., the International Reform Bureau, et al, in the onward march toward a stronger manhood and purer womanhood.

2. **A Harvest Home Meeting.**—Thanksgiving. A season of special rejoicing for the goodness of God.

DECEMBER.

1. **Brotherhood Benevolence.**—A knowledgment of services rendered roes of former days. The Brotherho remove the terrors of creeping age fr preacher's vision. The servant is wo his hire.

2. **A Visit to the Manger at Beth** —The greatest gift we can give is t of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family ers, like sweet incense, fill the hom perfumes rare. We're going to st year aright.

2. **Evangelism.**—Plans for the work. The Brotherhood will b Church's strongest and longest a bringing men to Christ.

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# Programs for Local Brotherhoods

SEPTEMBER No. 2

**TOPIC—The New Century Convention.**

Prepared by Charles Finch

**I. Opening Exercises.**

1. "Onward, Christian Soldiers."
2. Scripture reading, Gen. 12:1-4.
3. Prayer for a Convention united, inspired and victorious.
4. All stand and repeat the Covenant.
5. "I Love Thy Kingdom, Lord."

**II. Prepared Program of the Evening.**

1. Paper: Our Convention System, District, State and National.
2. Address: Relation of Our Convention System to Our Missionary and Evangelistic Progress.
3. Address: The questions to be discussed at Topeka.
4. Question for debate: "Shall the business of future conventions be conducted by delegates chosen from the various congregations throughout the world, or by the people *en masse?*"
5. Decision of the Judges.
6. Open discussion: "Why should ou Brotherhood send at least one sentative besides the pastor to peka Convention?"
7. Selection of Representatives.

*Bibliography*—Recent issues of *Ci Evangelist, Christian Standard, Christi tury.*

**III. Closing Exercises.**

1. Song, "The King's Business."
2. Social period.
3. Closing prayer and benediction.

OCTOBER No. 1

**TOPIC—State Elections or Non-P Politics.**

Prepared by J. K. Shellenberger, in charge of the Civic

**I. Opening Exercises.**

1. Instrumental music.
2. One or two patriotic hymns. (Ge body to sing.)
3. Stand and repeat covenant in Close with Lord's Prayer.

Patriotic hymn.

Scripture reading.

**Evening's Program.** (Four six-minute Addresses.)

General introduction: "What We Stand For." (A non-partisan ballot.)

Address: "A Worthy Citizen."

Address: "A Square Deal in Politics."

Address: "A Just Administration of Law."

Debate:

**Suggestive Questions:**

(a) The Convention System vs. the Direct Primary.

(b) The Election of United States Senator by Popular Vote.

(c) The Commission Plan of Government for Municipalities.

(d) The English Criminal Court Practice vs. the American.

(e) Constitutional Prohibition vs. Statutory.

(f) Can a Christian Be a Politician, or vice versa?

Decision of the Judges.

Report of the Civic Committee. (The Civic Committee will be wide awake and bring in a report of work already done, as well as recommendations for future work.)

An Open Discussion of the Report of the Civic Committee.

**Questions to the Civic Committee.**

If possible, commit your men to definite tasks.

Pledge your men to a principle, but never to party.

In some cases, having the following card ready to distribute at the close of the discussion will prove of value. It won a decided victory in one town at least.

> We believe in a worthy citizenship, a conscientious patriotism, a square deal in politics, a just administration of law. We plead for manhood above party, principle above policy, public good above private gain, faithfulness to trust, loyalty to oath, and courage of convictions in all men.
>
> *(I stand on the above platform and will vote accordingly.)*
>
> Signed .....
>
> *(Return to the Secretary of the Brotherhood.)*

If such a movement is begun it should not stop until the last voter in the community has seen the card and been urged to sign it.

Again, the Civic Committee might suggest the matter of seeing that the coming election is the result of an honest vote.

The Brotherhood can organize for the purpose of getting every Christian voter to the polls on election day.

Look about you and under the guidance of the Holy Spirit ask what there is that Christion men ought to be doing in the interest of the election and civic righteousness; then do that thing in the interest of the kingdom.

**III. Closing Exercises.**

1. Song: "Glory, Glory, Hallelujah."
2. Social period.
3. Closing prayer and benediction.

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# Forward, March, for Topeka

## Brotherhood Convention, Topeka, Kansas, October 17, 1910

We will publish the tentative program in the October magazine, which will be mailed to every subscriber and Brotherhood man in ample time to reach him before the date of starting. Every Local Brotherhood should send a representative with Delegate's Certificate, to represent your Brotherhood at the Executive Session. Under the constitution your Brotherhood is entitled to two delegates for the organization and one additional delegate for each ten members or fraction of ten exceeding four, for which you have been credited with payment of dues. These Brotherhood conventions will be repetitions of the Luna Park Pittsburgh gathering at each National Convention of our people hereafter. There will be great speeches, great enthusiasm, and you will go home inspired as thousands went from Pittsburgh.

P. H. WELSHIMER

# Bible School Lessons for Septemb

Prepared by P. H. Welshimer

LESSON 2—SEPTEMBER 11.

## "THE KING'S MARRIAGE FEAST." —MATT 22:1-14.

American Revised

1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, The wedding is ready, but they that were bidden were worthy. 9 Go ye therefore unto the p ings of the highways, and as many as shall find, bid to the marriage feast. 0 And those servants went out into the hi ways, and gathered together all as m as they found, both bad and good: and wedding was filled with guests. 11 when the king came in to behold guests, he saw there a man who had on a wedding-garment: 12 and he sa unto him, Friend, how camest thou hither not having a wedding-garme And he was speechless. 13 Then the k said to the servants, Bind him hand a foot, and cast him out into the outer da ness; there shall be the weeping and gnashing of teeth. 14 For many are call but few chosen.

**Time.** Tuesday, April 4, A. D. 30. **Place.** A court of the temple at Jerusalem.

**Introduction.** Jesus spoke these words three days before His crucifixion. T lesson is a rebuke to the incredulity, prejudices, stubbornness and whatever in the of the Pharisees kept them from accepting Jesus. Never did a man strike so strai and forcibly at the sins of the people as did Jesus in this last week of His l Although they nailed Him to the cross, they could never forget the denunciati hurled against them.

**Explanatory.** 1-3—In this parable Jesus illustrates another phase of the kingd of heaven. At an Oriental wedding, guests were invited some time before the wedd and then just previous to the event they were notified to come. 4—The most sign cant statement of the lesson is this sentence, "And they would not come." The ki was persistent, he gave them every opportunity possible; sends the second time, t of the preparation to which he has gone for the wedding and extends another invitati 5—They insulted the king by ignoring his invitation, made light of it and went th way. 6-7—It was bad enough to ignore the invitation. It was worse when they to the servants who carried the message and mistreated them and killed them. If th cared not for the wedding of the king, they should not have taken their spite out on messengers and servants. The king avenged the death of his servants. His arm were sent forth to destroy the murderers and the city. 8—By their rejecting the invi tion they had proven themselves unworthy. 9—The second group of servants w ordered into the highways to invite everybody who passed to attend the weddi 10—A multitude accepted the invitation. 11-12—It was customary at Oriental weddi for the good man of the house to furnish a gown for those in attendance. At t wedding one man was without a gown. When accosted by the king, he was speechle that is, he had no defense to make. He was guilty. He had ignored that which h been offered him. He doubtless was contrary and wanted his own way; one of th fellows who thinks the whole world moves around him and calls himself independe 13—Short work was made of him. He was bound hand and foot and cast into ou darkness. The separation was such as Jesus describes, which is a place of weeping a

shing of teeth. 14—Still the number chosen is so small, when compared with the ber that are called, that they are called a few. The chosen are those who choose e chosen.

## Comments on the Lesson

The king is God, the Father. The Son is Christ. The servants sent are all those brought the message of God before the resurrection of Jesus. Their city was ally destroyed A. D. 70 by Titus. The highway people were the Gentiles; the r servants were the apostles and others sent out after Pentecost. The wedding nent is the Christian's character. The man who gets into the kingdom on earth, is unfitted for it, who will not put on the garment of a good Christian character, some time be made ashamed, and like this man will be speechless and unable to nd himself and will be cast out from the presence of God, and that shall be like the weeping and gnashing of teeth. Every man is invited to the wedding. God o respector of persons. The call is universal, as is also the command, "Go call men he wedding." The reason the first crowd was not there was because it would not. ay men are not in the kingdom because they will not be. Christ has come and lived life and died for the world and gone back to the Father. His Gospel is here and eing preached. In every Bible on every stand there is an invitation. Some are to the farm, others to their merchandise, some to pleasure, some to ignorance, le many are so engrossed in other affairs of the world that they never think that invitations and commands of the Book apply to them. What we need today is ching that will appeal to the conscience of men and make them think. A man succeed in keeping his name on the church roll and fool the people and cause them hink he is a Christian, but the last day when the King comes in, at a glance He know who wears the garment of Christian character and who does not. At the hly wedding, every man could have had a garment had he been disposed to wear it. same is true of the kingdom of God. Every man can have character if he wants it. must appropriate divine blessings, grow daily in grace and develop a character is becoming a Christian. Jesus believed what He said relative to the separation. withstanding the arguments of some of the modern scholarship, the thing as ribed by the Great Teacher will come to pass. Man knows not what an hour may g forth. There is only one safe road to pursue—to become a child of God, walk in wship with the Christ, be genuine, do His will and be saved.

## Questions for Class Use

Why did Jesus give this parable? Who is the king? The Son? Who were the ants? Who were the first people invited? Who are the people of the highway? at is the wedding garment? What will be done with those not wearing the wedding nent? Who are called? Who are chosen?

LESSON 3—SEPTEMBER 18.

## "THREE QUESTIONS."—MATT. 22:15-22; 34-46.

Read also March 12:13-17; Luke 20:20-26.

15 Then went the Pharisees, and took sel how they might ensnare him in talk. 16 And they send to him their iples, with the Herodians, saying, cher, we know that thou art true, and hest the way of God in truth, and st not for any one: for thou regardest the person of men. 17 Tell us there- , What thinkest thou? Is it lawful to tribute unto Cæsar, or not? 18 But s perceived their wickedness, and said, y make ye trial of me, ye hypocrites? 19 show me the tribute money. And they ght unto him a denarius. 20 And he a unto them, Whose is this image and erscription? 21 They say unto him, ar's. Then saith he unto them, Ren- therefore unto Cæsar the things that Cæsar's; and unto God the things that God's. 22 And when they heard it, marvelled, and left him, and went y.

23 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, trying him: 36 Teacher, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 And a second like unto it is this, Thou shalt love thy neighbor as thyself. 40 On these two commandments the whole law hangeth, and the prophets.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying

44 The Lord said unto my Lord,
Sit thou on my right hand,

Till I put thine enemies underneath thy feet?
45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any m from that day forth ask him any m questions.

**Time.** Tuesday, April 4, A. D. 30. **Place.** Temple Court in Jerusalem.

**Introduction.** All the intellectual power, trickery and duplicity of the Pharis and Sadducees were brought into the warfare against Jesus during the week preced His death. In the lesson of today we have three great questions, two in which people tried to trap Him and one asked by the Master of the people.

**Explanatory.** 15—The Pharisees were the separatists and the aristocrats of th day. They believed in the resurrection. The Sadducees did not. In the parables have just studied, Jesus has shown the Pharisees up in their true light. They w angry and took counsel "how they might entagle him in his talk." 16-17—The teach did not go, but sent their pupils to entangle Jesus. "The Herodians were the polit partisans of Herod." They went along to report to Herod and Pontius Pilate utterances that might be deemed disloyal to them. They were hypocritical. Je knew it and told them so. They told the truth relative to Him, when they said was true and was no respecter of persons. While this was true, they didn't believe hence they lied. Their question was intended to trap Jesus. Should He have sai was not lawful to give tribute to Cæsar, the Herodians would report that He disloyal. If He said it was, this would be displeasing to the Pharisees and the peo They doubtless had in mind Deut. 17:14-15. 18—A hypocrite is one who acts which he is not. It comes from the word hypocrite, a stage-actor. 19—Jesus ca for the tribute money, denarius, the price of a day's labor. In calling for the coin riveted their attention. 20-22—Jesus had told them that He saw their design. answered them, "Render unto Cæsar the obligations that are due him, and to God obligations due Him." They marveled and left Him and went their way. They nothing to report to Cæsar, neither could the Pharisees find fault with His ans 34—The intervening verses of this chapter give us another question asked by Sadducees relative to a woman that married seven men. They desired to know wh wife she would be in heaven. Jesus answered, saying that "In heaven they are nei married nor given in marriage, but are as the angels." The Sadducees were di lievers in the resurrection. The question was intended to baffle Jesus. He put th to rout. This was pleasing to the Pharisees, who believed in the resurrection. T gathered together and discussed the situation, then they came again with their plexing questions. 35-36—A scribe posted in the law of Moses tempted Him, say "Which is the greatest commandment in the law?" The Pharisees had often discus this with the thought that one commandment was more important than another. matter which Jesus would have given, had He been specific they would have con dicted Him. 37-38—The commandment which Jesus gave was not taken from decalogue, but from Deut. 6:5. It is great because in observing it, one must obs all commands; it covers all. 39—And the second is just as great, "Thou shalt l thy neighbor as thyself." This can be found in Lev. 19:18. 40—These two comma ments support the law and the prophets. They embody the spirit that runs thro both. 41-42—They have been asking questions of Jesus, He now asks them a quest All they have been able to do has been to marvel at His answers. He asked the direct question—"What think ye of Christ—whose Son is He?" They replied, " Son of David." 43-45—If He is the Son of David and you think He is not div how then could David when moved by inspiration call him Lord? saying, etc., 90 Psa. 1. He means that David calls Him Lord, then how can He be the So David unless He be both divine and human? 46—This silenced them and ended t questioning.

## Comments on the Lesson

It is right to ask questions to gain knowledge. The Pharisees and Herod came not to learn, but to entrap. They had the appearance of inquirers, but they w hypocrites, laying a plot to catch an innocent man. The teaching of Jesus is that Christian religion is a matter of character and if men possess Christian character t are bound to manifest it in their relations with their fellows. A Christian is to b law-abiding citizen. When the nation becomes as thoroughly Christian as it sh be, there will be no danger then of moral laws and civil laws interfering. In tal to the lawyer, Jesus teaches that religion should extend both Godward and manw We are to love the Lord with the heart and soul and mind, that means with e power we have. To love our neighbor is to render just dues unto our neighbor. who follows this teaching will live on the highest possible plane. He will be thorou Christian, because he will be obedient to every command of God. He will have fri because he will be friendly. He will be loved by many people, because he will

ybody a square deal. He will be despised by some, because he will stand for and that which is right. It is not all of religion to sing songs, offer prayers and listen ermons. Neither has one done his whole duty who does nothing but give his time his money to benevolent work. Both are only parts of the whole. A true follower ne who loves God and worships Him, who then follows his worship with service. religion is a true binding back to God and man. "What think ye of Christ?" is of the greatest questions ever asked by the Teacher. His divinity is one of the established facts in history. If He is divine, and He is, His words are true. His hing is that man has sinned and needs to be saved. He is the Savior and makes ossible for all men to come. If we do His will we shall be heirs of God. If we do His will we shall be condemned. These are not idle words. They are true. The ter of our duty towards Him is not a matter with which we can play fast and e. Will you not accept Him as the Christ, the Son of God, today, and let Him be r Savior? This, and this only, can guarantee you life eternal.

## Questions for Class Use

**I. Tribute to Caesar.** Who were the Pharisees? Who were the Herodians? y did they tempt Jesus? How did they tempt Him? What would have been the lt had he commanded them to not pay tribute to Cæsar? What was His answer? w can we pay tribute to government? What place should religion take in politics?

**II. The Lawyer's Question.** Who were the Sadducees? What was the lawyer's stion? What was Jesus' answer? How can we demonstrate to the world that we God? What is meant by loving one's neighbor?

**III. The Question of Jesus.** What did Jesus ask? What was their answer? at had David said regarding His divinity? If He was the Son of David and David He was the Lord, therefore what must be the conclusion relative to His divinity humanity?

LESSON 4—SEPTEMBER 25.

## "TEMPERANCE LESSON."—GAL. 5:15-26.

But if ye bite and devour one another, take heed that ye be not consumed by another.

But I say, Walk by the Spirit, and ye l not fulfill the lust of the flesh. 17 the flesh lusteth against the Spirit, the Spirit against the flesh; for these contrary the one to the other; that ye not do the things that ye would. 18 But if ye are led by the Spirit, ye are under the law. 19 Now the works of flesh are manifest, which are these: ication, uncleanness, lasciviousness, 20 atry, sorcery, enmities, strife, jealues, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not become vainglorious, provoking one another, envying one another.

**Introduction.** This letter was written by the Apostle Paul to the church at Galatia. text of the lesson gives us an insight into the life of the people to whom Paul was ing. A church was planted in the midst of an evil, drunken and adulterous gen- ion. Paul talks plainly as to the duty of Christian living. The lesson is applicable y.

**Explanatory.** 15-18—In the fourteenth verse, Paul says the law is fulfilled in this, ou shalt love thy neighbor as thyself." He now compares the actions of some to of wild beasts, who bite and devour one another. The result is, all are consumed. bite and devour not only with the teeth, but with the tongue. More men are d by the tongue than by bullets. The spirit of Christ and that of the devil cannot py the same body at the same time. When we walk by the Spirit, we give the lust e flesh no chance. There is constant warfare between the Spirit and the flesh, or een holy and evil desires. Each man can decide which he will serve and this des what he will be. The freest man in the world is he who is led by the Spirit. knows the truth and it makes him free. We are led by the Spirit when we follow the ired Scripture. "There is now no condemnation for those who are in Christ Jesus, walk not after the flesh, but after the Spirit; and as many as are led by the spirit od, they are the sons of God." 19-21—Paul here enumerates the works of the : **Fornication,** one of the most prevalent sins of Paul's day and ours. **Uncleanness,** rity. **Lasciviousness,** impurity without shame. **Idolatry,** worship of false deities,

accompanied frequently by the grossest sensuality. **Sorcery.** In Paul's day it m the use of curious arts, associated with demonology and witchcraft. All the other named in the twentieth verse are the opposite of love, and grow out of hatred enmity. **Drunkenness** was as common then as now. Everybody knows its mea **Revellings,** night prowlings, often the result of drunkenness. This is directly opp to the spirit of a Christian and he who practices these, not necessarily all, but any shall not inherit the kingdom of God. 22-23—In this lesson, Paul presents two m the spiritual and the carnal. He now describes the spiritual man. His life is on love, both to God and man. And of **joy,** which is not dependent upon environm but springs from the heart and flows outward. **Peace** comes when the conscien at ease. **Long suffering,** to be able to withstand mistreatment and insults and kindly. To be **kind** is to be gentle, respectful and courteous. **Goodness** is to be fu good. **Faithfulness,** to hold on and hold to the thing which one believes. **Meek** not puffed up, humble and kind. **Self-control,** to have full mastery of self. 24- Christ was crucified on the cross, so they who are His crucify the evil that is in t Have self-mastery and self-control and walk with Christ. 25-26—If your life is trolled by the Spirit, it will be manifest to the world. If one is Spirit-led, be not over it. Be not vain in the progress you make and thus provoke others who have made rapid progress in spiritual matters. Be not envious of those who have.

## Comments on the Lesson

There are some things in which we can be temperate, others total abstai When we speak of temperance we commonly associate it with drinking alcoh liquors. Total abstinence is a better term. It is the temperate drinker who is most dangerous of all drinkers, for it is by his example he makes those surroun him believe it is not so bad after all. They follow him and are soon over the preci "Taste not, touch not, handle not" is the rule to follow. Christ has spoken defin against drunkenness. "The drunkard shall not inherit the kingdom of heaven." in itself should be sufficient. Neither does he inherit the best of this earth. greatest product of a nation is its manhood.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

The tariff, currency and trusts are all important problems to be solved, but that w overshadows all is the liquor problem. Drunkenness robs a man of his reason. the Delilah that robs the strongest Sampson of his power. It turns men from office and the factory as beggars onto the streets. It takes from a man's back tailor-made suit and places in its stead filthy rags. Instead of that comfortable be his home, he has the pavement and the gutter for a couch. Self-respect, self-con and decency depart. Drunkenness chases the roses of health from the drunkard's and paints there the lily of death. It takes the children's bread and gives them a st It changes home into a hell. It corrupts politics. It fills jails, penitentiaries alms-houses and crowds the walls of our lunatic asylums; builds no churches, schools, no hospitals. For every dollar it places in the public treasury, it reaches the pockets of its victims and takes out five. It makes a man's life a hell in this w and guarantees him hell eternally in the next. The American saloon is the most American thing on the American continent. It is the next beast that must be laid If every Christian in America would do his duty today, every saloon of the na could be closed in twelve months. It needs courage, Christian courage, backbone greater love for righteousness than for dollars. This is the work of God, and " operation of God depends upon the co-operation of man." God hasten the day w the cruel monster will be slain and the people will be free.

## Question for Class Use

Who wrote the letter to the Galatians? Judging by this lesson, what must been the condition in the church at Galatia? What is meant by "Walking by Spirit?" What works of the flesh did Paul mention in this lesson? What are fruits of the Spirit? How can we crucify the flesh? What is the attitude of the Scr ure towards drunkenness? What can the church do today towards suppressing liquor traffic? What are the signs of the times relative to drink? Who sets the w example before a community—the drunkard or the tippler?

LESSON 1—OCTOBER 2.

## "THE WISE AND FOOLISH VIRGINS."—MATT. 25:1-13.

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bre groom. 2 And five of them were fool

five were wise. 3 For the foolish, n they took their lamps, took no oil them: 4 but the wise took oil in their els with their lamps. 5 Now while the egroom tarried, they all slumbered and t. 6 But at midnight there is a cry, old, the bridegroom! Come ye forth neet him. 7 Then all those virgins e, and trimmed their lamps. 8 And the ish said unto the wise, Give us of your for our lamps are going out. 9 But wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know not the day nor the hour.

**Time.** The last week of Jesus' ministry. **Place.** Jerusalem.

**Introduction.** Near the close of Jesus life He gave many parables to illustrate the re of the kingdom of heaven. In this parable He lays emphasis upon the prepara- necessary for one to be enabled to enter.

**Explanatory.** 1—In the days of Jesus when a Jew was married he received his e from the house of his father-in-law, then journeyed to his own house, at which ad left a company of virgins, who with lanterns and torches were to meet him upon rrival and accompany him into the house. The people to whom Jesus was speaking familiar with the incident. 2-4—The five who took plenty of oil were wise; those took insufficient were foolish. The wise not only took oil in the lamps, but took e in vessels. The foolish simply had a little oil in the lamps. 5—The bridegroom ied longer than they had expected, and while waiting, being in the night, they led and slept. 6—At midnight the watchman announced the bridegroom was com- 7—All the virgins, the wise and the foolish, arose together to meet him. They med their lamps and started. 8—The foolish discovered that their lamps were g out and called for help from the wise. 9—The wise could not sell; if they did, would be left in darkness. 10—The critical hour was here, the time to march with bridegroom. The door was soon to be opened and closed. They could enter now never. To enter, one must have oil to make a light to accompany the party. hout oil there was no entrance. "The bridegroom came; they that were ready t in with them to the marriage; and the door was shut." The saddest verse of the n is this one, "And the door was shut." When that door was shut, all means of ss were barred. 11-12—Preparation now made, the five foolish come rapping at door and saying, "Lord, Lord, open to us." But He said, "I know you not." That have no favorable knowledge of you. 13—The moral of the parable is, watch efore; that is, have on hand plenty of oil, have your lamp trimmed and filled, "for now neither the day nor the hour wherein the Son of Man cometh."

## Comments on the Lesson

Both the wise and foolish virgins had an opportunity to go with the bridegroom. one made a complete preparation, the other a partial. If the bridegroom had e early, they all would have entered. The five were foolish in that thy made but ty preparation. It was an important event. They should have left nothing undone nable them to have admission to the bridegroom's house. The lesson teaches us we should not see how little we can do to get into the kingdom, not to be fearful we will do too much, but to be fearful that we do not do enough. Church attend- just occasionally, when we feel like it, coming only when it suits us, calling only re we like to call, among those who are congenial; this is the work of the foolish in. The wise virgin makes sure that she has done all things as the bridegroom es and in the way he desires. The wise and the foolish represent the watchful the unwatchful. It is not a flaring light that is needed, but a steady light that ires through the night. "Some people have religious emotion enough to make a glow with a flame as the appearance of sincerity, but it may only be a fitful ing of the natural feeling." This lesson teaches that grace cannot be transferred. he saints in Christendom cannot save a man unless he helps to save himself. The way to die right is to live right.

## Questions for Class Use

What was the wedding custom of the Jews in Jesus' day? In what were five of the ins foolish? What marked the wisdom of five? What is the inference of the state- t that the bridegroom tarried? Was there anything wrong in slumbering and sleep- while they tarried? Why did the five lamps go out? Why didn't the five divide oil? Did they commit a sin in not dividing? What is the practical application? was the door not opened when they knocked? What is the application? Is e transferable? When is the time to get ready for death? About which should e most concerned—how to live or how to die?

**ELMER L. KELLAND, Public Accountant**

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# Peter the Fourth

BY EDWARD B. BAGBY.

Who is that good-looking boy dressed in store clothes at the head of the steps?" It was in the late seventies at old Smyrna Church, King and County, Virginia, that I asked the question. "Peter Ainslie, of Dunns- was the answer. I looked again at the lad, little dreaming he was to e my college mate, my comrade in service, my brother beloved in the Lord. was in the upper classes of Transylvania University, Lexington, when e entered. My recollection is that he did not distinguish himself in any t school except in the impress of his rare spirit upon professors and ts. He was not conspicuous as scholar or orator, but was considered the te of President Graham, who teased him unmercifully and gave him tens he did not deserve them.

is first public service was as state lecturer for the C. W. B. M. in Virginia. epared an address on the "Widow's Mite," and, like the woman of his gave in it all that he had. He delivered his address one Sunday morning donsville and was pleased at the attentive interest of an old gentleman

in the front pew. When he entered the pulpit at Somerset in the afterno he was considerably disconcerted by the presence of this same old man; a when he found him in his audience again at Rochelle at night, he exclaime "Suffering humanity, what shall I do?" What he did do was to make a co plete failure. When the service was over he learned that his persistent attenda was stone deaf and, though he had not heard the human voice for fifty yea had rarely in that time missed a service, saying, "I can at least bow the peo in and bow them out." Ever since, when Ainslie has anyone in his audien whose presence embarrasses him he imagines him stone deaf.

In 1889, Peter became my successor as pastor in Newport News, Va. I had a useful ministry there and showed some of the eccentricities of geni Like the Peter of the Gospels, young Peter did not at that time spend mu thought on "outward adorning" or "putting on of apparel." The mainstay the church was Dr. Robt. H. Power, the father of F. D., a typical old Virgin gentleman, always immaculate in his attire. Dr. Power offered to pilot t young preacher on his round of pastoral calls. When Ainslie appeared in short seer-sucker coat and plug hat, Dr. Power was horrified, and said: "G home, Brother Ainslie, and put on some proper clothes and I will go calli with you."

I had been in Washington a year when Peter came to the Calhoun Str Church, Baltimore. Some troubles arose in the congregation and the n minister thought he would be obliged to leave. He finally agreed to stay p vided all officers in the church would resign and he given complete contr They did so and he became elder, deacon, superintendent of the Sunday-schol president of the Christian Endeavor Society, president of the Ladies' A Society, etc. It was not scriptural, but it worked. But Ainslie never cared o much about reproducing the apostolic organization as he did about develop the apostolic spirit and power. He was distressed that his people did so lit for benevolences. "On the whole Atlantic coast," he would repeat, "not charitable institution, and we claim to be apostolic!" In 1895 he began the agi tion for a Home for Working Girls. Some of us tried to laugh him out of One minister said: "Peter, you had better make a home for one good girl th provide for many." His first contribution was 11 cents from a poor girl. T home has been running now for ten years, 350 girls have been sheltered an total of $20,000 has been expended.

Ainslie's next project was an orphanage. With resources exhausted in e establishment of the home, where was he to find money for buildings, fo nurses, teachers, etc.? Then the thought came, why not find his buildings childless homes? He knew that if he could lay a baby "in the gracious holl of a human shoulder where God meant some tired heart for comfort sho be laid," the rest would be easy.

Temporary quarters he found for the orphans in the homes of his pa and the first convenient day Brother Ainslie takes or sends them to their per nent homes. Homes have thus been found for forty orphans.

For over one hundred years a Peter Ainslie has preached the ancient apostolic gospel in Virginia and Maryland, for the subject of our sketch Peter the Fourth. The first Peter was sent by the Haldanes from Scotl

a missionary to this country and suffered many hardships and persecutions d was drowned trying to reach an appointment. The biographers of our Peter great stress upon his Scotch ancestry. Peter himself is disposed to take this newhat seriously, and of the exclusive St. Andrew's Club, made up of Balti- re's blue-blooded Scotchmen, he has been chaplain for many years. But the her, Peter the Second, was a man of rugged temper and his sermons bristled h fiery invective and was as different from our mild-mannered Peter as man ld be. Peter takes after his mother and the blood that is manifest in him come through this gracious lady from good old Virginia Cavalier stock. s on his mother's side that he is kin to that other princely Virginia preacher, L. Powell, of Louisville. Had you know the mother as I did you would e no trouble in accounting for the son. Add a word to the title of his book d and Me," and read it "God, My Mother and Me," and you have the story his life. Very beautifully did he acknowledge his debt to his mother. For years before her death she was a paralytic. He would often take her in his s and bear her tenderly to the table. When she became bedfast no hands e allowed to take her meals but his own.

The best work of Ainslie's life has been in connection with the Christian ple. As a venture of faith this enterprise is without a parallel among us. scheme involved an expenditure of $60,000, and he hadn't a dollar to begin ; he laid plans for a congregation of a thousand and did not know that he ld have one; he resigned his church and offered to work for two years out compensation. One morning he learned that a large plot of ground in owing section of Baltimore that had been held for park purposes had been wn on the market. He telegraphed to George Muckley, and faster than gess rode into the Cherokee strip, the money come from the Church Exten- Board and the choice lot was secured. January 15, 1905, a chapel on the of the lot was opened and 237 members from the Calhoun street congrega- decided to share the experiences of their venturesome preacher. The first in the new location they increased his salary from $1,200 to $1,500. He always worked for a mere pittance of what he might have received. One ch called him, offering to double his salary, another offering to allow him to the salary himself. In both cases he replied: "If you have so much y send me some to help in my work in Baltimore." Such splendid abandon e part of the preacher has affected his people. The walls of the Temple because the people had a mind to give and a mind to work.

It was about this time the congregation came near missing the joy of ficing for their institution. Ainslie had called on Mr. N., a rich banker, contribution for his Working Girls' Home. He gave him some money said: "Mr. A., why don't you ask me for something for your own work?" told me of his offer and said: "When I go to him I am going to ask for 00 to build a new church." One morning as he awakened he said: "Today going to call on Mr. N. with my request." When he picked up the morning he read the headlines announcing the sudden death of the banker. His pointment was not lessened when he learned that Mr. N. had said to his er, "I shall give Mr. Ainslie whatever he asks me for up to $60,000." Other ls were found, the main auditorium was built in 1907 and the debt is

practically provided for. The congregation numbers 800 and the Sunday-sc is about the largest and liveliest in the city. Nineteen years ago Ainslie cam serve a congregation of sixty, meeting in a building worth $10,000. Now directs the Temple and four branch congregations aggregating 1,200 in mem ship with property valued at $120,000.

I knew of an old lady who used to say, "While I am resting I will g the coffee." In his periods of leisure Brother Ainslie conducts a Bible Semir He is dean and faculty. While short of faculty and funds, the school is in results. For seven years the classes have averaged 100. Two preachers missionaries and some twenty students now in our colleges have been tra in the Seminary.

The people of Baltimore attest their liking for our brother's preachin crowding the Temple at all seasons of the year and during all sorts of wea In spite of a mysticism that at times obscures his meaning and a premillenia that savors of pessimism, Ainslie is a great preacher. But he is at his best he prays. When he has had a searching of his own heart and gathers u needs of his people and tells all to his heavenly Father, you feel that t indeed the Temple where rests the Shekinah and the veil of the holy of l has been taken away.

Brother Ainslie has had some unique experiences to enrich his spi life. At one time he was threatened with a nervous breakdown from over and a sore spot developed in his throat that did not yield to treatment. consulted Dr. Wilson, a skillful neurologist, who was also a devoted P terian elder. Dr. Wilson said: "Mr. Ainslie, I want you to come, not int office, but into my parlor, for I wish to talk to you, not as a patient, but brother. Tell me all about your life and work." Mr. Ainslie opened to hi heart. "Now," said the doctor, "you must let the Lord help you bear burdens; when you go to sleep at night, let your last thought be of God; you awaken in the morning, let your first thought be of God. Cast your upon Him. Learn to rest in the Lord." Following that advice, Peter le to realize the minister's prayer of Washington Gladden:

> "Oh, Master, let me walk with Thee
> In lowly paths of service free;
> Tell me Thy secret, help me bear
> The pain of toil, the fret of care."

In this life of fellowship with God, Brother Ainslie has found streng his arduous labors, patience for life's trials and humility in the honors tha crowded his later years. This life of devotion has found exquisite exp in his little book "God and Me," now in the fourth edition, and the sales s increasing. It has been even more cordially received in England and A than in this country, and the author has received appreciations from suc as Alex. Whyte, of Edinburg; Geo. H. Morrison, of Glasgow, and Webb- of London.

The Evening Prayer from this booklet may disclose all that I ha written:

"My Father, the day is done, with its toils, vexations, privileges and and weary in soul and body, I come to Thy holy throne of peace an

ou hast shared my cares, felt each pang that cut my heart and stood for me every strife. Forget my wrongs, and let this day's sunset be the seal to my giveness of every one who has wronged me. Out of Thy grace, give me the ret of never being discouraged; teach me how to strengthen all my weakses, and make me to see that my sacrifice for another and the control of self belong to my ministry of love. Cover my bed with Thy unseen glory, l let me fall to sleep with a consciousness that Thine eyes are over me and t my room is aglow with Thy presence. Then I shall rest, and out of my ose I shall be ready to serve Thee better in the morning of the morrow. ıen."

---

# Priest or Prophet

By J. K. SHELLENBERGER, Field Secretary

As there have always been, so are there today two classes of leaders in Church of God, the priests and the prophets. The priests are the crysazers who are satisfied with past achievement and spend their energy in ding positions fought for in days gone by. They live apart from the men necessarily out of sympathy with the people—God's people.

The crying need of today is the prophet—the man who sees human conons through and beyond his theological data; the man who can relate what knows about God—to what the heart of the seething masses most need; man who lives among men, who knows men's lives, who loves men, who a message for men and who dares to tell that message though he die for doing of it, who lives on high ground and sees far and clearly—this is cry of the people to the man of God. Great souls are needed who are g *en rapport* with the purposes of God. These men will batter down the acles, solve problems, and construct timely methods. The priest may e after and crystalize the prophet's vision and his methods, but never ıld the priest and his crystalizations of the past become an obstruction he leadership of the present.

This has ever been the church's danger. It was the priesthood that crucithe Christ, that stoned Stephen, that followed Paul over Asia Minor and otless urged his beheading at Rome. Only as she has heard the prophet's age has the church adapted herself to the needs of the people.

There was a religious organization when Jesus came. As priest he did seek to destroy it, but as prophet he sought to adapt it. Paul believed roper ritualism. He taught it and submitted to it. But as prophet he ht to adapt the new born church to Western civilization. This was the t of Savanarola's fight. Likewise Wycliffe's, John Husse's and Luther's, ley's, Alexander Campbell's, et al. They were prophets—seers of visions berate the church, not because of ritualism but because she has not oclaimers of messages--solvers of the people's problems. The masses ted herself to the times. Adaptation, not conformation, is the problem day.

# Annual Meeting of the Executive Council

## Call for Meeting

A meeting of the National Advisory Council of the Brotherhood of Dis-ples of Christ, consisting of two delegates from each State where State orga-izations exist, and the Corresponding Secretary from States where no St organization has been established, is called for 12:30 noon, Monday, Octol 17, 1910, at the House of Representatives Hall, Topeka, Kansas, for purpose of nominating a President, one Vice-President, a Recording Secreta, a Treasurer, and seven directors, to serve for the ensuing year, and for consideration of such other matters as may properly come before such meeti

Men from each State should get together prior to the meeting and dec on delegates to represent their State in the National Advisory Council.

Yours faithfully,

General Secretary.

Approved,

President.

Office of the General Brotherhood of Disciples of Christ, Kansas City, Misso U. S. A., September 25, 1910.

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# Annual Convention of the General Brotherhood of Disciples of Christ

## Topeka, Kansas, U. S. A., Monday, October 17, 1910

The Second Annual Convention of the Brotherhood of Disciples of Ch will be held in the Auditorium, Topeka, Kansas, Monday, October 17, 1' beginning at 9:00 a. m.

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| imore. | | St. Joseph | 3.30 | Albuquerque | 34.10 |
| edo. | 33.50 | Atchison | 2.05 | Denver. | 22.25 |
| eland | 36.35 | Kansas City | 2.70 | Pueblo. | 22.25 |
| innati. | 31.55 | Springfield, Mo. | 9.60 | Ogden. | 55.00 |
| isville. | 30.80 | St. Louis | 13.90 | Salt Lake. | 55.00 |
| ington | 29.50 | Memphis | 22.00 | Phœnix | 55.00 |
| anapolis | 27.70 | Birmingham | | Riverside, Cal. | 61.00 |
| ago | 21.00 | Mobile | | Los Angeles | 60.00 |
| oit | 33.50 | New Orleans | | Santa Barbara | 60.00 |
| kinaw City | 44.40 | Shreveport | 22.45 | San Francisco | 60.00 |
| ia | 16.20 | Little Rock | 19.80 | Sacramento | 60.00 |
| ngfield, Ill. | 13.40 | Beaumont | 29.80 | Spokane. | 60.00 |
| sonville | 13.40 | Houston | 29.40 | Portland. | 60.00 |
| mington, Ill. | 17.00 | Galveston | 31.40 | Seattle. | 60.00 |

The Central Passenger Association includes practically all the railroads ating in the territory west of Buffalo and Pittsburgh and north of the h River to and including Peoria, Chicago and St. Louis, embodying the es of Western New York, Western Pennsylvania, Ohio, Indiana, Michigan Illinois.

**WESTERN UNION TELEGRAPH CO.**

Cincinnati, O., Sept. 8, 1910.

E. E. Elliott,

Kansas City, Mo.

Central Passenger Association grants two cent fare in each direction within that territory in connection with other passenger associations, between October 8th and 20th.

I. N. McCash.

West of the Central Passenger Association is the territory of the Weste Passenger Association, which has made the same reduction in their regu rates, where such rate is any more than two cents per mile.

Passengers from the North and Northeast might take advantage of regular homeseekers' rate to the Southwest by buying to Kansas City Topeka, while passengers from the West, Southwest and Northwest can t advantage of the all year tourist rate to Kansas City, permitting stopover Topeka. Be sure to have your ticket endorsed "Good for Stop-off," and the conductor that you want to stop at Topeka. You can continue y journey to Kansas City after the Convention is over, and visit what is on way to be one of the largest cities in the world, and which is already one the best.

The dates of sale on the Pacific Coast are October 7th and 8th, ret limit October 31st. From territory adjacent to Kansas City dates of sale ra from October 7th to 13th, final return limit October 20th. These details have to be arranged with your railroad agent.

At the time of writing no special rate has been authorized by the No Pacific Coast lines, but we expect to get further and more definite ad regarding rates from Seattle, Portland and Spokane territory in time to incl such revised rate in the above list. We have in our office letters from p senger agents of various railroads in substantiation of the above rates. Y ticket should not cost very much more nor very much less than the ab quotations, and you can figure out approximately what your ticket sh cost by figuring double your local fare from your station to any of the p cipal points quoted above. From other points where reduced fares have been authorized, delegates and others attending the Convention should p chase one-way tickets in each direction.

# Brotherhood Headquarters

The General Brotherhood headquarters will be in the three-million-dollar State House, sharing with our other societies this massive building.

The main offices of the State of Kansas are also located in this three-million-dollar building, the most expensive architectural pile in the State. They are luxuriously furnished, for the wealthy State of Kansas enjoys elegance and has plenty of money to pay for it. There are cannon in the State House grounds, but, while they have seen service, they are not in active commission at this time.

There are three departments in the Capitol which should be visited even if you neglect all others. The first is the

## Brotherhood Stereopticon Exhibit

In the House of Representatives' Hall on the third floor, easily accessible by several rapid-fire elevators. Admission to this exhibition will be by ticket only, which may be secured at the booths of any of our societies in the Capitol Rotunda. A schedule of exhibits and the names of the lecturers will be announced from day to day from the platform, through the newspapers and by such other means as may be necessary and possible. While this exhibition will be under the auspices of the Brotherhood of Disciples of Christ, all of the various missionary, philanthropic and other agencies, including our great National and State journals will be accorded the privilege of the hall and the service of the stereopticon machine and screen. Delegates can do no better than spend a portion of their hours of recreation at this exhibit.

The second is the Kansas State Board of Agriculture. There you will find displays of everything that in a material way has made Kansas worth while. Another place of interest that finds lodgment under the Capitol dome is the State Historical Society. Visitors will be agreeably surprised at the character and extent of the collections. Kansas is not old enough to have relics of a forgotten age, or writings whose mystic symbols cannot be read by people of the present day. What makes the State's collection interesting is the fact that there are many persons alive today who participated in the events that made the State's history and provided the material for such an exhibit.

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# The Brotherhood Session at the Topeka Convention

The Second Annual Convention of the Brotherhood of Disciples of Christ will consume the last day of the Topeka Convention, which is Monday, October 17th. It will begin at 9:00 a. m. with an address by Hon. W. R. Stubbs, Governor of Kansas. Then follows twenty minutes of general reports of Brotherhood work accomplished. The closing address of the morning will be by Mr. Raymond Robbins, of Chicago, a man of National fame, who has one of the most inspiring messages our people have ever heard. Mr. Robbins is a winner on the platform and his address alone will be well worth the trip to Topeka.

At 12:30, noon, occurs the meeting of the National Advisory Cour consisting of two delegates from each State, for the purpose of nominat officers and directors of the General Brotherhood to serve for the ensu year.

At 1:30 will begin the symposium of representative men following program, as carried out at Pittsburgh. Three-minute speeches from the fi will follow, making the afternoon session one of the most interesting of trio. There will be a thirty-minute address by one of our most eloquent speak immediately followed by two-minute talks by State officers. The closing add of the afternoon will be by one of the most eminent and popular platform r of the age.

In the evening there will be two addresses, the first yet to be announced, the closing address by Bishop William M. Bell, of the United Brethren Chu in charge of the entire Pacific Coast, including Alaska.

Thus will close the Second Annual Gathering of the Men's organizat and will measure off another step toward progress in this great movemen awakening the manhood of our churches. It is anticipated that the Au rium at Topeka, which will seat between four and five thousand, will be t to its utmost for this Brotherhood gathering. Every church, every Brot hood, every men's Bible Class, every men's organization should be represe at the Brotherhood Convention. Nothing that an organization can do wi assist so tremendously in carrying the burdens of your local church wor to send some of your men to this gathering of enthusiasts at Topeka. men will come home filled and thrilled with the opportunities for servic the Kingdom of God in your community.

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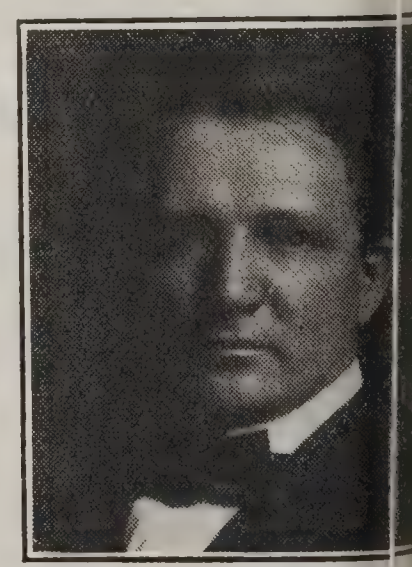
# Speakers for the Brotherhood Convention at Top

HON. W. R. STUBBS

BISHOP WM. M. BELL



RAYMOND ROBBIN

**Hon. W. R. Stubbs, Governor of Kansas:**

We have the assurance of the Governor, also of the manager of his am paign, that every effort will be made to bend his circumstances so as to p him being present and addressing the Second Annual Convention of the Br hood, in the Topeka Auditorium, at 9:30 o'clock a. m., Monday, October 1h.

**Bishop William M. Bell, Author and Lecturer:**

A native of Indiana, educated in public schools, Normal Schools, and

e Classical Seminary. Twelve years a pastor, two years President and Su-intendent of the Indiana Sunday-school Association, and Editor of its State per. Twelve years General Secretary of the Department of Home and For-n Missions, and Editor of *The Searchlight*. Member of the Inter-denomi-ional Committee which brought into existence The Young People's Mission-Movement. Received the degree of Doctor of Divinity in 1897. Elected to bishopric in 1905 and designated as Bishop of the Pacific District with rsight of the work of his church in the States west of the Rocky Mountains, China, Japan and the Philippines. President of The California Sunday-ool Association since 1907. Member of the Lesson Committee of the Inter-ional Sunday-school Association. Author of "The Love of God," and "The ial Message of Our Lord."

Mr. Bell is the Bishop of the United Brethren Church, in charge of the re Pacific Coast, including Alaska. He was brought up a Disciple and is a er on the platform.

**Raymond Robbins:**

Critics say of Mr. Robbins: "Raymond Robbins will make good before audience of men. He will make them think whether they want to or not. is up against the real problem and he knows how to handle it and how to about it. He could address ten thousand men and every one would stay all hear. He is Graham Taylor, Debbs and Arthur Holmes all combined in Too dead in earnest about serious business to waste time making men h and too much alive to be dull for a minute. You will not be sorry you red him. He will be 'a feature.'"

"Mr. Robbins was a lawyer for awhile, then went to Alaska and struck it Having money enough and seeing the tragic need of something more ng the miners there, he organized the First Congregational Church in that itory, erected a thirty-thousand-dollar house at his own expense and served years as pastor in an entirely original sort of way. From there he came hicago where he and his good wife have been doing settlement work for a ber of years. He is one of the leaders of the reform force in Chicago there is an increasing demand for his addresses. Many who have heard consider his addresses the greatest religious speeches they have ever heard."

The Brotherhood program, morning, afternoon and evening, with these men, Messrs. Stubbs, Robbins and Bell and the one yet to be announced, give the men such a Convention as they will not soon forget. Other men e program will be some of the strongest orators among our own people and a program has been arranged and will be carried out with the least possible tion, will well repay every man among us for awaiting his return home after the close of the Brotherhood Session on Monday night. We endeavored to get for our speakers some of the greatest pulpit orators e country, who were worth going almost any distance to get. According r notion, we have secured that class of speakers, and it has taken this effort to get them. We are urging our men who cannot spend a long at the Convention to come early Saturday in time for the Bible School n, remain until the close of the Brotherhood Session on Monday night, the great Communion Service on Sunday afternoon intervening.

# Topeka—The Capital City

As a rule the Capital City of a State is the handsomest and best residence city of the commonwealth. Topeka is the Capital of Kansas.

As the bulk of travel to and through the State originates in the East, i is proper that the seat of government should be near the border, that visitor may the sooner feel that they have been officially received. A ride of sixty-si short miles along the shore of the picturesque Kansas river carries you fror the Missouri border at Kansas City to the next place of meeting of the Chris tian Church. From Atchison, also on the Missouri, the distance to Topeka fifty miles.

When you arrive at the station in Topeka you will be met by the Recep tion Committee. Carriages, omnibuses and street cars will then take you any part of the city.

Strangers are first impressed with the width of Topeka's streets and tl magnificent shade trees that line the grass-bordered sidewalks of the residen districts.

## Seeing Topeka

Sightseeing is easy. Every street has good sidewalks, and those who enj walking will find it a pleasure here. But it isn't necessary to walk, becat there are more than five hundred automobiles and innumerable carriages, al as there are about fifty-six miles of paved streets, riding is a joy. If you not care to walk or ride in carriage or automobile, you will find the street cs a splendid way to get about. There are over thirty-five miles of electric str railway here. The track is smooth, the cars modern. It is said to be one f the best electric street car systems in the country.

After you have been shown over the city, viewed its handsome residens (some costing more than five figures), taken in the parks and the beauty of the city as a whole, make a tour of the Capitol, go out to Washburn Colle, stop at Bethany College, and then visit the State Hospital, which is situad northwest of the city in a beautiful location.

## A Clean City

Topeka comes as near being a spotless town as possible outside the reans of advertising and pictures. Sometimes there is a little dust, but it is thoroth-bred. What there is is brought in by the thrifty agriculturists living in he surrounding country merely as an object lesson. They do not waste very nch of their land in this way, however, as it is worth too much.

The city owns the waterworks, and Kaw river water is on terms of iti-macy with every family in the city, and is welcomed by the stranger sojorn-ing within the city's gates. The streets are sprinkled and kept clean. he freedom with which water is used is one of the reasons why the citizensare happy, contented and prosperous.

## Reception and Entertainment

The reception and entertainment committee, through its members, will ok after you when you reach Topeka. A warm welcome will be accorded you and you will not be a stranger in a strange land. The Brotherhood irit will be abroad in Topeka. Hotel and boarding house arrangements ould be perfected in advance. A letter addressed to Mr. J. W. Going, Con-ntion Chairman, Topeka, Kan., will be referred to the proper committee d you will be guided and assisted in every way conducive to your comfort d pleasure. A glad hand awaits you at the Brotherhood booth on the main or of the State Capitol building and to all of the services of the Convention oper and to the Brotherhood Convention in particular you are cordially vited.

## Hotels and Boarding Houses

Arrangements have been made to shelter five thousand people during the nvention. The great, wide, hospitable homes of hundreds of Topeka citizens ll be thrown open and will be your home as well as theirs for the period of ur stay. The cafés and restaurants of Topeka will be augmented by such ditions as may be necessary and their prices will be reasonable. Those siring to make reservations should state what accommodations they desire, actly for what days, and such requests will be accorded careful attention. soon as you arrive at the station take a conveyance immediately to the te Capitol Building, where the reservation offices will be established. There u will secure your assignment of quarters which will be yours as long as u stay. It is important that you make arrangements in advance and we st that many of our Brotherhoods, Men's Bible Classes and other men's ganizations will send large delegations. Come as early as Saturday morning d stay until the close of the Brotherhood Session on Monday night. It has n arranged to hold all necessary special trains until the close of the Brother-od meeting and passengers for points within a night's ride of Topeka will l get to their destination early the following day.

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# A Week of Prayer

Interbrotherhood Conference, of which eneral Secretary is a member, held a g at Chicago during the congress of aymen's Missionary Movement, and to urge the Brotherhoods to unite with ternational Y. M. C. A. in securing a observance of the week beginning with cond Sunday in November as a season cial prayer for men. The Brotherhood ment in general is now planning for a l and vigorous co-operation for this gen-bservance by all of our churches.

he special week for the test observance cal Brotherhoods themselves, the Inter-rhood conference selected the week beginning with Sunday, April 9, 1911, and it is not too early to begin to plan now for such adjustments of other engagements on that week as will make the observance general and effective by all Local Brotherhoods and Men's Bible Classes and other organizations of men throughout all of our churches. The November week, it is anticipated, will give an impulse that shall carry our men into the observance of the week beginning April 9th.

We hope from time to time to receive suggestions as to the methods of increasing the effectiveness of both of these weeks, from our Brotherhood men in general through the country.

# A Tale of Two Cities

## CHAPTER I.

By P. H. WELSHIMER, Bible School Editor

## The Story of How the Bible Schools of Akron and Canton, Oh Knocked Out the Summer Slump

EDITOR'S NOTE. The "misnomer" title of this article is removed by the insertion of Chapter 1. Of course we could not expect our Bible School Editor, who was so wrapped up in Canton, to know everything about how the Akron people conducted their campaign, although good campaign managers tell us that they necessarily keep in touch with their opponents. Regardless of how this may be we must give the Bible Schools of Canton credit for the result and hope to present to our readers in the November issue a voice from the "Tip-Top" City.

Akron, Ohio, known as the "Tip-Top" city, with a population of 69,000 and forty-four Protestant Bible Schools, is situated in Summit County. Twenty-four miles to her south, in the adjoining county of Stark, lies the beautiful city of Canton, with a population of 52,000 and thirty-two Bible Schools.

In the early Spring, the Akron Sunday-School Association extended a challenge to Canton for an attendance contest, to run from the first Lord's Day of May to the last Lord's Day of August—eighteen Lord's Days in all. The challenge was accepted, and thereby hangs a tale. During that period, Akron's total attendance was 155,910; Canton's, 163,214. Canton led by 7,331.

During the same time, the First Christian school of Canton was competing with the four Christian schools of Akron. The Canton school had a total for the four months of 31,270 or an average per Lord's Day of 1,737. The four schools of Akron had 27,292 or an average of 1,516 per Sunday.

**How it was done.** Let it be remembered that this was a hot-weather contest, at that season of the year when most people are on their vacation and the attendance in most schools is gi erally small in comparison with the r of the year. Both cities prepared the contest in a business-like way.

Akron employed a Sunday-sch Secretary, who gave his whole time the Sunday-school work of the cy An office was opened in the Y. M. CA of that city. Canton employed no se retary, but the Superintendents' Aso ciation of the city comprised the co test committee, and the writer as selected as press agent. The Y. MC A. secretary received the reports of all the schools of the city, each Lo's Day, and at 2 o'clock in the afternon 'phoned the same to the secretary in Akron, who gave him the report of he Akron schools. At the evening er vice, in all the churches, an announce ment of the results of the day as made.

The attendance of each school for he period of the contest was posted a conspicuous place in the Y. M. CA. building, where all who passed might read.

Akron, in addition to large window posters, used much space in the newpapers. In Canton, a banner was stretched through the public square, bearing the slogan, "Boost for Canton's Bible Schools." Every Thursday evening, from a fourth to a half page space was bought in the daily, and an attractive ad. told all the city of the contest that was on. These were often illustrated with attractive cuts. August 4th,

Canton had a city-wide rally, in which all the schools used a uniform rally card. The Saturday evening before the contest closed, a tallyho party, composed of eighteen men, driving four horses covered with bells and carrying large banners with the inscription, "Go to Bible School Tomorrow; Akron Must Be Beaten," drove through the streets of the city, while a man with a megaphone told the story of the contest and urged all the people to Bible School the next morning. Sunday morning dawned fair. The streets were crowded with people on their way to the various schools of the city. The total attendance for the day was 13,924 in Canton and 11,287 in Akron. In the First Christian School of Canton there were 2,818, 637 of whom could not get in the building, but were taught in an overflow class in front on the street.

The contest developed workers; everybody became interested. People who had thought they could do nothing did much. They used their telephones, they called on their neighbors, they got other members of the family and they talked to people in the streets, in the factory and the shop. Everywhere and at all times the one subject of conversation was "The Akron-Canton contest."

Men used their automobiles and carriages on Sunday morning to bring the aged and invalids and many who were too far away to walk to the services and who could not come by trolley.

Bible School men wore Bible School pins. Through all the streets of the city on Saturday night could be seen workers from different schools of the city inviting the passers-by to get in somewhere on Sunday morning.

The people took short vacations; some took none. When away, all tried to be at home on Lord's Day. In the First Christian School, a teacher and her family were visiting at Niagara and Buffalo. They had first planned to stay over Lord's Day until Tuesday. Saturday night came, they took the boat for home and arrived in Canton at 9 a. m. in time to be in the school. The assistant superintendent planned a half dozen times to take his vacation and each time gave it up to be in the school on the Lord's Day. Many people who were away through the week hurried home on Saturday night to be here at the school on Lord's Day. One man who worked at a factory all day Saturday and all night Saturday night, had his wife bring his clothing, razor and shaving mug to him, a distance of four miles, on Sunday morning. He took his bath, shaved and changed clothing at the factory and was at Bible School at 8:30. Railroad engineers and conductors climbed from their trains on Sunday morning after an all night's run, hurried home and changed clothing and were at Bible School a few minutes after 9.

When visitors came to spend Lord's Day with Canton people, they were brought to Bible School or left at home alone. People in the city who had not been in Bible School for forty years, were induced to come. They were delighted and scores of them enrolled and will be regular in attendance hereafter. In the First Christian school alone, 347 people enrolled during the eighteen Lord's Days, and twenty-one babies were added to the Cradle Roll. A good spirit prevailed throughout it all. The schools came closer together, each learning from the other. The contest was simply a means to an end. It awakened the people to a sense of opportunity and duty. It magnified the Bible School work. It developed latent talent. It

helped many to form the Bible School habit. It was a good lesson on unity, showing what can be done when all peoples work together. It caused many people of the world to marvel, showing them that the Bible Sch work is a big thing. It has proven t great things can be done in the Su mer time and that one of the gr secrets of success is work.

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# The Layman's Call

By J. K. SHELLENBERGER

Isaiah was a statesman. His specialty was foreign relations. Civic Righteousness was his theme. He was a diplomat—an adviser of kings—an originator of policies. He gave his life to his state. His very soul was burned out in purifying the civic ideals. His nation died, but Isaiah's work survived.

Isaiah was no mere preacher of otherworldism. He was a man of this world with a message for his own times. He was rich, refined, cultured, intellectual, manly—a man among men. His riches were devoted to his cause. His intellect compelled attention at home and abroad. His refinement and culture opened the way to the courts of his day. He gave his time and his talent to the solutions of his nation's problems; and in outlining a world policy for Israel he set the standard for successful diplomacy in later times. His nation heeded him not and reaped the consequences.

Isaiah opened his heart to the spirit of the Eternal and caught an accurate vision of Israel's condition. He was not experimenting. He was positive in his position. He **saw** because his life moved with the divine currents. He wrought and died. No granite spike nor bronze statue marks his resting place. What matters? His monument is the rising standard of international and civic relations three milleniums after his day.

Isaiah heard the call of his God to the service of his nation, and the ages have been enriched by his life. And men!—

"God is Calling yet."

"Give me not scenes more charming.
Give me eyes
To see the beauty that around me lies;
To see the shine of souls, see angels shy
Among the faces of the passers by.
I do not ask for sweeter music than
The common, daily Symphony of man."

George Washington heard the call of God and prayed his way through the winter at Valley Forge and won the fight for liberty. Abraham Lincoln heard the call of God and forged his way to fighting ground for his nation. When the battle seemed against him and the nation was about to be rent in twain; his secretary found him in the midnight hour, half dressed, clutching to his breast little Tad, scalding his b with his tears, and between his sobs gasp the prayers that kept our country "one indivisible."

Listen, men! Do you hear the bitter of the million children aged seven, ten eleven, plodding and breaking at looms factories, and in mines? That's the vo of God to you, "Go save my children."

Listen, men! Do you hear the cry million broken homes? Divorce has don The American home is tottering. Thi the voice of God to you, "Go save homes!"

Listen, men! Do you hear the cry millions of hungry children and hearto mothers? Strong drink and gambling ly done it. 'Tis the voice of God to you, save my people!"

Listen, men! A great army of ho voiced men cursing from the pit of pov Greed and graft and gloating inhuma keep them there. 'Tis the voice of Go you, **"Go set my people free!!"**

The call of God is not to believe bu love; and love begets action. "If ye me ye will keep my commandments" is dictum of the Master.

Men of the Brotherhood, is it love stirs you to action? No? Then act for love and soon your hearts will b fire. The greatest work that lies befor is to open the doors of our brightest lect and biggest hearts to the call of Nothing but the best can bring this wor Christ. Build your men strong and wart. Teach them to love mankind, "The hour is coming when the walls of present church
Shall melt away, and in its stead shall a noble church
Whose covenant word shall be deed love.
Not 'Credo' then, 'Amo' shall be the word through its gates.
Man shall not ask his brother any 'Believest thou, but, lovest thou
And all shall answer at God's altar, 'I love.'
For hope may anchor, Faith may stee
But love, great Love, alone is the ca of the soul."

# Streets vs. Sunday-School in the Life of a Boy

BY CHAS. B. HAHN.

CHARLES B. HAHN
Probation Officer, Salt Lake City

'he boy is not a new problem, but we w not be able to help him along in cl rch work until we know him.

**B Knowledge** The average boy goes to Sunday-sc ool and there he hears his teacher ta as if he did not know very much al ut the world, when ten chances to o the boy understands more than his te her about the temptations he must fi t.

**F nkness** A teacher must be frank with his boys. He must m e his boys feel that he is up and al e to what is going on in the world.

. boy does not care to hear the good si of all the boys in the Bible. He k ws they were not all perfect. If th had been they would not have been real boys; neither would they appeal to him. He does not care to be told about a good little boy who never did anything wrong and then died.

**Temptations** We know, and the boy should be taught, that all the men who ever accomplished anything had to fight temptations and were strong because of these fights. Boys sometimes get an idea that all Bible boys were what they call goody-goody fellows, who did not get out and buck against the world.

**Reason for Boycott** Boys boycott the Sunday-school sometimes because they get an idea that it is for little children. They go there and are asked to sing "I'm a Little Lamb of Jesus." They feel that it is too babyish for them and so do not want to return. I am in sympathy with them in this. The gospel, whether presented in song or story, must be as big as the boy who listens. The whole trouble is that the officers and teachers in a great many places want to run the school to please themselves rather than the boys.

The Sunday-school has become a place where girls and small boys like to go. But there are new plans being formed to change all this and, thanks to the many new movements inspired of God, the church and Sunday-school are rising to a new order of things.

Men, great strong men, are coming to the front to lend their aid and are putting the church work on a high standing among the people of the world.

**Unchristian Homes** So many boys come from homes where the parents do not attend church that the greatest care should be exercised in dealing with them. The teacher should

realize that he alone can make those boys Christians, for he must remember that they will not have any encouragement nor sympathy at home. The parents of these boys reason that they have done their whole duty when they have sent their boys to some Sunday-school when the boy feels like going.

**Parents' Duty** There is not a parent in a thousand that wants his son to be worse than he himself; all want their sons to be better, to have more than they, yet they have no right to expect it unless they can help by example.

In some localities there is not a boy in thirty who has a home life that tends to help him. Among the working classes the parents are too busy to give their boys any semblance of a home life, while among the wealthy and well-to-do, society takes so much time that the children are left to shift for themselves quite as much as the poorer classes are.

The consequences are that a generation is growing up without the proper home training that has counted for so much in our American life. We must face the facts, and they are cold, bare facts. What is to be done?

**Church's Duty** The church must come to the rescue. The boys must be made to feel at home there. Places must be provided that will attract and be the same to them as the home associations should be. Boys do not entertain as they once did. There are not as many home gatherings as there once were, so the boys must find in the church a substitute for this training. I am speaking generally. There are yet to be found many homes that are like the ones of a generation ago, but not so many.

The rooming houses, the flats and restaurants are taking away much that rightfully belongs to a good home. Nothing to do, nowhere to play, the boy so finds his way into the bright places alo the streets of our well-lighted citi There are more temptations today th ever before and it is easier for a boy enter.

**Changed Environment** Electricity has ma night into day and ma a boy has gone to l ruin because he was permitted to go at night when he was yet early in l teens.

Amid the dazzling lights, the soft mus the bright colors and perfumes he hea that Sunday-school teachers are slo, that Sunday-schools are not the pla where real people go, but for those w are cranky and sour on the world a some little children who do not kn any better. Amid such surroundi (for the lights, colors and music h much that the devil wants hidden) boy sees that he will be ridiculed if attends the church on the corner.

**The Brotherhood's Problem** Our only hope is o make some kind f provision in r churches for the boys that will appl to them. He must be made to feel t it is a man's religion. The ones to so this problem are the men of the Broth hoods. It's a man's work if there e was a man's work to be done. Ev man was once a boy, even if some m we know could not have been real e American "kids" at the age of ado cence.

Today so many men are so wrap d up in their business affairs that they o not have time to devote to their boys d it is largely because of this fact t many boys do not follow in their fath's business. A man's son should be wo h many times more to him than dol s, but so often money comes first. he father thinks that if he gives his son n

ation, dresses him well and provides use to live in, he has done his duty. believe that father is wrong. First ll he should know his boy; he should his confidence, rather keep it, for e comes a time in the life of every when he will either be won or be by his father. In either case it is lly the father's fault. Life's stream s many a lost boy because some er or mother failed to keep the boy's dence. Then why are more boys on streets than in the church and Sun- school?

e lack of interest on the parents' is one reason. Then boys do not to dress up on Sunday. It is so h easier to sit around the house and , or, in the summer, to go over on vacant lot nearby and play ball or o the river swimming or to talk to ellows on the corner.

**Gang** Sometimes the gang plans to go or to do something unday afternoon and all the mem- must be present at the shack in the ning to help plan. The corner offers n excitement and the boy feels freer than at Sunday-school, where they about people who are all dead, and t all kinds of "ites," as one boy said. ese corner gangs must be reached. e is no need of breaking them up, ey can be used. Get the leader into class and the rest will come. The ay-school class composed of a gang a sympathetic teacher will do and lone wonders.

**es of y** Of course, the average boy is not interested in what happened ages ago unless it something exciting. He wants to know what is happening now, and are not the mission fields alive with wonder- ful stories of real heroes? The teacher must be tactful so that he can draw lessons from the "ites" of today. He must be ready to talk base-ball "ites" and missionary "ites." Real live issues and Jesus Christ is here today and He can be made to be felt in the every-day life of the average boy if the teacher wills it.

Christ of today the ever-living Christ. Not Jesus crucified and dead, but a liv- ing and reigning Lord that is still mov- ing the forces of the world. He can come into the hearts of the boys today if presented in the right light. He can rule every act, he can be a real living Savior. But it all depends upon the teacher.

The Sunday-school must offer the boys what they get other places, only the sur- roundings must be different.

The majority of boys are interested up to a certain age in their Sunday-school. Then a change comes. They see their fathers and older brothers boycott the church, so they do likewise. It is the father's duty—aye, the Brotherhood's duty, to impress upon its members the value of church attendance. They are

**Man Admiration** living examples every one of them to some boy. A boy that admires a man will do what that man does. If that man goes to church the boy will find a pew there, too. A most sacred duty for the Brotherhood members. Money, talk and all else that men can do will not help a boy as much as a living example. All are so ready to sacrifice all to Christ except themselves. Once give self and the problem is solved.

# Wireless Whispers

"You Brotherhood folks are giving us a fine paper."—J. G. WAGGONER, Canton, Ill.

"Enclosed find payment of Ten-Dollar League pledge for the year 1910."—W. J. FELL, Jacksonville, Ill.

"Enclosed find ten cents in stamps for pamphlet on Anderson Boy Movement."— H. E. WILSON, Marshalltown, Ia.

"I have missed my last two or three copies of CHRISTIAN MEN. I cannot get along any more without it."—A. S. FELTERMAN, Portland, Ore.

"Two copies of CHRISTIAN MEN have come into my hands and it is so near just what I want that I write you to send me one dozen copies of the latest number."—MRS. ETTA L. PAINTER, Holmesville, Ohio.

"Please credit the enclosed to my subscription to CHRISTIAN MEN. The paper seems to be getting better, all the time, if such a thing could be possible. Maybe it is we just love it more."—BISHOP M. HOPKINS, Medicine Lodge, Kan.

"Eight o'clock meeting. About sixty men out. Stayed with me till eleven o'clock. Business being done right here and every prospect for good work the coming year. A very full committee organization already. They hold semi-monthly meetings. C. H. Daum is an enthusiastic president."—P. C. MACFARLANE, Riverside, Cal.

"Please find enclosed check for $1.80 for thirty copies of CHRISTIAN MEN. When you send us our next month's order, please increase the number to forty-one copies. I think there is no better paper published for men who are interested in Sunday-school and church work than CHRISTIAN MEN magazine." —RICHARD BOOTH, Sharon, Pa.

The Brotherhood at Lubec, Maine, is a very live issue and has loaned its pastor to the General Brotherhood to represent us at the Nova Scotia Convention. He has also been asked to present the Brotherhood work at the New England Convention, which meets in Brocton, Mass., September 8th to 11th. We are grateful to the Brotherhood at Lubec and to Brother Bussabarger personally for this service.

At Stanmore, New South Wales, there is a Brotherhood organization called The Enmore Men's Brotherhood, of which Geo. T. Walden is a leading factor. One of our preachers from the United States, Horace Kingsbury, now in Australia, addressed this company of men on two recent occasions and was much impressed with their work. We hope to present r detailed information to CHRISTIAN MEN r ers in an early issue.

"Personally, I would not be without CH TIAN MEN, as I find it a valuable paper the Sunday Lessons as well as interesting r ing matter for anybody. I most assuredly lieve that the Brotherhood Movement ca be equaled for "A Man's Work in a M Way" and if there is any way to interest elder male members in such a movemen am certain a good one could be organized r If I can be of use to the interest of the B erhood Cause, I am at your service."—W WEATHERLAND, Fort Smith, Ark.

"The Bible School is now better orga and more prepared for better teaching r greater growth than ever before. The La Aid, with its subdivision, is qualified tc complish almost anything it is asked to dertake. On the other hand, the Brother has passed the experimental stage and is waiting to put its organized strength bac any hard problem or task given it. Brotherhood will be a mighty factor in th work of the First Christian Church h year."—*Massillon, Ohio, Messenger.*

The thirty-one members of Mishawaka In diana, Local Brotherhood are a live gu Recently they had their annual fish fry oceans of fried fish and the necessary acc paniments. After the material feast the spiritual repast, presided over by Pres dent Fred A. Clauson. Address of welcom H. D. Hull, pastor of the church, to the si ing clergymen. R. O. Wickham, of Rain Prairie L. B. D. C. No. 327, and S. G. Jck ner, of Elkhart, Indiana, L. B. D. C. No 29 both of whom made inspiring addresses an inspired the Mishawaka brethren to gite activity.

"We are aiming to lay special emphas o men's work during the coming Fall and Win ter. I also expect to organize a Brotherhoo I believe it will be a good thing to beg getting every man I can to read CHRIS TIAN MEN."—JOSEPH KEEVIL, Brooklyn, N. Y.

EDITOR'S NOTE:—We strongly comen Brother Keevil's action. The magazine ben up to the masculine mind a view for acrity which moves him to a more cordial assent to any appeals which are made to him for an kind of support, physical, political, person o financial. We shall look forward with ree pleasure to the opening up of this wo b Brother Keevil.

The Disciples' Missionary Union of New York conduct an English School for Russians at 63 East Second St., New York City, in which fifty-one students have been enrolled. At the recent commencement exercises a feature of the evening was testimonies of students, given in English, of the value of the school to them in their work. The course taught is "English for Coming Americans," by Dr. Peter Roberts, of the International Committee, Y. M. C. A. A number of the students have already been enabled through the teachers of the School to secure their first citizenship papers.

The *Pacific Christian* has this to say of the Men's Banquet at the Long Beach Convention: "Now I must tell you of the men's banquet held at the M. E. Church. The ladies of the First M. E. Church did the serving. It was a splendid meal. About 150 men sat down to eat but did not 'rise up to play.' E. L. Curry was toastmaster. This is his annual habit. Toasts were replied to by Mayor Windham, A. C. Smither, Lloyd Darsie, P. C. Macfarlane and F. M. Dowling. It was a joyous meeting and filled with enthusiasm. The absent Chas. Chapman was remembered and a 'glass of cold water' was taken, standing, to his health. This was a delightful affair."

The Editor of *The Christian Courier* gives us the following as an old song that they used to sing in Bethany College. We consider it a worthy sentiment for the men of today.

Firmly stand together, boys,
  Battle nobly for the right,
Cherish motives just and pure,
  Keep our motto e'er in sight.
Days are dark and dreary, boys,
  Sailing o'er life's troubled sea,
When our barques are freely manned
  Then the currents stronger be.

CHORUS.

Work with might and work with will
  Thus our motto to fulfill,
Ceasing not with little gain,
  But to loftier heights attain;
  Work that all our deeds may be
Harvested in eternity.

The Moody Bible Institute of Chicago graduated a class of twenty-three young men and twenty-two young women, the largest in its history, at the close of the August term of 1911. This class extends the number of graduates for the year, having completed the full two years of Bible study to ninety-one. The total enrollment of the Institute for the year was greater than ever before. Fifteen different states and countries were represented in the membership of the class, the wide distribution being indicated by the fact that California, Massachusetts, England and Japan had representatives, while Illinois, in which the Institute is located, had only seven. Sixteen young men will enter the ministry, some of them continuing studies in theological schools. Twelve of the class will enter the foreign field, the remainder engaging in definite Christian work. Seven of the class supported themselves in full during the two years and twenty in part. The closing week was characterized by thorough written and oral examinations. The graduating exercises were held in The Moody Church, the president of the board of trustees, Mr. Henry P. Crowell, presiding and presenting the diplomas. Dr. William Evans, the director of the Bible course, made the address to the class on the theme, "Christianity and the Spirit of the Age." All the exercises were under the direction of Dr. James M. Gray, the Dean of the Institute.

B. Williamson, enthusiastic Brotherhood friend and business man of Buffalo, New York, head of the Williamson Commission Company, live stock commission merchants, was a recent caller at the Brotherhood General office and gave us a few moments enjoyment of his splendid fellowship as he was returning from a visit on the Pacific Coast. Brother Williamson reports stirring times in the Pacific Coast country. He is a member of B. S. Ferrall's church in Buffalo and besides an enthusiastic Brotherhood man is a grand supporter of CHRISTIAN MEN Magazine, having sent in more subscribers than any individual in the State of New York. This, despite the fact that Brother Williamson is not what you might call a young man in years. He rejoices with us in our splendid circulation of 20,000 copies.

Through an unfortunate misunderstanding in regard to allotment of time at the Kentucky State Convention, the Brotherhood was crowded entirely out and the excellent program which was under active preparation a month ago was not carried out. No one is more sorry for this than the Brotherhood General Officers and to make up for it, we hope, sometime during the coming winter, to have a rally of Brotherhood men in Kentucky to last a couple of days, at which ample time will be given to the work in which the men of the pew are so vitally interested. We are indebted to President Crossfield for his great energy in our behalf, regardless of the disastrous results of the effort. We are also under obligations to Mr. J. W. Porter, President of L. B. D. C. No. 285, of Lexington, for timely assistance, and to other Brotherhood men throughout the Blue Grass State who lent their influence toward preparation for the affair. Another year we feel justified in saying that our men will have ample space upon the regular convention program in Kentucky.

Peoria, Illinois, is the home of two Local Brotherhoods, the Central and parent church, L. B. D. C. No. 301, and Howett Street Church L. B. D. C. No. 329. It was the privilege of your Assistant Secretary to visit both of these organizations, between bites of bass and crappie in picturesque Peoria Lake. The lake itself, in reality the Illinois river, at this point spreads its green waters over broad stretches of clam shell bottom several miles in length, and upwards of a mile in width, like grass on golf links; and the fish, ah, me! nothing like them in Kansas City, nay, if Missouri fish are one-half as greedy for shiny minnows as those sleek, fat bass which caught

upon the Assistant Secretarial fish hook in Peoria Lake, we will feel amply repaid for the journey to the White River country which George L. Peters is urging us to make another season. But we started out to tell about the Peoria Brotherhoods. There is really little to tell about them, for CHRISTIAN MEN readers already know their history. We visited the Central Brotherhood, No. 301, at their regular monthly meeting, and was permitted to speak briefly to them upon salient points of Brotherhood success. This enthusiastic group has recently changed officers, electing Wayne Wilson, President; E. J. Haney, Vice-President, and A. W. Wallis, Secretary-Treasurer. President Wilson sells Singer sewing machines, Vice-President Haney is a railway mail clerk, while Secretary Wallis is a purveyor of real estate. With such talent leading the organized Brotherhood forces there is every reason to look for reports of great progress in the coming season. The Brotherhood at Howett Street is a live wire in their community. Everyone knows that Howett Street has a Brotherhood, and that it's busy. Every time they have a meeting it is advertised well in advance. On the occasion of our visit the Brotherhood had charge of the evening church services in absence of the pastor, William Price. W do you think this Brotherhood Program Co mittee did? They button-holed the Uni States Congressman, J. V. Graff, to speak the subject, "Christianity in the Hawaiian ands," upon which the M. C. was author The meeting was remarkable for the la attendance, despite the torrid temperature, that's only what they looked for, as "Booster" committee had "billed" that whe end of town. We were there, and listen to the great address, the male quartette, male chorus, while masculine leadership w everywhere apparent. If we were permitt to make predictions we would say that the will soon be a City Brotherhood in Peo after the pattern of the St. Joseph, Misso organization, and that the men of all churc in Peoria will begin to exert the power t control in matters of civic progress. M good is in store for the Brotherhoods t work, and these are some of them. W they are associating themselves with their low Brotherhood men in the City Brotherhd they will incidentally be carrying on their l work with greater facility.

# Organization Notes

"We are going to organize a Brotherhood at this place. Please send us necessary organization material."—THOS. C. PERRY, Beaver City, Neb.

"We are trying to organize a Brotherhood in our vicinity and would be glad to have you send us a package of organization material."—FRANK SPELLER, Windsor, N. C.

"Brother P. C. Macfarlane was with us last evening and addressed the men of our church on the Brotherhood movement and we decided to perfect an organization at once and am enclosing an order for the printed material which will assist us in this work."—W. F. BRANCH, Stockton, Cal.

"As we have organized a Loyal Men's Bible Class and wish it to affiliate with the General Brotherhood of Disciples of Christ, I herewith enclose money order for $1.65 for dues, beginning July 1st. We are hoping to send in a good, large membership list in the near future."—J. H. Fox, Peru, Ind.

"Enclosed find express order payable to the Treasurer for $2, for which kindly send me copies of the Model Constitution and Pledge Cards, an equal number of each. Would like to have these before the 31st, if possible. It is our intention to boost for a big Brotherhood in this end of the city. We would be glad to get all the information possible on methods of getting new members, etc."—T. E. WIREBAUGH, Toledo, Ohio.

This is the way the Nelsonville Brotherhood does it:

"The date of the Brotherhood meeting for this week has been changed to Friday evening, July 29th. You will remember that every member of the class and Brotherhood is as to bring at least one boy to this meeting. Ey from ten to sixteen years of age are wa and you can bring as many as you want. e expect to have not less than one hundred bys present. The meeting will be in the churcat 7:30 and a social affair will be given in e basement after the program. The program ill be of interest to boys. If you haven't a oy of your own borrow one from your neighor and bring him."

Northern Indiana is becoming a Mecca of Local Brotherhoods who are going over to Macedonia and helping their fellows to orgnize. According to the black headed newspaper announcements, the Mishawaka Brotrhood at their recent fish fry had as honed guests, R. O. Wickham, of Rolling Prairi L. B. D. C. No. 327, S. G. Buckner and E. M. Polk, of Elkhart, Indiana, L. B. D. C. o. 291. We are also in receipt of a stirring nnouncement of the gathering from A. C. Vitwer, Secretary of the Mishawaka Brotherhd.

"Just at this time our Brotherhood is a le quiet, this being the vacation period, but ve have a large attendance every Sunday. he men seem interested and nearly all subscred for CHRISTIAN MEN again this year. The all like the magazine. We hold regular meetgs on the last Tuesday of the month. We devied a little last month, inasmuch as we were ntertained by the C. W. B. M. in the city pk. There were about a hundred and twenty ve present and reported a jolly time. At ur regular meetings we follow the program in CHRISTIAN MEN and have some very od papers and talks on the different subjects—ALBERT TREECE, Wooster, Ohio.

nclosed find money order for dues for our l Brotherhood No. 289. We are still work- Had a good meeting on the 15th inst. We ollowing the program as printed in CHRIS- MEN. Three of our men went to San Cal., on the 16th, to a Brotherhood meet- n order to hear Brother P. C. Macfarlane. reported a fine time. Brother Macfarlane us an exceedingly helpful address. We home feeling well paid for our trip."—. SEIVERSON, Saratoga, Cal.

e Peoria Brotherhood men continually do thing to get themselves into print. They led to meet at the West Bluff chapel on r Day to paint the building. Before this l be announced even, two Brotherhood jumped in and gave it a coat of paint. they propose to build brick flues and in- stoves on Decoration Day in preparation the Evangelistic meeting to be conducted V. E. Harlow, beginning about December In the meantime arrangements are on for apel Builders' banquet, at which the Broth- od will banquet the members of Local enters' Union who so kindly assisted in erection of the building.

Herewith I enclose copy of program to be ered at the next meeting of our Brother- l. Our programs are all prepared and n by the members of the Brotherhood, ic is interspersed and a lunch is served at close of the session.

"SUBJECT, TIMELY TOPICS.

st. Ohioans, law-abiding people.
d. The meaning of Graft probing.
d. The Political Boss.
th. What are political insurgents?
th. Muck-raking.
th. Government officials and partisan ics.

ROBERT B. CHAPMAN, New Berlin, Ohio."

e following from one who does not care ave his name unduly advertised but is per- y willing to let everyone in the United es have the benefit of his successful meth- will give the readers of CHRISTIAN a suggestion along devotional lines:

MY DEAR FRIEND:—I am addressing this r to each of the men who signed the er card' some weeks ago. The knowledge you have been praying for me has given me more help than you will ever know. I come to you this week asking something definite of you and I know you will not disappoint me.

"1st. Pray that the influence of our class may continue to reach an ever-widening circle.

"2d. Get at least *one* man to come to class next Sunday who has not been coming lately.

*"Pray and help answer.*

"With growing confidence in the triumph of the Lord's work among men, I am,

"Yours cheerfully,"

The Brotherhood General Office is in receipt of an enterprising call issued by the Santa Monica Bay District Brotherhood, for their annual meeting August 25th, at Ocean Park. This is the Brotherhood organization formed by the churches at Ocean Park, Sawtelle and Santa Monica. We hope to have a writeup of this organization, its method of formation, operation, etc., for presentation to the readers of CHRISTIAN MEN at an early date. The General Secretary addressed a meeting on August 25th and reports a most enthusiastic gathering of Brotherhood men.

Here is the letter:

SAWTELLE, CAL., August 15, 1910.

"DEAR BROTHER.—A regular meeting of the Christian Brotherhood of Santa Monica Bay District will be held Tuesday, August 25th, 7:30 p. m., at Ocean Park Christian Church.

"You are urgently requested to be present. This will be the most interesting meeting we have held and one of vital importance to you.

"Brother P. C. Marfarlane, of Kansas City, will be present and conduct a model business session, also speak on the backbone of the Brotherhood.

"It is up to you to Do YOUR DUTY. Invite every Christian man you know to be present! Make this a personal matter!

"BE ENTHUSIASTIC!

"We should increase our membership to 100 at this meeting.

"Show Brother Macfarlane we are Brotherhood members in deed as well as in name.

"LET THIS BE OUR BANNER MEETING.

"Yours Truly,
"H. F. BABCOCK, Secretary."

Here is the way they do in the Berean Bible Class, at Nelsonville, Ohio.

## HEY THERE, MISTER!

**There is to be a**

## Berean Home Coming Sunday Morning, September 4th.

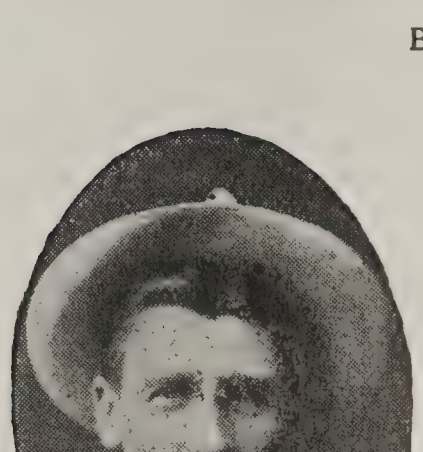
We want every man who has ever attended our Men's Bible Class to be here that day. There will surely be five hundred men in attendance if you come. If you fail to come we may have only four hundred and ninety-nine. If the Y. M. C. A. auditorium will not hold 'em we'll meet out doors. Tell every man you see.

## SPECIAL MUSIC

**We expect to have a picture taken of the whole bunch**

# Men's Parade at Topeka

By D. P. GRIBBEN, Chief Marshal



D. P. GRIBBEN
Kansas City, Mo.

All aboard the airship for Topeka, October 15-17, 1910. There is great interest being manifested in the Men's Parade at our National Convention to be held at the Capital of the Sunflower State. Saturday, October 15th, is the first great day for *men,* real live *men,* and these worth while days are to last over Monday, the 17th.

We originally set our mark for 2,500 men to take part in the great Men's Parade Saturday at 10 o'clock, but we have doubled our estimate and are now looking for twice that number. The Brotherhoods will be on hand and men's classes are coming in large numbers and not only from Kansas, but from all States, and many will bring entire classes.

The happy arrangement brings Bible School Day on Saturday with the parade at 1 o'clock. Gov. Stubbs will lead the line of march. The hour is certainly a good one and the through which we are to march is most b tiful.

We desire to call the attention of the Br erhood classes to the fact that we want e banner, flag or motto that you may hav be brought and carried in this parade. If have a band in your class or Brotherh bring it with you to assist with the m If the Pennsylvania State S.-S. Convention get 8,000 men in line and Ohio State S Convention can line up 14,000, we certa can have our 5,000 men very easily.

Following the Bible School Day there be two other days of special interest to and every man of our Brotherhood shoul range to attend Sunday with its great School session in the morning, and the munion service in the afternoon. This sa service should be attended by every one p ble.

Monday, Brotherhood Day, should be biggest ever. We are to have one of greatest programs for this day that we ever had at a National Convention and to be a *men's* program from first to last.

Special trains are being arranged from larger cities in all parts of the country. will insure special service and nothing than 2 cents per mile will be charged any point. Men, let us make this a great tional Convention, and a great convention *men.* We look to the Brotherhood class do their part loyally and enthusiastically every man stands in his place and falls in where duty calls we will have a great con tion.

Yours for 5,000 *men.*

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# Brotherhood School of Methods a Unique Feature

Each day during the Topeka Convention, beginning with Wednesday, October 12th, and ending Monday, October 17th, will occur the Brotherhood's School of Methods, which will convene in the House of Representatives Hall in the State Capitol building between the hours of 4:30 and 5 o'clock p. m. During this 30 minutes will be thrown upon a stereopticon screen the pictures of men who are doing "A Man's Work in a Man's Way." Questions will be asked and answered, each day some special feature of the Brotherhood work will be considered exhaustively; for instance, on Saturday, October 15th, which is Bible School Day at the Convention, we propose to discu the School of Methods the question of Brotherhood's relation to the Bible S and vice versa. On other days other p of the Brotherhood's relation to our ge causes will be asked and answered. T will be among the most profitable sessio the entire Convention, and to miss them rob you of great profit. Immediately fo ing these conferences will resume the re program of Brotherhood pictures, wi change of program twice or thrice These programs will be announced on ground at Topeka.

# New Century Prize Offer

DURING the month of October we have determined upon another prize offer for individual paid in advance subscriptions to CHRISTIAN MEN Magazine. Note the time limit. October 1st to 31st, inclusive, we will give ABSOLUTELY FREE for 25 individual paid in advance subscriptions one Gold Plated Brotherhood Emblem Lapel Button or Scarf Pin.

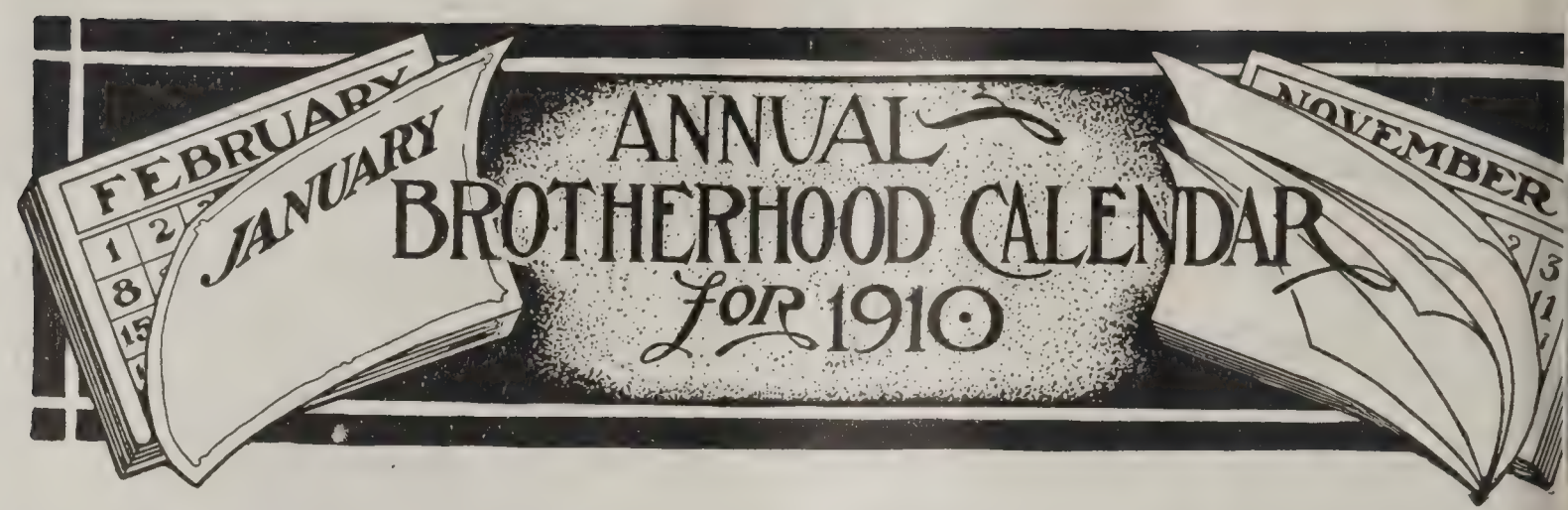
**For More than 40** and less than 50 individual paid in advance subscriptions we will give a Rolled Gold Brotherhood Emblem Lapel Button or Scarf Pin.

**For More than 50** and less than 75 we will give choice of Solid Gold Brotherhood Emblem Lapel Button or Scarf Pin, a Bronze Brotherhood Emblem Watch Fob or Rolled Gold Brotherhood Emblem Watch Charm.

**For More than 75** and less than 100 individual paid in advance subscriptions we will give choice of Gold Plated Brotherhood Emblem Dumb Bell Cuff Links or Solid Sterling Silver Brotherhood Emblem Watch Fob.

**For 100 or More** individual paid in advance subscriptions we will give choice of Solid Gold Brotherhood Emblem Dumb Bell Cuff Links or Solid Gold Brotherhood Emblem Watch Fob.

Remember this offer is limited to the month of October, 1910, and all envelopes must show an October postmark.




NOVEMBER.

1. **Work of American Temperance Board of the Disciples of Christ.**—Here is where we lock arms with the W. C. T. U., the Bible School, the Y. P. S. C. E., the International Reform Bureau, et al, in the onward march toward a stronger manhood and purer womanhood.

2. **A Harvest Home Meeting.**—Thanksgiving. A season of special rejoicing for the goodness of God.

DECEMBER.

1. **Brotherhood Benevolence.**—An acknowledgment of services rendered by heroes of former days. The Brotherhood will remove the terrors of creeping age fro preacher's vision. The servant is wort his hire.

2. **A Visit to the Manger at Bethle** —The greatest gift we can give is th of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family ers, like sweet incense, fill the home perfumes rare. We're going to star year aright.

2. **Evangelism.**—Plans for the work. The Brotherhood will be Church's strongest and longest ar bringing men to Christ.

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# Programs for Local Brotherhoods

OCTOBER No. 2

By W. A. BALDWIN, State Secretary, Nebraska

**TOPIC—State Missions.**

**I. Devotions.**

a. Doxology.
b. Concert reading, Acts 1, 1:9 (standing).
c. Repeat the Covenant.
d. Prayer. For Our Judea (State).
e. Hymn, "I Give My Life for Thee."

**II. Program.**

a. State Map Talk. Ten minutes.
   Population, Nationalities, Percentage of Disciples.
   Statistics—Products, Wealth, etc.
   Location Cities and Towns.
   Location Christian Churches.
b. Address, "The Opportunities in Our State." Ten minutes.
   In the Cities.
   In the County Seats.
   In the Towns.
   In the Country.
c. Address, "Our State Missionary Society." Fifteen minutes.
   History.
   Its Effectiveness.
   Its Future.
d. Special Music.
e. Open Discussion. Twenty minu Subject: "State Missions Are damental and Necessary to All sionary Enterprises."
   Introduction: Five minutes aff tive; five minutes negative.
   Two-minute speeches.
f. Clincher: "What will THIS B erhood Do THIS Year for State Missionary Work?" minutes.
   (Apply to State Secretary for rial.)

**III. Social Period.**

Pin slips of paper on each brother's with name of a county in the State each be called by that name whe dressed.
Decorations: State colors.
State seal monogram on programs a large design for decoration.

NOVEMBER No. 1

By DR. H. J. HALL, Secretary American Temperance Board of the Christian Church

**OPIC—World's Temperance Day.**

**pening Exercises.**

1. Music. Male Quartet. (Temperance Song.)
2. Scripture Lesson. Repeat ten of the strongest temperance Bible verses.
3. Patriotic Song—America.
4. Prayer.
5. Male Quartet. Solo and chorus.

**vening Program.** (Three seven-minute addresses.)

1. Abraham Lincoln as a Temperance man.
2. The American Temperance Board of the Church of Christ. (Its work, plans and needs.)
3. Why does much voted dry territory continue wet?

**ther Suggested Topics for Addresses.**

a. Words of cheer. All Temperance Organizations.

b. The testimony of science on the use of Alcohol.

c. The Brotherhood's protection of boys from drinking.

d. The work and possibilities of the Inter-church Federation.

Debate: Resolved, That the Gothenberg system is preferable to prohibition.

**Other Suggested Questions.**

a. The medical use of alcohol leads to its beverage use.

b. Is the appetite for liquor inherited?

c. Should we have a State Inebriate Hospital?

Decision of judges.

Report of the Civic Committee on the progress of the temperance cause in their town and county. General discussion following.

**3. Closing Exercises.**

1. Song—"Stand up, stand up for Jesus."
2. Social period.
3. Distribution of scientific temperance literature.
4. Close with Mizpeh benediction.

**Note**—Helpful literature can be secured on these topics from Dr. H. J. Hall, Secretary American Temperance Board of the Christian Church, Franklin, Ind.

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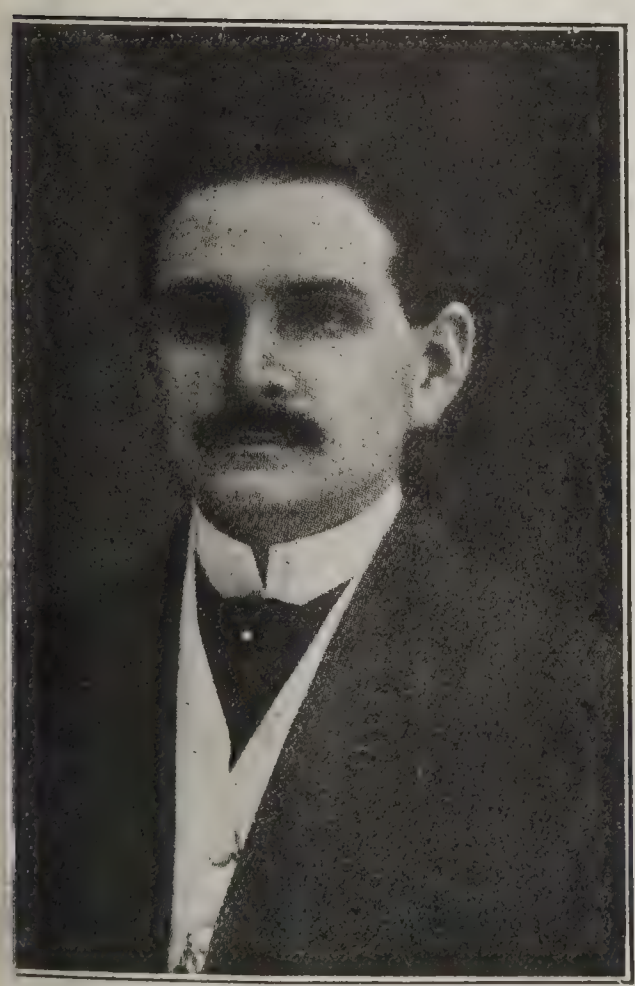
# Music at Topeka



W. E. M. HACKLEMAN
Leader of Song

Speeches will not be the only form of ear-pleasing and heart-rending to be indulged in at the Topeka Convention. Music and song will have a large part in the affairs of the day. To lead in this portion of the program we have selected one who needs no introduction to an audience of The Disciples of Christ, as he has been a familiar figure for a number of years at all of our National and many of our State conventions. Professor Hackleman is not the finest singer among us, in fact as a soloist we do not admire him overly much. But in his ability to get music out of masculine throats we believe he runs neck and neck with the very best song evangelists we have among our own people. It has been our pleasure to hear him at the head of great choirs, and congregations composed entirely of men, and as leader of the Centennial Communion Service of Song at Pittsburgh he demonstrated to our entire satisfaction the possession of those qualities which make for success in the musical line. Attendants at the Brotherhood Convention are assured of many delights in music, which will be arranged by this genius. Mr. Hackleman is the author of a number of beautiful hymns written especially for men, and has compiled hymnals for Church, Sunday-school and Brotherhood meetings. He holds General Brotherhood membership card No. 310, and the Brotherhood emblem will be noted shining on the lapel of his coat.

# How the Preacher Won Judge Rankin

By J. K. SHELLENBERGER

"Hello, Judge!"

"Hello, Parson. Come in. Have a chair. Fine morning, isn't it. By the way, they say you had a warm time in the council last night. How was it? Tell me about it."

"Rather warm, sure as you're alive. We thought we had sufficient names and some to spare. But that committee is as wet as a soaked rag and has about as much conscience. Had it not been for Mr. Wilkins they would have declared every dry man in town ineligible to vote, I suspect."

"Mr. Wilkins held them level, did he?"

"Indeed he did. It is almost unusual to find an attorney who has the backbone to risk his reputation in this local option fight. But Mr. Wilkins doubtless feels his reputation is made. He tells me he has voted Prohibition ever since the movement was inaugurated."

"Mr. Wilkins would doubtless have made a better living had he not been so radical, however."

"How about his character, Judge Rankin?"

"Well-l-l-l, you know we lawyers are not supposed to look deeper than the surface. Facts and results are the things with which we deal."

" 'Facts and results,' you say, Judge; and I suppose your estimation of them depends largely on the seer's viewpoint. The 'facts' in this case are that Mr. Wilkins did his duty, paying no heed to the sneers of the Mayor, the frowns of the committee, nor to the cursings of the Chief of Police."

"Well! you must have had an interesting time!"

"Indeed we did. The council chamber was filled with wets; some of them drunk. They swore and smoked spit until the atmosphere was both and livid. The Mayor not only per ted, but joined in the cursings. The scarcely an honorable citizen in town was not viciously maligned. When U John Merideth was presenting the tion the Chief of Police interrupted by openly calling him a liar."

"Did the Mayor allow such a thin go unreprimanded?"

"He did until I called upon His H to permit one who was speaking in half of the people to be heard wit being insulted."

"Had to call the court to order, you?" laughed Rankin.

"Yes; and when I did the Ch walked behind my chair, clutched my lar and hissed between his teeth, 'o black devil, I'll get you for that; s I don't.' "

"What did you do?"

"Never recognized the fact that he in existence."

"Well, the petition was granted the time of election set, I understan"

"Yes, that's the 'result.' We tho at one time they were going to th out sufficient names to lose the peti but we detailed four men to slip out hustle as many more as could be g Then I had up my sleeve forty- names who had signed with the dis understanding their names would on used in case of extreme necessity. S when we filled up the first big gap had made, I quietly remarked, 'Ju well be square. We've lots more those came from.' The bluff worked

concluded we had more names lying than we really had."

And so the fight is really on. Par- you'd make a politician if you'd your conscience. You've got the all right. You're always ready for next move and seem to see what the r fellow is going to do before he it. You ought to be the leader of local option campaign."

Do you really think so?"

Yes, I do. But I suppose your crowd put some pious old jay, who doesn't w the Civil War is over, at the head our forces. That's the trouble with temperance people. You never get right men to the front. And when do, the whole bunch will lie down he leader the minute the fight gets a bit warm, and the political pot be- to boil."

Not always, Judge. There are some who will stand by the guns without g paid for it."

Not many, I tell you. If such fel- as you would go to the front, and could depend upon piety for loyalty, ink I'd have cut my crowd years ago. what's the use? The temperance ws throw you down, and there you Influence lost, position gone, and skey grinning in your face. You're t morally, but you can't win. Your won't stick. They'll lie down be- the campaign's half over. You'll I tell you—"

Hold on, Judge. Let me say what I e to say. What you say is true to ory so far as this old town is con- ed. But, Judge, I came into this e this morning for the purpose of ging the course of history."

What do you mean, Halliday? 're going to turn the world upside n, are you? Well, you are like all other preachers. You think because ing ought to be, therefore it will be. But I tell you conditions are what men make them; and the majority are against you. It's no use—"

"Wait, Judge, listen to me. You said if I were at the head of the local option forces you'd have some faith in the movement. I appreciate the compliment, and now I want to say that I *am* at the head. They organized last night at the Christian Church and I was chosen Chairman of the campaign—"

"Good for—"

"Hold on, please. Let me finish. I did not come to tell you that, except incidentally. This is what I wanted to say. With *you* at the head of the politics of this thing we can win; and I came to ask you to organize this movement politically. I'll take the publicity end and together we'll win."

The Judge gasped, then frowned. Though they belonged to different churches, yet he and Mr. Halliday had been close friends. The Judge was a man, every inch of him. And yet that strange inconsistency that is found in many a good man was an element of the Judge's character. He was Superintendent of one of the largest Bible Schools in the city. As such he had been a success, according to the readings of ten years ago. But for the last eighteen months his influence had been waning and his Bible School had been shrinking. The Judge himself was on the point of resigning. He was also the leader of the dominant party in the politics of his county and congressional district. Six years had he been on the bench. This honor was handed him by the political machine of which he was head. A candidacy for congress was the plum they were offering him at this particular time. While there were many good men voting with the Judge's party, yet to say that his party was dominated and controlled by the saloon element of the county and dis-

trict is but to state a fact that is patent in more places than in Johnson County. Hence when Mr. Halliday said to the Judge that he wanted him to organize and conduct the political end of this local option fight it took his breath. "The nerve of the preacher!" thought the Judge. Everybody knew the Judge was the manager of the "Wet's" campaign two years before, and to him was credited at that time the defeat of the "Drys" more than to any other force. In fact it was said, and undisputed, that whatever the Rankins wanted politically they could have. For ever since they had sent the old leaders, Henderson and Harnley, to the "pen" for embezzlement the Rankin crowd had had undisputed sway. The Judge was an organizer and his brother was an excellent lieutenant.

Mr. Halliday was a new comer to the city. But he and Judge Rankin had been friends from the start. A virile man was Halliday. He was kindly disposed toward all men, even to his bitterest enemies, but he had firm convictions on moral questions. His backbone had lime in it. When he wanted to say reformatory things from the pulpit it never occurred to him to ask old Elder Jenkins, the Board of Trade manager, nor Sister Buzzabout, whether he dared. He simply said them and expected results.

He had not been in the city two months until he began preaching reform. And the strange thing about it all was that those whom he criticised the most unmercifully came to hear him the most eagerly. He was no fanatic. He was a man of clear convictions and sane judgment. The men of the city were not long discovering that his suggestions were practical and his judgments reliable. His fearless, sensible, manly frankness both pleased and attracted the Judge, and he had openly said: "Halliday is my kind of a preacher. There'll be something doing if he stays in this town a year.

And so it had come about that a friendship had sprung up between Judge and preacher, for they were only attracted by each other's talents, by that instinct in man that enables to sense a real man when he meets and compels him to give of his nature what he receives. This is not the of friendship that is secured by bar counter methods, but the give-and-help-yourself kind.

So, when the preacher made kn his errand, the Judge turned pale. leaned forward in his chair and pu at his collar, as if it was too tight. frame was quivering with excitement his hand was visibly trembling.

"Man!" cried the Judge, "Do know how much the doing of what ask would cost me?"

"Indeed I do. I thought it all out night. It will cost you your congr sional ambitions, the confidence of y political friends, the machine which have so successfully built up, the de tion of clients and the sacrifice of an come for at least three years. It cost you your social position, and y financial prestige. Your very frie will turn against you. Your brethre the church will call you traitor and to trust you. You will be accused hypocrisy for selfish ends. It will you days and nights of tears and guish and loneliness. But, Judge, men are worthy to pay such a price the saving of a county. You are wo and you are able to make the sacri Here is my hand in this work no ma what comes. Say you will do it."

"And in the face of all you have you still have the nerve to ask me to slaughter myself?"

"I'm not asking you to slaughter y self, Judge. God knows I'm tryin save you. You are too good to a

whiskey-guzzling crowd to carry you heir shoulders and at the same time ap your manhood like vampires. e, Judge, cut the saloon and stand and open for political righteousness ell as Sunday-School piety."

e Judge turned and gazed out of window, seeing nothing. Five long tes passed in which neither said a l. Finally he turned to the preacher said: "Halliday, you are a brave a true man." Rising and offering his hand he continued: "Come tomorrow evening at five o'clock and you shall have my answer."

Promptly on the hour the preacher returned. The Judge's face was flushed and his eyes were shining from victory in the hardest battle he had ever fought. He grasped the preacher's hand and in a quiet tone slowly said: "Halliday, I'm with you, and—*I — will — pay — the — price.*"

And he paid it to the last farthing.

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# The Practice of Christian Union

By R. O. WICKHAM

R. O. WICKHAM

OTE.—The General Brotherhood office seen for some time a healthy inclination on the part of churchmen of towns, cities even entire counties, to affiliate in movements for the betterment of local civic conditions, but it has been left to the Brotherhood ement to cement organizations of men under the banner of the Brotherhood of Disciples of Christ. This has been done well in Texas by he Brotherhood of Collin County, an account of which we hope to present to our readers in an early issue of CHRISTIAN MEN. Likewise the churches of Sawtelle, Santa Monica and Ocean Park, California, have banded together and taken out affiliation papers in the General Brotherhood. There has been another unique Brotherhood achievement brought about by two churches of Rolling Prairie, Indiana, Christian and Methodist, in uniting their masculine forces under the banner of the Brotherhood of Disciples of Christ, each of the forty-eight members having signed the Brotherhood Covenant and remitted dues to the general organization, regardless of church affiliation. That they are starting on the high seas toward practical civic accomplishment through the Brotherhood agency be inferred from the following article from the pen of our Rolling Prairie pastor: Brother Wickham was educated for the Lutheran ministry, became dissatisfied, and entered commercial pursuits in Elkhart. The Brotherhood men of L. B. D. C. No. 289 found him, he saw the Brotherhood vision, and S. G. Buckner imparted knowledge regarding the plea of our people.—EDITOR.

I am sending the quarterly dues for forty-eight charter members of Local Brotherhood organized in the Christian and Methodist churches here. This town has only about 350 inhabitants and the two churches. The men in our church were not working and I learned that the men in the M. E. were not. When I took up the work here I began to talk Brotherhood (it was the Brotherhood that gave me the vision that caused me to enter the Christian ministry). The men could not understand what it was, but by much talking and work I created enthusiasm enough to get forty-six men from both churches and no church out to our first banquet. S. G. Buckner, of Elkhart, gave an interesting talk on Brotherhood work after which thirty-two men signed the Brotherhood Covenant. This proved only the beginning of interest in the Brotherhood movement and a number of men that had not attended expressed a desire to become members. We held another banquet the last Friday in June. Judge C. A. Lee, of Elkhart, delivered the address of the evening. He made a strong plea to the men to unite with the organization, after which eleven new names were added. A committee was appointed whose business it will be to consider the needs of the town and report at each regular meeting. This committee is known as "The Public Improvement Committee." The town is not incorporated and there is much work that can be done by the Brotherhood that will improve the town in every way. A feature of the movement that is already showing results is the Brotherhood service Sunday evening. The sermon is addressed to men and the entire service is made a men's meeting. This not only brings out the men on Brotherhood night, but increases the regular attendance at every service. We have started a Brotherhood Bible Class, which meets in the G. A. R. Hall. The men are taking much interest and our two churches are closer together than ever before.

# "Old Man Figgers"

(Reprinted from System)

So lumber has its three classes—timber owner, producer, merchant; its three dominant elements—foresight, organization, merchandising; and for each of these a typical man—Weyerhaeuser, Hines, Long.

R. A. Long, of Kansas City, is the merchant of the lumber trade. Any one of a dozen or more of Weyerhaeuser's companies will ship more lumber than is handled by all of the Long yards, but just the same they of the Southwest look upon this lean, thoughtful, quiet man as the embodiment of shrewd merchandising in the trade.

"I heard Long máke a speech at one time," said a lumberman. "It seemed to me he talked in statistics—a volume of them that would shame the census report —and yet he wove them together with Kentucky ardor and a touch of poetry that brought the lumber trade living and breathing into the banquet hall."

In a sense that is Long as he sits at his desk. He is a small, thin man, emaciated almost. Of the Henry Clay type, his features seem to come to a point, while his small mouth with its thin lips seems to testify to intensity of feeling and to indicate the statesman rather than the principal exponent, in one section, of the rough and ready lumber business. One would more readily imagine him sitting in some legislative assemblage, molding public opinion and action by the force of his eloquence, than as the central figure of a business system built up around the card index and the graphic chart.

But for all that, Long is the embodiment of merchandising, the exponent of the abstract statement. This has given him the name of "Old Figgers," though he is a young man. It all about naturally, this growth. He f at one time—that was a long time when he was running a hay and yard. He is a Kentuckian by b gifted with that touch of Southern quence and given to dreaming.

After the failure, he came to re that dreaming and business do no hand in hand, and that eloquenc worthless unless it is pleading the lo cause of some desired change in ness methods. He came to unders merchandising much as the human comes to see some great truth some striking calamity. When he tered the lumber business he begar figuring the costs. He soon knew much it cost to yard and hold the ber, how much to market it direc the consumer and how much to sales in various territories.

## His Estimate of Men Based on Their Work Done

"Send in Mr. So-and-So when he comes to headquarters next," said Mr Long to a subordinate. A few days later the man arrived.

"I want you to take charge of the sales in that territory as soon as the details can be arranged."

Embarrassed at the unexpected promotion, the salesman started to stammer out his thanks and to suggest that others higher up were logically in line for the promotion.

"That's true," said Mr. Long, "but yours are the best reports that come in. You get the business and you also get the prices; my report shows it."

He had never seen the man and at the

f issuing the summons did not know er he had the personality of an or was as repulsive as at Satyr. ew little about his personal habits emed to care less. The one thing ppealed to him was his sales rec- e cold, impassive figures that came is desk in abstract statements and ic charts. In the privacy of his office, he had figured it all out; vatched the man's career and be- in his powers as a salesman.

en Long quit the hay and feed ess he tore down his shed and sold econd-hand lumber for more than iginal cost. That gave him an idea e increasing value of the product a conception of the advantage of ng timber against a rise. Step by he worked out that idea until he eight saw mills producing in the gate 200,000,000 feet of lumber per and until he owns eighty retail scattered over the Southwest. The -Bell Lumber Company is one of rst powers in the yellow pine belt.

ganization and figures are Long's business weapons. At the head of affiliated company, every branch, department is a man of ability and ing, who is given trust and respon- ty. And throughout is a system of rstudies—young men at all the ches, who form a reserve ready to ny gaps in the ranks of executives. business must go on—and it has forward steadily without jar, while have come and gone.

though this business spreads over an empire, its affairs pass through g's hands; he is in close touch with ts details through a remarkable sys- of reports.

t every branch and office, all rec- and accounts are kept in duplicate. copy of everything comes to the e office. The branches and yards send in daily reports of receipts and sales, monthly statements of sales, of cash received, of outstanding accounts, of expenses.

All these records are classified and reduced at the home office. A complete detailed statement goes to Mr. Long. Every detail of every branch and phase of his business passes in review under his eye.

"Stocks are too big and business is falling off rapidly," he said to his general sales agent two years ago. "Yellow pine will not stand storage without rapid deterioration. This sudden business depression is going to cost thousands of dollars unless we can move our product quickly. Ultimately prices will have to come down and we might as well start now. Advise all of our trade that, for two months, we make a horizontal reduction of $5 a thousand."

He turned over millions of feet of lumber and set the pace for the trade. When he had cleaned up the surplus stocks and curtailed production sharply, the market was $2 to $3 a thousand under the figure he had named. By making a quick cut and by selling his product rapidly, he had saved loss in deterioration and also a still greater loss incident to subsequent lowering of the general market level. That was true merchandising.

These men have joined public policy with good business. "To permit the producer to take a clean sweep of his acreage, making some use of everything that comes to his mill, is conservation of waste, and good business"—Mr. Long has said. "Use all the cuttings," is a precept in Mr. Hines' organization. And to sweep a tract clean and use everything but the leaves is an old idea with Mr. Weyerhaeuser.

# Sunset Journeys

## Chapter Two

By THE GENERAL SECRETARY

**Long Beach** Long Beach is a lovely place. To begin with, the beach is wide, as well as long. I do not know any place where the sand is whiter or the ocean bluer and the water clearer than here, nor where the long breakers roll in to the sands in a more unbroken formation than here. There are no faults, no choppy waves, no balks nor bases on balls. The long swells get up away outside, take a peep at the sands, crouch and run forward, but in their eagerness presently they stand on tip-toe, and with long strides leap toward their goal, lifting their crests higher and higher, until the thin razor edge is like a sea-green mirror a mile long. For a moment it flutters, banner-like, and then the curling edge breaks into the selvage of white foam that laughs as it bends into a perfect circle, and with a crash and cry leaps upon the wet sand and scurries in hurrying sheets of living foam to tackle the toes of the children at play in the warmer stretches of the higher beach. There are lots of people who come to Long Beach. One yokel journeying up from San Jacinto way to see the ocean, on which his eyes had never yet rested, complained that he could not see the ocean for the water. Long Beach is so popular that you can no longer see the beach for the people. It is to Long Beach that our brethren in Southern California come annually for that feast of good things, that riot of reports, that whirlwind of enthusiasm, which they call a Convention. Saturday, July 30th, was Brotherhood day. Here at the morning session the Secretary was graciously permitted to unbosom himself of an address on Brotherhood Progress. At 5 o'clock in the afternoon the regular Brotherhood session began. Elvin J. Curry, of Los Angeles, presided. J. B. Glover lead the inspiring song service and conducted the devotions. Mrs. Princess Long hovered at the piano, and lent a touch of femininity that was not unwelcome, though unofficial. The first address of the afternoon was by President Curry, on "The Brotherhood and Fraternal Orders." This address contained a very scholarly array of information regarding fraternal orders, and as such was a most stimulating contribution to the thought of the hearers. George Ringo came next in an address on the Brotherhood and Missions, which was full of the fervor of one who has caught both the vision of the world-wide campaign now in progress and of the relationship of that campaign to the organization of our men. The final address was made by Willis S. Myers. He had a choice theme in "The Brotherhood and the Bible Schools," and well did he handle it. His paper was replete with practical suggestions, and none who heard it but must realize the tremendous contribution which the Brotherhood is going to make to Bible study. The next item on the program was a round table conference led by the Secretary. This gave an opportunity also to hear reports of practical work done by the Brotherhoods in Southern California during the past year. Los Angeles, Pasadena, Glendora, Covina, Riverside, Santa Monica and San Diego were all represented with more or less successful records of accomplishment, and in every address and in every comment there was a spirit of enthusiasm and a feeling of confidence both as to the value of what had been accomplished and the possibilities for the future that were beautiful to see. All this time M. Rogers, our Long Beach pastor, who of Springfield, Ill., was hustling about with preparations for the Brotherhood banquet to begin down stairs immediately. About one hundred men sat down, representative of the very best blood among our workers in Southern California, with a few national figures like Dr. W. S. Woods, of William Woods College of Missouri; Peter Ainslee, of Baltimore, and R. P. Shepherd, of St. Louis and perhaps others. Of course some of the men are of national prominence. Among the laymen Frank G. Tyrrell and J. G. Warren and among the preachers F. M. Dowling and A. C. Smither.

Just as the Long Beach banquet was beginning, the exigencies of a train connection bore the writer away.

**Modesto** As the train journeyed on we came to a place called Modesto. I keep wondering what that word means. Does it mean that the people who dwell in that town are modest, oh? Oh, no, it cannot, for they are not. Yesterday Modesto was a grain field in the winter time, and a sand storm in the summer, but now it is no more. They have penned up the river and turned it loose upon the land. The grain field has become a checker board of alfalfa and peach trees. The sand storm has gone forever, and the breeze that stirred it up is a cool, refreshing zephyr that lifts the leaves on the trees until you catch the gleam of the rosy cheeked peaches, luscious and tempting on every bough. Everywhere the gurgle of water comes, everywhere the sound of the mowing machine, everywhere the rustling noise made by the straining joints of alfalfa, stretching itself up and up over night as it must to produce at wonderful eight crops a year of which the people in the city of Modesto tell you. Everywhere, too, the sound of milk streaming into pails, for this is the great dairy country. When is a cow a peach? When she is grazing on a Modesto alfalfa farm. They all

at fifteen cows and ten acres of land ake you a living, while thirty cows and as much grass will make you independ- life. There are four creameries here, ey pay you thirty-four cents for butter l give you back the skim milk. Would l get thirty-four cents for about thirty- ounds of butter fat. In Modesto we church, and in the church a Brother- and in the Brotherhood a web—J. W. He preached in Australia once, and laid the foundation of righteousness in land continent, came back to win Cali- away from the primrose path of dal- He has been on the job ever since, alifornia, alas, still trips the light fan- oe, dangerously near to the yawning lips mouth of—but J. W. Webb ran for ss once on the prohibition ticket, and particular precinct he got more votes oth the Republican and Democratic can- s put together. So you see his neigh- ink a good deal of him. So do we. He of the most loyal Brotherhood men in rnia. Mr. Houston is President of the to Brotherhood, and they held a most sting, and to the Secretary instructive, g on Sunday afternoon, July 31st. The was a long one, and concluded with ldress of the General Secretary. These etermined men with a fine appreciation ork already done and a keen sense of worthy enterprises to be undertaken in ext few years. Very hospitable, even h not modest, are the people of Modesto. Grundy met us at the depot with a car- Dame Grundy spread before us a de- luncheon, and President Houston gave drive about the town, told us that Mo- had more miles of paved streets than ther city of its size in the world, and usly sped the parting guest. The wan- journeyed on with pleasant memories e men of Modesto, not forgetting Mr. a former President of the Brotherhood, ose home he was entertained on a pre- visit, and whom he much regretted not g at this time.

**ho** Vale, Modesto; ave Chico. Now what does Chico mean? You pro- e it Cheek-O. Does it therefore mean ery opposite of Modest-O? Having dis- ed that the people of Modesto have -O, should we therefore expect that the e of Chico have modesty O? Oh, no. east they have no modesty about the erhood. A lady told me at once on ar- there that the church was twice as g since the Brotherhood was formed. is about as far up the Sacramento Val- s Modesto is up the San Joaquin Valley. e two rivers, like the horns of an elk, the two great valleys of California. lies flat on the floor of the great val- There is plenty of water around, with Sacramento River on the left and the -capped Sierra Nevadas on the right; but theless it was here that a famous ex- ent in irrigation was tried. The farmer ed potatoes and onions in the same bar- ren field, a row of potatoes and a row of onions, the theory being that the onions would cause the eyes of the potatoes to run water to irrigate both crops. Did it work? I do not know. Inquiries are respectfully referred to A. G. Collins, Secretary L. B. D. C. No. 306. Dr. March is the President of the Brotherhood. Although it was in the heat of summer, and it gets so hot in Chico that the Diamond Match Co. located there has to store its product in the ice house, they turned out a royal group of men and a fine lot of Loyal Sons. The speech making began at 8:30 and continued with watermelon intermission until near midnight. In the early morning the journey to the Far North was continued. Mrs. Taylor, a sister of W. S. Randall, that well known Brotherhood man of L. B. D. C. No. 1, in Kansas City, came to send a word of greeting to her brother and emphasized it with a dozen delicious peaches, and half as many fragrant rosebuds. I am glad that Randy has a sister in the far West, and if he sees this before I see him, this is to say that the peaches are on their way, and so am I.

**Salem** Melchizedek was the first King of Salem, but Charlie Knowland is the President of the Brotherhood at Salem, Oregon, and while he cannot be said to be without beginning of years since he was so young looking that there must have been a beginning not more than twenty-five or thirty years ago, it is our hope that there will not soon be an end to his days as President of that thrifty organization. The Secretary of the Salem Brotherhood is a live wire on his own account, and when you consider that Davis Errett is pastor of the church, and that "Doc" Epley, who scales 292, is the Superintendent of the Bible School, you will realize that there is a pretty strong group of leaders there. Consider further that Salem is the capital of Oregon, and besides is in the heart of the apple country, and it will be understood that the rest of the men are full of vinegar also, and the prospect for effective work is great. On Sunday morning, August 7th, the General Secretary disembarked from one of Mr. Pullman's slumber wagons, rubbed the sleep out of his eyes, and looked at the beauty and brightness of Oregon's capital city. At 11 o'clock there was a preaching service to which the Brotherhood man held forth for the allotted time on Brotherhood Accomplishments. Following this came a generous luncheon for men only, by men only, in the basement of the church. How is that for enterprise? Consider, ye effete Easterners, and be wise. The men of Salem grasp their opportunities. The Secretary had to leave on the 3 o'clock train, so they served a luncheon in the church on Sunday at noon, and held the men right there while the address on "How to Do the Thing" was continued, with only the slight interruption of going down stairs, until train time, when the whole-souled Epley tumbled out his big red E. M. F. car and took us to the train. Facetiously he told me that E. M. F. stands for Every Mechanical Fault. I am inclined, however, to think that E. M. F.

means Epley is a Magnificent Fellow. By the way, Epley sends his regards to Bob Waggener, of Cincinnati. Here you are, R. H. Among the guests at the Salem banquet were Dr. Brougher, of the Congregational Church, and Mr. Hendricks, of the *Statesman*. The Brotherhood men were clamoring for them both to speak as the Secretary left, and one of his regrets is that he did not have the pleasure of hearing them.

**Portland** From Salem to Portland in the afternoon is a delightful ride, much of the way along the banks of the shining Willamette, and always with towering mountains and forest-clad landscape, with here and there an orchard of gleaming fruit in view. We have a flourishing Brotherhood in Portland at the First Church, where M. B. Meecham is President and A. L. Foster is Secretary. W. F. Reager is pastor of the First Church, and T. G. Pixton at Rodney Avenue Church. Both are ex-Californians and old friends of the Secretary. The meeting was held in the First Church, with ladies present. They were massed upon the right of the speaker, while the men filled the entire left half of the auditorium solid. It was one of the finest audiences of men we have yet seen in the Northwest, which is saying a great deal, and the ladies lent distinction. They have a Sisterhood here as well, and much that was said to the men would apply to the women's organization. This was a very enthusiastic meeting. The men were flushed with past successes, and after hearing the story of Brotherhood achievements in other parts of the country they enter upon their second year of life with redoubled zeal. Some time since a movement was started in the First Church to reduce their debt by three thousand dollars, and the proposal was made that the Brotherhood subscribe fifteen hundred dollars of this amount. They rose to the occasion by making their subscriptions total seventeen hundred dollars.

Any mention of Portland that did not take account of the great work which J. F. Ghormley is doing on the East Side, would be inadequate. Here a splendid stone structure to cost $70,000 and to be known as The Central Church of Christ, is approaching completion. Lewis Montgomery is a member here, and we doubt not there will be a solid Brotherhood organization at an early date.

**Tacoma** Tacoma is one of the group of three great cities on the North Pacific Coast. The Southern arm of Sound is called Commencement Bay. west of where that arm lies sparkling sunlight, the City of Tacoma proudly c the lofty heights. Few cities in the have a more commanding position. Fr top of the ridge to the lowest strip o land the city sweeps. Beautiful park residences, broad avenues, huge bu blocks, a great system of docks, and acr acres of lumber piles, with the rising and smoke from many mills mingling the mist that drives in from the Bay to a hovering haze that broods like a spiri the growing industrial life of a thrivin —this is the picture. The First Ch Church of Tacoma is housed in a sp building, a worthy representative of a cause in a worthy city. W. A. Moor pastor, was absent, and J. J. Groom, Central Church, was unable to attend, had a great meeting for all of that, b there was a Brotherhood organization already had come to self-reliance. Th nothing more notable than the new sp self-reliance among our men as seen up trip. Ordinarily, with a pastor out of nothing could be done a year ago towar ting the men together, but now the orgi tion moves surely and self-reliantly accomplishment of the work in hand, w it be arranging for a Brotherhood m the launching of a civic righteousness paign, or the building of a church in U. E. Harmon, an attorney, is the Pre of the Brotherhood and a real leader the men of the church. The Sisterhol the church had prepared a delightful banquet, and graced the occasion by own presence, sitting in a circle arou men, like the fringe of mashed potato a a planked salmon steak. This Brotherh unusually well supplied with strong m leaders and a very fine group of youn who will be available for committee There is no doubt whatever that they v a conspicuous work in the coming year. men in this Brotherhood have been n for a federation of all the Brotherhoo the city, and already fourteen have e the larger association, and Mr. Harm also President of the Federation. H compelled to leave the meeting before concluded in order to attend an exe committee meeting of the larger body, is just now planning an aggressive car for better civic conditions.

# Sunset Journeys

## Chapter Three—The General Secretary Sick

By THE ASSISTANT SECRETARY

**ndicitis** On Tuesday, August 30th, after suffering much pain for a week, the General ary placed himself in the hands of a an in Los Angeles, who diagnosed his Appendicitis." Mr. Macfarlane was put in a hotel and after forty-eight hours o improvement, he was removed to the Samaritan Hospital, where at this writ- e now lies sick. We have had almost ulletins from his bedside, one day en- ing and the next discouraging. Thus operation has been avoided, which, to his extreme weight (275 pounds), nily does not think advisable, excepting st resort. We have had no word from ysician and our intelligence has all been he patient, which is of itself an encour- sign. At the same time we are fearful is anxiety for the welfare of this move- at this time, with many of our State ntions already upon us and the National ntion but a few weeks away, is not outing anything toward his welfare, and for that reason if no other, we are refraining from sending him anything except advice to "keep quiet."

**Be Out Soon** In his last advice he anticipated being away from the hospital in a week, but that time has passed and a telegram announces a slight relapse. We are going to ask the readers of CHRISTIAN MEN to bear with us in this temporary affliction and we shall hope to have for them in the November number a complete account of "How it feels to have appendicitis," from the pen of the recuperated patient. He does not know that we are writing this of him, in fact, we have a faint suspicion that he does not desire it. At the same time we feel that the Magazine readers and Brotherhood men in general are entitled to this news, distressing as it is, and know you will share with us and with him great sympathy in his affliction. We hope to announce as a postscript to this article his complete recovery and return to Kansas City.

.S. Los Angeles, Cal., Sept. 15, 1910.

"Have had a good day and have now set Wednesday, Sept. 21st, as the day I hope ave the hospital and will arrive in Kansas City Oct. 1st." P. C. MACFARLANE.

# A Voice From Canada

Sunday, August 7th, we had the pleas- f addressing the Business Men's class Christian Church of St. Thomas, On- The class has an enrollment of eighty and under the earnest teaching of er Norton has grown in the spirit of and service. Wm. Coulter is the ener- president of the class. We presented a y of the growth of the Brotherhood, ex- d the Constitution and Covenant and rth the aims and purposes of the organi- . At the close of the address the presi- spoke heartily in favor of a local or- tion. In the course of his remarks he hat the idea of tying up to an interna- organization impressed him deeply and e felt the usefulness of the class could eatly enlarged by such. No doubt the will organize early in the Fall, since interest was also evinced by the men. nber of subscriptions to CHRISTIAN MEN taken.

the evening we crossed over to London, io, eighteen miles north. The Disciples are very weak in this aristocratic city, but Brother H. B. Hayden is giving this congregation a wider vision than it has had before. We were forced to speak to a mixed audience, but the ladies seemed to enjoy the information concerning the Brotherhood. The leaders in the work of the church said "The Brotherhood is the very thing we need," and as Brother Hayden has been inspired first hand by Secretary Macfarlane, we have no doubt we shall hear of the London Brotherhood.

We regret that we were not able to speak at many other points in "Western Ontario," but since it was vacation time the pastors or churches felt the time inopportune. The work was enjoyable and the writer would offer it to pastors as a happy means of passing a few days of their vacation.

Here is a wide field for the Field Secretary and good results would follow his work.

Very sincerely,

H. E. STAFFORD.

Massillon, Ohio.

P. H. WELSHIMER

# Bible School Lessons for Octob

Prepared by P. H. Welshimer

LESSON 2.—OCTOBER 9.

## "PARABLE OF THE TALENTS." —MATT. 25:14-30.

American Revised

14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou been faithful over a few things, I will thee over many things; enter thou into joy of thy lord. 24 And he also that received the one talent came and s Lord, I knew thee that thou art a h man, reaping where thou didst not s and gathering where thou didst not s ter; 25 and I was afraid, and went a and hid thy talent in the earth: lo, t hast thine own. 26 But his lord answe and said unto him, Thou wicked slothful servant, thou knewest that I where I sowed not, and gather where I not scatter; 27 thou oughtest therefor have put my money to the bankers, an my coming I should have received b mine own with interest. 28 Take ye a therefore the talent from him, and giv unto him that hath the ten talents. For unto every one that hath shall given, and he shall have abundance; from him that hath not, even that wh he hath shall be taken away. 30 And ye out the unprofitable servant into outer darkness: there shall be the weep and the gnashing of teeth.

**Time.** The last week before the crucifixion. **Place.** Jerusalem.

**Introduction.** The lesson of the talents follows immediately that of the parabl the virgins. Both pertain to the professed followers of Christ and emphasize faith ness in service. The parable of the virgins emphasizes the necessity of watching making preparation, while this parable tells how it shall be done. Both parables stress upon the time that must elapse before the return of the Lord. In Luke 19 we learn that they thought the kingdom of God should immediately appear.

**Explanatory.** 14-15—Each servant received according to his ability. The five two and the one talent man was able to use just what he received. 16-18—The and the two talent men went to work, used the talents left in their possession and e succeeded in multiplying that which he had at the beginning. The one talent fel was a coward, he was faithless, unfaithful and lazy. He digged in the earth and his lord's talent. This was done for safe keeping. 19—The time may seem long, it will come when the lord returns to reckon with his servants. 20-23—The five two talent men each stood before the lord, having doubled that which they had at beginning. Each man was called a good and faithful servant. They were promoted given a rulership because of their faithfulness. 24-27—It was just as imperative to one talent man as to the five to do all he could. Had he gained two talents he wo have been as faithful and would have received a reward. His own confession sta that he was faithless and unfaithful. Had he been faithful and industrious, the Mas would not have appeared as a hard man in making a demand of the return of gain. was too slothful to work and had been so negligent that he not even loaned the mo

he might secure interest. 28—Having proven himself incapable by his slothfulness, which he had was taken from him and given to the one who was most capable to le it. 29—"Everyone that hath" means he that improves that which he has, to him be given, and "from him that hath not," means the one who does not improve which he has, from him that which he has shall be taken away. 30—The faithful nts were promoted and given a rulership and they entered into the joy of the The unfaithful and unprofitable received the reverse, away from his lord, he to darkness and his future was filled with remorse and sorrow.

## Comments on the Lesson

n Second Thess. we learn the followers of Christ ceased to be active, but simply waiting for the coming of their Lord. Jesus knew this to be one of the dangers, hence in the lesson today urges the disciples to be active according to their ability. talent signifies one's ability and opportunity. Each man is responsible for that h is given him to use. Each man received that which he was able to use. The l insists upon faithfulness from man according to his talents or his ability. We not to be rewarded according to the success that attends us, but according to the sure of diligence and faithfulness. Jesus teaches here that heavenly reward lies in notion. A man need not excuse himself because he has but one talent. If he uses to the best of his ability, is active, not slothful, his reward may be proportionately reat as the one who starts with five talents. The great question that will be asked e last day is, "Have you been faithful; have you done what you could?" In the n of the virgins, the foolish ones failed because they took their duties too easily. here the servant fails because he thinks his duty is too hard. Men will either be noted or degraded. To take the talents from the man was not an arbitrary punish- t; it came as the natural result of the moral law. "Unused powers always fall into phy, paralysis and death," but the faithful, diligent use of one's power will cause enlarge more and more. The more a man has, the more he is capable of receiving, generally the more he does, the more he is capable of doing.

## Questions for Class Use

Why did Jesus speak this parable? In what respect does it differ from the parable e virgins? Why was one man given five and another two and another one talent? portionately, had the man with five talents done any more than the one with two? what does the joy of the Lord consist? Why didn't the one talent man invest what ad? Describe this character? Why was the one talent man's talent taken from Upon what does promotion depend? Was the task laid upon the one talent man greater than that upon the five or the two?

LESSON 3.—OCTOBER 16.

## "THE LAST JUDGMENT."—MATT. 25:31-46.

31 But when the Son of man shall come is glory, and all the angels with him, shall he sit on the throne of his y: 32 and before him shall be gathered he nations: and he shall separate them from another, as the shepherd separ- the sheep from the goats; 33 and he l set the sheep on his right hand, but goats on the left. 34 Then shall the g say unto them on his right hand, e, ye blessed of my Father, inherit kingdom prepared for you from the dation of the world: 35 for I was gry, and ye gave me to eat; I was sty, and ye gave me drink; I was a nger, and ye took me in; 36 naked, and lothed me; I was sick, and ye visited I was in prison, and ye came unto 37 Then shall the righteous answer saying, Lord, when saw we thee gry, and fed thee? or athirst, and gave drink? 38 And when saw we thee a nger, and took thee in? or naked, and ned thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

**Time.** Week of the crucifixion. **Place.** Jerusalem.

**Explanatory.** 31—This is the final coming of Jesus. Such is indicated by the of His coming in His glory, bringing the angels with Him and sitting on the th The throne of glory is the throne of judgment. His glory will be revealed in judging. 32-33—All peoples of all nations that have ever been, will be gathered b Him. It is easy for the shepherd to distinguish the sheep from the goats, like it will be easy for the judge to distinguish between the false and the true. There be a dividing line. 34—The kingdom to which Christ refers has been in cours preparation from the foundation of the world. It is a prepared place for a prep people. 35-36—Entrance into the kingdom cannot be bought simply by good w It is inherited, as is taught elsewhere by the Great Teacher. We become son God, then as sons of God we minister to the world in the name of Christ. When has believed on Christ, confessed Him, repented of his sins and been baptized into name, he must not sit down. It is then his duty to feed the hungry, give drink to thirsty, care for the strangers, clothe the naked and visit the sick. That is the tical side of religion. Jesus went about doing good. We must be like Him to be disciple. 37-39—Many, when rewarded for having rendered such acts of mercy been unable to understand that this was done to Him, hence their questions. Jesus teaches that we minister unto Him, when we minister unto His in His n If we would serve Him well, we must serve humanity, in His name. Love for C should prompt us to do this. 41—Those on the left will be known as the unright and will be cursed because they did not render Christian service in His name. Christ's words we can see how serious it is to neglect these simple but helpful mi tries. The place of punishment was primarily prepared for the devil and his an and inasmuch as this is to be the place to which the unrighteous shall be sent t too, shall suffer with him. This shows the awfulness of transgression. 42-45— ones sent to the left had neglected to render Christian service to His, which pressed their lack of faith, love and obedience. The service spirit must charact the true follower of Christ. 46—Everlasting and eternal mean the same. The of everlasting punishment is as long as eternal life.

## Comments on the Lesson

Jesus never spoke in a doubtful way. All His teaching was positive. We men today express themselves as not believing in future punishment. Some w make us believe man gets his hell in this world and there will be none hereafter. teaching is not in harmony with the Great Teacher, who knew whereof He spoke He spake only the truth. When Jesus says a line will be drawn, it stands us in han ascertain what we must do to get on the right side of that line. Here are great s ments, spoken in simple language, so simple that all the world may read and un stand, and yet men will quibble about rewards and punishment. Some would de these verses from all other Scripture and from them preach the doctrine of salva by good works alone. All utterances of the Master relative to our entrance into kingdom of God must be studied in the light of all other utterances on the su which He gave. He did not mean to teach that one is simply saved by feeding hungry, caring for the sick, etc. That is a part of Christian duty, but it is no These works are the natural results of a life of faith, love and obedience tow Christ. When one becomes a disciple, these are the things he must do, and in ing to do them would forfeit their claims to discipleship and will not be know His. John tells us that if one closes up the bowels of compassion when he se brother in need, he has not the love of God dwelling in him. James says that pa religion is to visit the widows and the fatherless in their affliction and keep one's unspotted from the world. We are not saved by works alone; neither can w saved without works. This lesson teaches us that memory shall go with us beyond grave. In a parable, Abraham said to Dives, "Son, remember that in life thou thy good things." Here Jesus teaches that when men stand before Him in judg they will remember the things they have done or have neglected to do while in the f This lesson in hard on the Universalist doctrine. We have been warned, the road been pointed out to us, we know where the line will be drawn and it is ours to ch as to which side of the line we shall be on.

## Questions for Class Use

Of what judgment is Jesus speaking, in this lesson? What is meant by the th of His glory? Has He said anything elsewhere relative to His coming with angels? What is the dividing line of which Jesus speaks? What in this lesson i cates that memory shall go with us into the heavenly kingdom? In what way can feed Christ, today? How long has our heavenly home been in course of preparat What did Jesus say in the 14th of John about that home? Which will last the lo —the eternal life or everlasting punishment? What did Jesus mean by eternal life what did He mean by everlasting punishment? What can you recall from His te ings on these two subjects elsewhere in the Book?

LESSON 4.—OCTOBER 23.

## "REVIEW."

The lessons of the past quarter are as follows:
"Pictures of the Kingdom"—Matt. 13:31-33; 44-52.
"Peter's Confession"—Matt. 16:13-28.
"The Transfiguration"—Matt. 17:1-8; 14-20.
"A Lesson on Forgiveness"—Matt. 18:21-35.
"Jesus on the way to Jerusalem"—Matt. 19:1-2; 13-26.
"The Laborers in the Vineyard"—Matt. 20:1-16.
"Jesus nearing Jerusalem"—Matt. 20:17-34.
"Jesus entering Jerusalem"—Matt. 21:1-17.
"Two Parables of Judgment"—Matt. 21:33-46.
"The King's Marriage Feast"—Matt. 22:1-14.
"Three Questions"—Matt. 22:15-22; 34-46.
"Temperance Lesson"—Gal. 5:15-26.

## Plans for Review Sunday

1. Let the teacher select 100 questions from the twelve lessons of the quarter. Ivide the class into two sections and then question down. This has been tried by r.ny classes and proved very successful. It is wise to make out a list of questions ad let them be given to the class previous to review, that they may study them dur-i; the week. This creates interest and helps to clinch the truths that have been l.rned in the quarter.

2. Let someone give a talk on the peoples, another on places, another on the rables, another on other teachings of Jesus during the quarter.

3. Let there be twelve two or three-minute talks on lessons gleaned from the lsons of the quarter.

## Some Questions Proposed for Discussion in Review

LESSON 1. Where was Jesus when He gave the pictures of the kingdom? To at did He liken the kingdom? How is the kingdom like a grain of mustard seed? ke leaven? How like a treasure hidden in a field? How like a goodly pearl? How it like a net?

LESSON 2. Where was Jesus when Peter made the confession? What was the casion of His making it? What was the confession of Peter? On what did Jesus ild His church? What is the meaning of giving the keys to Peter? Who has the ys now? Why did He call Peter, Satan? What is the meaning of taking up the oss to follow Jesus?

LESSON 3. Where was Jesus transfigured? Who were present at the transfigura-on? What did God say at this time? What effect did the transfiguration have upon eter, James and John? Why was Jesus transfigured?

LESSON 4. How many times must a man forgive another? What was the illus-ation that Jesus gave on forgiveness? What application did He make?

LESSON 5. How did Jesus receive the little children? Did He talk about baptisms id church memberships, to the children? What error has grown from the statement Jesus, concerning His receiving little children? Tell four things about the rich ung ruler. Why did he go away from Jesus, sorrowful? What did Jesus say about e man that trusts in riches?

LESSON 6. What did Jesus mean by the first being last and the last being first? Vhat is the illustration He gave? What was the occasion of this illustration?

LESSON 7. What request did the mother of James and John make of Jesus? What as wrong about this request? How did the other disciples accept it? Did Jesus nswer her? What was the lesson that Jesus taught about greatness? What blind men id Jesus heal near Jericho?

LESSON 8. Where is Bethphage? Whom did Jesus send for the ass? On what did Ie make His triumphal entry? Describe His reception in Jerusalem. How did this lease the priests and Levites? Why did He cleanse the temple? What sins were eing committed in the temple?

LESSON 9. Give the story of the parable of the vineyard and the husbandmen. Vhat is the application Jesus made? Why did He give this parable?

LESSON 10. What was the occasion of giving the lesson on the King's marriage east? Who were invited first? Who second? What's the lesson of the wedding gar-ent? Who are the called and who are the chosen?

LESSON 11. Who were the Pharisees and who the Sadducees? What did Jesus say vas the great commandment? With what question did the Sadducees come and how id Jesus answer it? What was the question of Jesus to the Pharisees and what their eply?

LESSON 5.—OCTOBER 30.

## "THE ANNOINTING OF JESUS."—MATT. 26:1-16.

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest a tumult arise among the people. 6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto the house a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for m and given to the poor. 10 But Jesus ceiving it said unto them, Why trouble the woman? for she hath wrought a g work upon me. 11 For ye have the p always with you; but me ye have not ways. 12 For in that she poured this o ment upon my body, she did it to prep me for burial. 13 Verily I say unto y Wheresoever this gospel shall be preac in the whole world, that also which woman hath done shall be spoken of a memorial of her. 14 Then one of twelve, who was called Judas Iscar went unto the chief priests, 15 and s What are ye willing to give me, and I deliver him unto you? And they weig unto him thirty pieces of silver. 16 A from that time he sought opportunity deliver him unto them.

**Time.** The Sunday evening before the crucifixion. **Place.** In Bethlehem, the ho of Simon.

**Explanatory.** 1—The lesson of today occurred on two different days. The eve of the first six verses were on Wednesday preceding His death, while the anoint occurred the Sunday evening before. (John 12:1.) These sayings alluded to are th recorded in Matt., chapters 23 to 25. 2—This is the fourth time, according to Ma that Jesus has predicted His death. The Passover is the national feast of the Je kept in commemoration of the passing over of the death angel in Egypt just bef the deliverance from bondage. 3-5—The statements in chapters 23, 24 and 25 h been made in the morning of Wednesday. That same day the chief priests and eld assembled, being in a state of frenzy because of what they had heard. They consul with Caiaphas and desired to secretly and by a subtle way kill Jesus, but they w fearful to attempt this on the day of the feast, for the people were friendly to H 6—For other accounts of the annointing in Bethany, read Mark 14:3-9 and John 12:2 Matthew is not giving the records of these days in chronological order. He now go back to the events which transpired the Sunday evening before. Bethany was t home of Mary, Martha, Lazarus and Simon the leper. Simon had been a leper, w doubtless had been cured by the Master, as no leper was allowed to mingle with t people. (Lev. 13:45-46.) Here was a man grateful for the help that had been giv him. In this home a banquet had been made for Jesus. Mary, Martha and Lazar were invited. Martha waited on the table and Lazarus sat at the table with Jes while Mary annointed Him for His burial. The disciples were also present to enj the hospitality of Simon's home and the companionship of Jesus. 7—John tells the woman who did the annointing was Mary. She came with a small box of a baster. She broke off the neck of the vase, which permitted a drop or two at a tin and poured it freely on his head and feet. (John 12:3.) 8-9—Many of the discipl were indignant at this waste. Judas spoke (John 12:4) asking why this had not be sold and given to the poor, stating it would have brought 300 pence or $45. We al learn that Judas was the treasurer of the disciples, carrying the bag of money. was not so desirous of helping the poor as he was to help Judas. 10-11—Jesus ca this a good work. It was not done for show. It was prompted by love for Him a showed forth her devotion and gratitude. The poor are always to be with us. must go away. There will be other opportunities for helping the poor. 12—It wou seem that Mary had realized that Jesus was going to die and she was annointing Hi for His burial. 13—She did not do this to establish a memorial, but a memorial w established because she did it. The kind act and the loving heart, the devoted so and sympathizing deed have been told everywhere in memory of Mary. 14—Jud knew the sentiment abroad in Jerusalem, concerning Jesus. Knowing the desire take Him by subtlety, Judas was determined to have a hand in the plot and ma financial gain thereby. 15—"What will ye give me? and I will deliver Him unto yo He sold out for a few dollars. Thirty pieces of silver were equivalent to $15. 16—T opportunity soon came, for in a few hours there followed the kiss of betrayal a Jesus was in the hands of His enemy.

## Comments on the Lesson

Look at the characters in the home of Simon, the leper. Simon, whose life wou have been worthless had it not been for the touch of Jesus. He is a grateful man a

eciated the blessings received. He opens his home, makes a banquet for his Friend and invites in the villagers to spend the evening around the banquet table. rus, who had it not been for the Great Healer, would at this time have been num- with the dead. Jesus had raised him. He, too, was happy to be in His presence. ha, the busy housekeeper, who was always cumbered with much serving, was n for her ability in this line and was glad to render service for her Master, who brought joy to the Bethany home. Mary was there, the one who always selected etter part. She was there with a $45 gift to bestow on the Master. There were welve disciples sitting in the room. They knew the blessings He had brought to these Bethany homes, and yet some of them murmured because a few dollars expended in showing gratitude and appreciation. Some of the disciples were tless sincere in thinking that it was extravagant, but it showed their small natures. of the finest touches in human life is that of gratitude and being able to fully eciate the blessings received. With many, it is the one thing lacking. Mary was of those individuals who didn't wait until death to give her flowers. She brought ift to the living, not to the dead Jesus. One rose kindly placed in the hand of iving is better than a thousand strewn o'er the dead man's casket. If the dead sit up in their caskets and hear the words of lamentation and of praise that are en, when the spirit has taken its departure, they would be sorry they had gone. a man dies broken-hearted, feeling that he is not appreciated, that the world o love for him, simply because the world has never made known its love and eciation. The spirit of Judas was, "What will ye give me?" The man who wants ake a life will say, "For me to live is Christ." He who wants to barter and ly make a living, says, "What will ye give me?" Judas received thirty pieces of , or $15. Yes, more than that, he received remorse, exceeding great sorrow, empt of evrybody and death.

## Questions for Class Use

On what day did the priests begin to plot to take the life of Jesus? What had aid in Matthew 23 to 25 that had greatly incurred their enmity? On what other occa- had Jesus told the disciples of His death? When was the annointing at Beth- Name the people in attendance at the banquet. Who annointed Him? What the value of the ointment? Why did the disciples object? Did Judas really want elp the poor? What was the memorial to Mary? What did Judas receive for ying Jesus?

### Lesson 1—November 6.

## "THE LAST SUPPER."—Matt. 26:17-30.

1 Now on the first day of unleavened l the disciples came to Jesus, saying, re wilt thou that we make ready for to eat the passover? 18 And he said, nto the city to such a man, and say him, The Teacher saith, My time is nd; I keep the passover at thy house my disciples. 19 And the disciples as Jesus appointed them; and they ready the passover.

2 Now when even was come, he was g at meat with the twelve disciples; d as they were eating, he said, Verily unto you, that one of you shall be- me. 22 And they were exceedingly wful, and began to say unto him one, Is it I, Lord? 23 And he an- d and said, He that dipped his hand me in the dish, the same shall betray 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

**Time.** Thursday of the last week before the crucifixion. **Place.** Jerusalem.

**Explanatory.** 17—This was the day on which they began to prepare for the feast. Ex. 12:14-20. 18—Jesus was probably stopping at Bethany during the day. The to whom the disciples were sent was probably a friend of Jesus. It was customary he people of Jerusalem to open their houses to the people from out of the city, g this feast. 19—They made ready the passover by slaying and roasting a lamb

and by securing unleavened bread and bitter herbs. Ex. 12:8. 20-22—The passo was observed in the evening. They reclined about a table which was laid upon floor. Generally a piece of leather was used. The disciples doubtless did not kn when the betrayal was to take place. They possibly thought it in the future. I they known it was to be that night, they would have been positive in saying, "It not I." 23—In Palestine, several persons dipped pieces of bread into a vessel of sa This was served in common. 24—Although God knew Judas was to do this and fact had been foretold, yet God knowing it did not make Judas do it. God knew because Judas was going to do it. Judas was a free-moral agent and followed the be of his own mind. We read elsewhere that at his death he went to "his own plac Jesus here says, "It had been good for that man if he had not been born." From t we would infer that his body after death was not with the righteous. 25—Before t Judas had bartered with the authorities for thirty pieces of silver. The disciples h been saying, "Lord, is it I." Judas now joins with them, although knowing he is one. He said, "Master, is it I?" 26—At the close of the feast, while they were eati Jesus instituted the Lord's Supper. The passover feast was observed yearly, but Lord's Supper is weekly. The feast celebrated an event, which was but a type of t of which the Lord's Supper is a symbol. "This is my body." Not a literal body, a symbol of the body of Christ. It could not be His body literally, for that He h with Him. For on the one hand was the body and on the other the bread, and wh the bread was consumed, the body still remained. This is an expression frequen used in Scripture. For example, "The field is the world" and "The seven fat ca are seven years of plenty," etc. 27—The "all" refers to the disciples, meaning all disciples were to drink of it. 28—The wine was a symbol of the blood of Christ the loaf was a symbol of His body. The purpose in the shedding of His blood is the remission of sins. Without shedding of blood, there is no remission. In this grace of God is manifest, atonement made, the way provided. By the shedding blood, the blessing of forgiveness has been made possible and it now remains for m to appropriate the blessing to receive the forgiveness. Simply because Christ di shedding His blood for the world, does not save a man, but in this act it is m possible for man to comply with the plan and be saved. He must believe, repent be baptized and continue steadfastly, being faithful to the end, that he may appropri the blessing that brings forgiveness. 29—This doesn't mean the literal use of wi for Jesus did not literally drink wine again, with the disciples. This is a figurat expression, referring to the communion which Jesus has with His followers when t are communing with Him about the Lord's table. 30—During the passover supp the Jews always sang Psa. 113 and 118. They are called Hallel, because in the Hebr the passage begins with hallelujah.

## Comments on the Lesson

The Lord's Supper is not an accident. It was given by our Lord to be obser by His people in commemoration of His death. It is a memorial service. The ea church observed it on the first day of each week. Acts 20:7. We learn from Paul t some in the Corinthian church looked upon it as a place of feasting and drinki hence some drank to excess and became drunken. He wrote them that they sho examine themselves, discerning the Lord's body and blood. When a man parta simply to eat, and drinks from the cup simply to gratify appetite, he is eating drinking unworthily. The whole purpose is to help us remember the death of Chr When we have other thoughts in our mind than that, it is an unworthy service and are under condemnation. Some have refused to commune on the Lord's Day beca of sinful acts committed during the week. Paul does not allude to that in his Co thian statement. It is the frame of mind one is in while communing. Communion not with men, but with Christ. It matters not how many hypocrites may be sea about us in the communion service, we commune not with them. It is with the L Here each one must look to his own communion. If a man is weak, here is one of places he is to receive strength. We are all forgetful beings. It is so easy to for In this service of worship, our minds are led to dwell upon the compassionate Sav and by the memorial of His death, we are to be helped. Communion is not an in itself. It is a means to an end. As we look upon the picture of a friend, it h us to think of the friend, so with the communion service. A few years ago, as writer was leaving home one morning for the church study, his little five-year- girl picked from her playthings a little china cup, bearing the prints of baby fing and she exclaimed, "Take this cup to the study, papa, and when you see it, think me!" At that, little three-year-old Mildred came with a little gourd and said, "A when you see this, think of me." That cup and that gourd are still in a drawer in study and every time the eye falls upon them, the faces of the little girls are s and their voices can again be heard, saying, "Think of me." That is precisely w Jesus meant when he said, "As oft as ye do this, do it in remembrance of me."

## Questions for Class Use

/hat was the passover feast? How long did it last? When was it instituted? h did Jesus keep it? On what day did he institute the Lord's Supper? What is eaning of the expression, "This is my body and this is my blood?" How many present when the Lord's Supper was instituted? Where was Jesus at this time? s prophesied that Judas would betray the Lord; is he then responsible for the ? What is the Scriptural teaching relative to the frequency of observing the Lord's r? What is the purpose of the Lord's Supper? Who should observe it? Is it for Christian people to know that it is to be observed the first day of every week bsent themselves from the table for seventy-five per cent of the year, when it is le to be present fifty times out of fifty-two?

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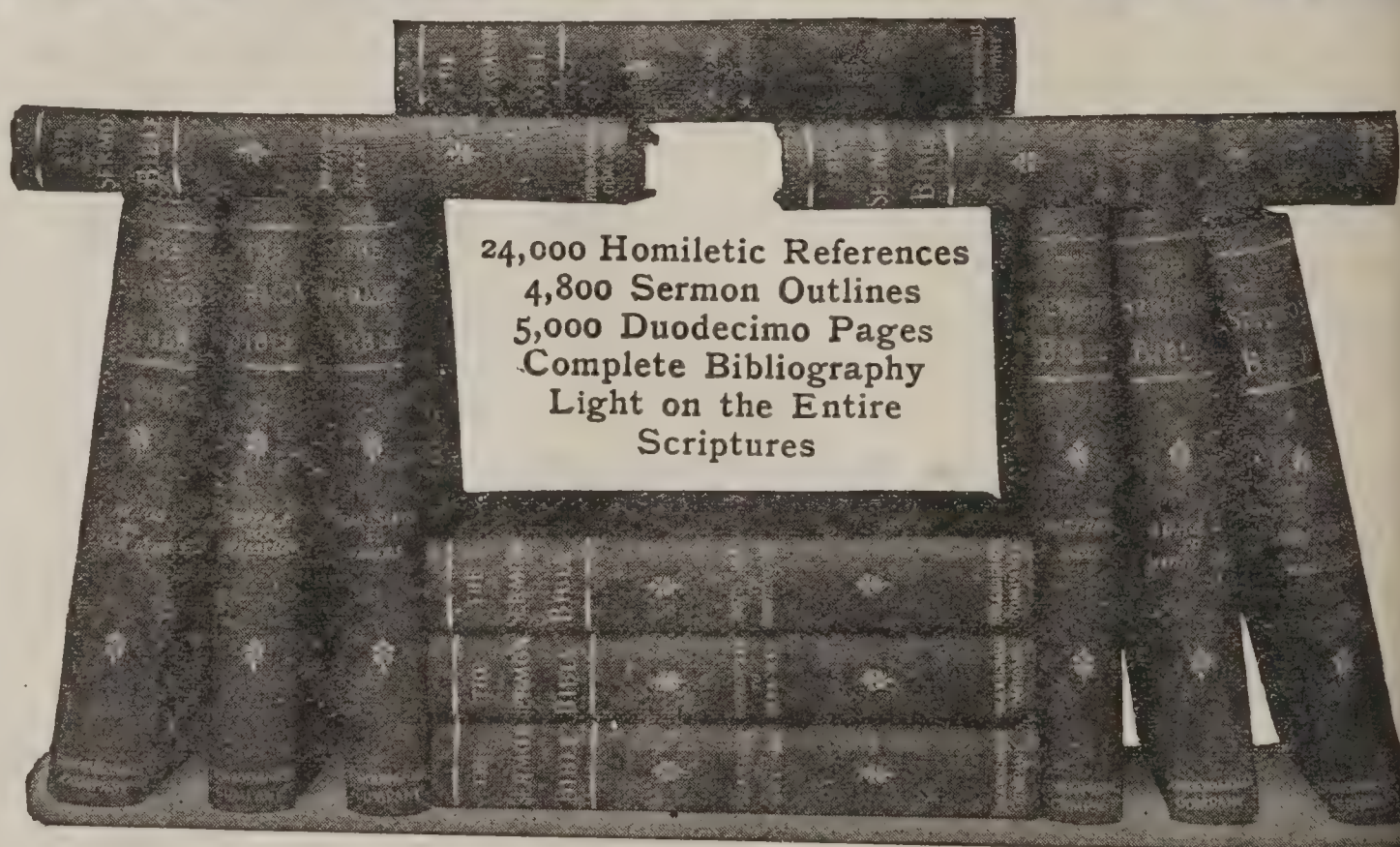


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## The Topeka Convention

e International Convention of 1910 w a matter of history. It was a convention. The Topeka brethren nade ample preparation for its en- nment and few conventions have better handled in this respect. The orium was an ideal meeting place he rotunda and main floor of the Capitol Building furnished an ideal uarters for the interests. Many e had looked forward with appre- on of serious results arising from ted consideration of important ons to be there discussed. As us- is proved a groundless fear. Once Democracy and the Christ-spirit phed. Our people showed their intelligence by insisting on understanding what was put before them and their sanity by deciding with practical unanimity to take ample time for the fullest consideration and understanding of the problems involved in the plan for a delegate convention and the unification of all our missionary interests. On motion of Chalmers McPherson, of Texas, numerously seconded, the committee on this subject was continued for one year, with the addition of three names and the provision that its report should be published in our papers at least thirty days before the convention, to provide ample opportunity for a study of the principles and results involved.

Another feature of the convention which had attracted much attention in advance, was the proposal of Peter Ainslie, of Baltimore, President of the American Christian Missionary Society, for a new departure in the proclamation of our people for Christian Union. This was adopted with splendid spirit through a number of conferences, and the result reached is set forth in the following excerpt from a report of this meeting appearing in the *Christian Evangelist:*

*Be it Resolved*—First, that this meeting of Disciples is a representative body, competent to create an organization to promote Christian Union; and,

*Be it Resolved*—Second, That as such competent body we adopt the following constitution:

CONSTITUTION.

ARTICLE I. This organization shall be called the Council on Christian Union.

ARTICLE II. The purpose of this organization shall be:

First—To create and distribute literature bearing on Christian Union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose.

Second—To arrange conferences in important centers on the subject of Christian Union.

Third—To prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian Union if we are to conquer the world for Christ.

ARTICLE III. All Disciples of Christ may be members of the Council.

ARTICLE IV. The Council shall elect annually a president, vice-president, secretary and treasurer, who shall serve until their successors are chosen, and who shall perform such duties as usually devolve upon those officers in similar organizations.

ARTICLE V. A commission of nine members to execute the purposes of this Council, and to report to it annually, shall be composed as follows:

First—The president, vice-president, secretary and treasurer shall be members ex-officio.

Second—Five additional members of the commission shall be chosen annually by the Council, to serve one year and until their successors are elected.

ARTICLE VI. This Council shall, at the call of the president, meet annually at the time and place of the meeting of the American Christian Missionary Society.

ARTICLE VII. This constitution may be amended by a majority of the members present and voting at any regular annual meeting.

When the whole audience arose, in answer to a call for a standing vote to favor the report, one of the members started "Praise God, from Whom All Blessings Flow," and the building fairly shook with the volume of v with which this doxology was sung. So one called for a negative vote after this, the chairman announced that all those were opposed would now stand up and "Praise God, From Whom All Bless Flow," but no one arose.

During the discussion, it came out that brother and his wife, of large means, v considering seriously the propriety of put a large sum of money at the disposal board of this kind to circulate such litera as would set before the religious world necessity for Christian Union and our contribution to that problem. Brother R Long, with his accustomed generosity, posed that until such provision was mad the persons mentioned, or others, that Christian Publishing Company would st good for $10,000 a year for two years to c out the aims of this Council.

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NEXT INTERNATIONAL CONVENTION AT PORTLAND

There was con erable debate the question where the next International Conven should go. Two invitations were be the committee on time and place, from Boston, backed by the Baptist M isterial Association of that city, and other from the great Northwest, bac by Dean E. C. Sanderson, L. F. Stev W. F. Reagor, J. F. Ghormley, S. Martin, Charles Reign Scoville, and whole Northwest. Chairman Zol voicing the desire of the committe receive with heartiest courtesy the c tures of our Boston brethren and at same time recognize the strength of appeal from the great Northwest, dered a two-handed report to the vention. There were speeches and more speeches. The convention sw between sentiment and missionary thusiasm and finally with a vot thunderous unanimity decided on P land. A resolution to acknowledge thanks the gracious invitation of Baptists of Boston and our own chu of New England was passed with same vim. Hence Portland is our M in 1911. City of Roses, we salute Men of the Great Northwest, we you as the takers of a new Kin

God and for Jesus Christ and with pleasure and enthusiasm to ng salt at your banquet board another . The question of changing the of the convention for next year n October to June or July was be- the convention and was referred to Executive Committee for action, d upon a more intimate knowledge onditions than was possible at the ent. Their decision will be an- nced as early as possible.

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PPER ROOM CON- NCE ON THE HERHOOD

After the meeting of the Executive Board of the herhood, to consider the work done ng the year, it was the expressed of Mr. Long to meet with a p of the leading men among us, as might be gathered by invita- and make them acquainted with the ts, the work accomplished, its costs, and ask for a heartier coöperation ng the coming year. The meeting held at eight o'clock on Saturday ning in the parlors of the Hotel op. It was assembled without any pt to exclude anyone, the thought that in a small conference where could see eye to eye and talk heart eart there would be an opportunity the exchange of opinions, for the g of criticism and for the welding her of hearts in a common purpose could not but be helpful to the prog- of the work in the coming year. e results were abundantly realized. t one hundred men attended, the parlors being packed to the doors. Long, in opening the meeting, re- ed his call to the place of executive of the Brotherhood Organization. tated that the position was not of eeking, that it was strongly urged him and at the request of his breth- ren he had undertaken it; that his service had been one of joy and while the expenditure involved and for which he himself stood personally pledged, had been larger than he had anticipated, it was without any regret that he faced a deficit for two years' work of something like $25,000. He stated that he was not discouraged, but that he was disappointed and that not at the results accomplished, because in his judgment they had been thoroughly worth while, but because of the lack of a more hearty coöperation on the part of many, which he felt the movement had a right to expect. His statement was in the sweetest spirit and was received by all present as an earnest appeal to either coöperate more definitely in the work of organizing our men or else to frankly give the reasons why they could not so coöperate. As man after man arose to speak out his heart upon the subject, others listened with almost breathless interest. R. G. Frank, of Liberty, Mo., member of the Board of Directors, made an appeal to men, who had been criticising the organization, to come out frankly and say there what they had been saying privately. Two men among the most worthy and efficient of our pastors, who were in a non-coöperative mood towards the Brotherhood, frankly stated their position. One of them whose success as a Bible School worker and pastor had been unquestioned, stated that he had been enthusiastic for the Brotherhood, but had failed to interest his men in it and had come to the conclusion that there was no place for it in his work. Another pastor who had been equally successful in his Church and Bible School work, made about the same statement except that he had actually organized a Brotherhood and tried for several months to make it work and it had not succeeded and he was therefore centering all his interest in the Bible School.

Over against this, man after man was heard whose Brotherhood work had either succeeded in whole or in part and who felt that whatever failure there had been was not so much in the method as in the problem which the organizatior of our men presented and the optimistic note was struck repeatedly. Especially was this the case with the men who had actually organized Local Brotherhoods and which had been endowed with sufficient initiative to get over the door sill by affiliating with the National body. These men were without a single exception enthusiastic in the extreme. They presented all shapes of experience and conditions, from Arkansas to Oregon and from California to New York. Their sentiment was perhaps best set forth in the statement of C. M. Chilton, pastor of the great First Church at St. Joseph, Mo., when he said, "I believed in this thing when we launched it. I went home and organized my own men, determined to give it a thorough and effective trial with my own personal force behind it in so far as it might seem necessary and possible. As a result I say to you today that the work among my men has been the most satisfactory work of the past year. I am going on with it."

When the conference had continued for nearly two hours, although there were at least a dozen men on their feet trying to get an opportunity to address the Chair in behalf of the successful work they had done, it seemed wise to ask the General Secretary to close the discussion. This was done by reminding all present of the extreme difficulty of the task. In reporting a failure it is no more to say that the Brotherhood will not work than for the man who has tried to organize an Adult Bible Class or a Sunday-school to say that those movements are failures, because he has made an individual failure. Most of the critic-

icisms heard are not at all criticisn the movement nor of its methods. are but statements of the problem w the Brotherhood has to solve. It suggested that our people are just inoculated with a craze for the ge of members; that it was thought a Brotherhood could not succeed u it gathered in everybody inside and side the local church. As a matte fact, while it was explained that Brotherhood Movement was all inclu it was also extremely intensive. It vides a place for men from every de ment of the church's activity and the circle of its social life outsid membership roll. But it is not a p ure excursion; it is rather a call fo unteers and the most successful Br hoods are not necessarily the la Brotherhoods. R. A. Doan, of the Class of 800, has a working Brothe of 150 members which he says has things for his men that the Bible could not have done. J. A. B spoke of the Brotherhood Circle of or sixty men within his Bible Cla three times that number. T. W. ton, than whom we have no more rienced worker among men, said t Brotherhood organization of onl men could be made a tremendou efficient in church work. Attentio called to two prominent Western in each of which it happens we hav churches, a large central church then at one side a smaller congreg In both the large churches there Brotherhood movement in a sta greater or less passivity, while in of the smaller churches there Local Brotherhood organization aff with the National body, which wa orously effective and could point long line of valuable achievements. T question of success from the Secre viewpoint was wholly a matter of l

and workableness. If there can be d in any church a leader, either or or layman, who will take the herhood work upon his heart, who adopt faithfully the plans laid down e National body and who can rally im any considerable number of lay- say ten or twenty, or even as small mber as six, who will become the us of the organization with an ear- desire to serve Jesus Christ and win to him, and project themselves into service by means of the Brother- program, they will achieve a suc- beyond their dreams.

ith the feeling that the conference been fruitful of a better understand- ll around, that it had served to make Brotherhood principle and methods r understood and had resulted in erous eloquent testimonials to the success of the enterprise, the meeting was regretfully adjourned. An expression on the lips of many was, "I wish we might have a conference like this at every convention."

Before the meeting adjourned, Mr. Long assured them of his belief in the movement not only personally, but to the extent that he would back it financially until such a time as it should either justify itself or accomplish the contrary result; provided, of course, that Brotherhood men throughout the country should make any sort of a reasonable effort to assist him in bearing the burden.

Before going further with a report of the convention, possibly our readers would be interested to see the financial exhibit which Mr. Long put before this committee. It is herewith:

## Brotherhood of Disciples of Christ

### Comparison Loss and Gain, 1910 and 1909

| | 1910 | | | 1909 | | |
|---|---|---|---|---|---|---|
| | | 9 Months | Average Per Mo. | | 12 Months | Average Per Mo. |
| ine Expense | | *$6,840.77 | *$760.08 | | *$4,713.79 | *$392.81 |
| ription | $2,734.03 | | | 2,529.33 | | |
| tising | 950.49 | 3,684.52 | 409.39 | 664.54 | 3,193.87 | 266.16 |
| ine Loss | | *$3,156.25 | *$350.69 | | *$1,519.92 | *$126.65 |
| al Expense | | * 4,906.21 | * 545.13 | | * 4,092.82 | * 341.07 |
| Expense | | * 6,637.73 | * 737.52 | | * 4,660.98 | * 388.41 |
| Expense | | * 1,353.52 | * 150.39 | | * 1,957 57 | * 163.13 |
| ity Expense | | * 55.08 | * 6.12 | | * 1,413.52 | * 117.79 |
| st | | * 400.83 | * 44.54 | | * 500.00 | * 41.67 |
| | | *$16,509.62 | *$1,834.39 | | *$14,144.81 | *$1,178 72 |
| Other Loss and Gain | | | | | | |
| ms | | *$86.20 | *$9.58 | | $34.49 | $2.87 |
| of Yellow Pearl | | 76.47 | 8.50 | | | |
| eer Movement | | 88.25 | 9.81 | | | |
| oss Exclusive of Contributions | | *$16,431.10 | *$1,825.69 | | *$14,110.32 | *$1,175.85 |
| butions | | 3,845.46 | 449.49 | | 1,849.71 | 154.14 |
| | | *$12,585.64 | | | *$12,260.61 | |

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BLE SCHOOL N

On Saturday was an inspiring feature of a convention. The parade of Men's s on Saturday afternoon was not a distinguished success and an eye-opener to the people who saw it, but a matter for gratulation even by those accustomed to such scenes. Under the chief marshalship of D. P. Gribben, of Kansas City, a line apparently two miles long,

which formed on the Capitol grounds and wound its way in and out among the city blocks, contained nearly two thousand men. This was a striking demonstration that men are studying the Bible and will turn out in behalf of the Adult Bible Class as readily as in a day now happily gone, they rallied to the torchlight and the transparency of the political campaigners.

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The devotional and praise service was led by R. A. Doan, of Ohio. This was the first introduction of Mr. Doan to a National Convention, and it was happy indeed that they should know him first as the leader of a devotional service, for notwithstanding the wonderful organizing ability of the man who built the great Nelsonville Bible Class, he impresses one first of all as a man who walks with God. We have too few leaders of this stamp among us and no one who sat in the quiet spell of his spirit but must have felt that here is one who is a distinct addition, not only through his power as an organizer, but because of his spirit, and behold he has upon him the influence of Christ Jesus.

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The address of Governor W. R. Stubbs was a remarkable and worthy utterance. The United States is possessed just now with a number of leaders who are not only successful in the world of politics, but who are great preachers of righteousness as well. In fact, one gathers the impression that these men have succeeded, not because they are politicians, but because they are righteous men. Naturally, men who have triumphed over traditions, who have disregarded the methods of conventional politicians, flung gum-shoe methods out the door and dared to stand flatly on their personal character, and make a personal appeal to the same qualities in voters and not follow legislators, men of marked individuality. Ar these strongly individualized pers entities, Walter Roscoe Stubbs is or the most confirmed. He has a wi his own and a way of his own a logic whose joints have been welde the fiery forges of his own hotly im ous soul. Carlisle wrote a little once about clothes and the man. force of his argument was that wi clothes a man does not amount to n Governor Stubbs' idea seems to be with clothes oratory does not amou much. His coat, collar and tie we gone before he had succeeded in ming the great American saloon t complete satisfaction in this Satu afternoon address. Let it be re bered that before him was this aud of two thousand Christian men wi many more of America's finest wo hood cheering in the galleries, and the occasion with the information only a few blocks away the br had opened headquarters for a resu sion campaign in the State of Kansa it will be realized that this inspirin tor was not without incitation to his Dr. H. J. Hall, President of the In State Brotherhood and Secretary American Christian Temperance Fa thought so well of the address th had it printed and copies of it we circulation before the convention These may be had from Dr. Ha Franklin, Ind.

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The address of Robert M. Hopki "A New Bible School Era," ser introduce to the convention at lar new National Superintendent o Bible School work. They saw i a man of fine intelligence. One at once a clear thinker, a sound re and a practical leader. In the face of this young man there is re

it and courage and confidence. It is r ponsible position indeed, that of the c etary of the American Christian i ionary Society, representing our Na- r l Sunday-school interests, and Mr. o kins brings to his task not only in- l tual and spiritual equipment that v rthy, but a purpose to serve which gh and holy and which must re- lt n good to the great cause which he s spoused. Our leaders will remem- r hat for many years he was the suc- ss ul leader of the Bible School hosts e State of Kentucky among our o e.

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Te crowning address of the after- o was on the "Bible School and the r tian Conquest of America," by u McClelland, of Texas. Those who a this address have unhesitatingly a cterized it in the highest terms. Its v oint was essentially optimistic. e ly conceiving the immensity of the fi ulties which lie in the path of the r tian Conquest of America, at the n time it appraised the Bible School e one great force which, by the i of God, might overcome these fi ulties. An inspiring task commands spiring effort. Its effect was to c upon Bible School workers anew a a ing sense of their responsibilities, i opportunities and their obligations.

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U fortunately, none of our staff were e to attend the Teacher Training n heon, but with a full attendance, a u iful spread and C. L. DePew, of in s, acting as toastmaster, it would en that an arduous imagination should p at least a hint of a delightful ca on. The evening session on Satur- y, again under Bible School aus- e was devoted to an address on "The u h and Religious Education," by F Shepard, of Missouri, and one on "Men's Work in the Bible School," illustrated by Herbert Moninger, of Ohio. Mr. Shepard has been heard before in our National Conventions. Many will remember his Church Extension address in San Francisco in 1905; but his recent connection with the Christian Publishing Company as a specialist in Bible School pedagogy made his reappearance on the Topeka Convention platform of especial interest. As was to be expected, he took high ground upon the subject. He pleaded for a clearer conception of the place of the Bible and Bible teaching as the basis of all our church life, diagnosed some of our most important spiritual ills to the decline of the custom of family prayer and urged a deepening of the devotional spirit in all our Bible School work. His address was frequently punctuated by the highest applause. Mr. Moninger's address was begun in his usual happy way and he soon had the entire audience, which filled the vast auditorium, in complete sympathy with him as he dwelt upon the Essentials to More Effective Bible School Service, which he emphasized as passion, organization, method and service. The most of his address was devoted to setting forth the loyal movement which had its origin in the Loyal Sons Class started by Will H. Brown in Oakland, Cal. A number of splendid pictures were shown, among them the Adelphian Class at Mt. Vernon, Ohio, and the Brotherhood Bible Class at Portsmouth, Ohio.

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W. E. M. HACKLEMAN

Any mention of the Convention which did not make reference to the music would be inadequate. The Leader of Song was W. E. M. Hackleman and again and again he displayed his wonderful skill in inducing large congregations to sing. The spirit in which they entered into the singing of the great

hymns of the Church was really among the notable features of the gatherings. Fife Brothers Quartette was heard frequently and always with pleasure. Mrs. Princess Long and Una Dell Berry sang frequently solos and Mr. Buss with his cornet and its inspiring note had a place in the tone colorings of every session.

THE BROTHERHOOD CONVENTION

This is the session that of all others was of greatest interest to our own office and presumably to our readers. Strategically, our place on the program was a bad one. To take the last day when that last day was a sort of hangover from a great Sunday, put us in an unfortunate position so far as holding the audience was concerned. We had wished for Saturday, but the Bible School people had planned for that day and made strong argument for it on the ground that it would help them prepare for a record Sunday-school on the Lord's Day. This argument and the spirit of Brotherliness prevailed to such an extent that we gladly yielded our own claims upon the day in their behalf. Hence, our place upon Monday and the task of holding the convention attendance for that session.

Our first step was to prepare a very strong program. We felt that in heading our sessions with such names as those of Raymond Robins, of Chicago; Bishop Bell, of California, and Dr. Gunsaulus, of the Armour Institute, when bolstered by leading speakers among our own people, made an aggregation of addresses that would be resistless in its appeal. This proved to be the case. Hundreds of men who had made up their minds to go home at the close of the session on Sunday stayed over. Others came especially late in the convention with the idea of remaining to the Brotherhood sessions. It was decided to open the gallery to the ladies, and, in co quence, for the last day of the Con tion the attendance was large. A c parison of the number of men at Convention with that at Luna Park view of the difference in the size of Pittsburgh Convention, revealed at that the Second Annual Convention relatively, if not numerically, larger the first. In addition to this, the me attendance had a very much riper quaintance with the Brotherhood w The experience of a year does muc bring minds into closer harmony. T were at the Convention more than a dred general members of the Bro hood. There were half a dozen S Presidents and numerous Local Br erhood Presidents, Brotherhood pa and men in the ranks of Brotherl work, and the result was to creat the Brotherhood sessions a feelin sympathy and bond of earnestness w without a program, would have bee important contributing element to a cessful gathering.

To our great disappointment, Dr H. Long, of Buffalo, N. Y., was u to be present.

The devotional service was led by ert Latimer, of Pittsburgh, and fro beginning an atmosphere of prayer vailed.

Governor Stubbs reached Topeka in the morning, after speaking the before in St. Louis, and asked to b cused on account of a severe cold.

Rev. Charles M. Sheldon exte greetings to the members of the Bro hood, performing the duties which been alloted to Governor Stubbs.

"I am glad to bring you greetings said. "I believe in the Brother movement—I believe it is one o greatest movements ever started i history of America.

"The Brotherhood should rise u wipe the saloon off the map, shoul

lean officers are elected to the Legre.

hope to live to see the Brotherhood about the fraternalization of capid labor, and see our battleships d into missionary vessels and filled missionaries to go out to all parts e world to teach the gospel of t."

he Convention proper opened with ngs from the Christian Woman's l of Missions, by its honored Presi- Mrs. Anna R. Atwater. Her speech ignified and bristled with aphorisms ill not be easily forgotten. She adhed the men to be faithful, to dare empt things worthy of themselves ot to demand fruitage before the had time to grow.

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ENT LONG'S SS

was in many respects the most remarkable of the erhood Convention. He rehearsed lationship with the Brotherhood nent from the beginning, made the statement regarding its es which he had referred to at the ence, reported elsewhere in these ns and which will be found pub- on another page of the magazine. ated his triumphant faith in the ment and his conviction that the ements had thus far been tremen- worth while. In mentioning the the movement to the present date, ed than an itemized statement of penditures, month by month, came desk and was scrutinized by him efully as a report of any part of siness, and he was convinced that ney had been wisely expended and e campaign must be carried on o narrowing of its limits and that as he was concerned, he was pre- o see the work go on and to prose- in the same vigorous manner that he had in the past. His address was received with the profoundest attention, and its close marked with heartiest applause.

The *Topeka Capital* had this to say of his address:

R. A. Long, founder and president of the Brotherhood, who is a millionaire living in Kansas City and who is noted for his active participation in the religious and benevolent work of the Christian Church, told of some of the aims and hopes of the Brotherhood in his president's address.

"I believe it is one of the greatest movements ever launched," he said. "We are going ahead with the work although we haven't a dollar in the treasury.

"It was only twelve short months ago since that wonderful meeting was held in Pittsburgh, when I think we might say our movement was launched, regardless of the previous work of organization which had been accomplished.

"Only by finding out our weak points individually and collectively, can we correct them. Be careful that your criticisms are wise.

"We can't develop our program of work in a day or in a year, or even ten years, but I know in the end we shall win.

"Some say there is no room for the Brotherhood—that we are already over-organized—but I have said for God's sake show me in what way the men are organized at all—the women are the ones who are organized.

"The men, as Governor Stubbs says, as American citizens, should feel individual responsibility."

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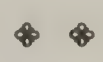
THE GENERAL SECRETARY'S ADDRESS

stated the ideals of the movement as to the organization of the men of every local church upon the basis of manhood and Christian character, not primarily to do something but to be something. Referring to the method by which these ideals were to be realized, he mentioned the local meeting, the program which makes possible the study of a uniform topic by all the Brotherhoods, and consequent uniformity of endeavor at stated periods in behalf of great enterprises of general interest to the church, while at the same time leaving the widest latitude for the concern of Local Brotherhoods with the problems of the local field and congregation. Discussing the difficulties of the situation, he stated first the immensity of

the field which our religious movement covers today. In every State in the Union, and practically every territory in Canada, is organized a missionary society holding conventions, at which the Brotherhood work ought to be presented. This cannot be done without great cost. Many of them we are yet unable to reach. Every time a Field Secretary, for instance, attends a State Convention there are new calls for additional field work, appeals which must be denied until our force is quadrupled. It costs eighty dollars to mail a letter to each of our four thousand ministers, to say nothing of the cost of printing, and it would cost four hundred dollars to buy the stamps for such a letter to go to all the subscribers to our magazine. Other difficulties lie in the newness of the task. Take away from the minds of our people today the knowledge concerning the Bible School work which they did not have two generations back and imagine how difficult a task it would be in a year or two years to think of organizing Bible Schools in all our churches. Yet, the Brotherhood work undoubtedly, in the main, is more difficult than the Bible School work.

Another difficulty is the lack of trained men for such service in the congregation. Men wish to serve, but they do not know how, and sometimes a Brotherhood fails while men are learning how, and, having learned, they start in on the foundations of the failure and build it into a splendid success.

Under the head of achievements, mention is made of the wide publicity accomplished, the circulation of the magazine, reaching more than twenty thousand readers regularly; State Conventions under the Brotherhood auspices have been held so successfully, now for two years, where thousands of laymen have already been brought to a wider interest in the state missions, and all kindred interest; the two great National Conventions which the Brotherhoo held; the three or four hundred Brotherhood organizations, now exi at least ninety of which have comp their affiliation with the National o ization with whom they were going ward in manly effort to coöperate fo realization of the highest ideals o Brotherhood.



The train on which Mr. Robins coming was late and his masterfu dress was not delivered until the noon session. In place of it, Mr. lenberger's address was substituted. proved to be a masterly exposition Brotherhood principles, and if spac mits it will be found elsewhere in magazine.

The Convention opened in the noon with a number of stirring tw three-minute speeches by practical B erhood men. Among those who were J. A. Barnett, Galesburg, Ill., D. C. No. 259; J. O. Shelburne, dent of the Texas State Brother Dallas; H. J. Kirschstein, Pastor North Side Church, Omaha, L. B. No. 272; L. F. Stephens, of Por Ore., L. B. D. C. No. 294; M. E. President of the Ohio Brother C. N. Kinney, President of the Brotherhood, General Member No. S. M. Perkins, of Davenport, Iowa, D. C. No. 318; E. F. Young, Pre of L. B. D. C. No. 259, Galesburg M. L. Rose, North Yakima, Wash., D. C. No. 276. Among the mer should have been included in this but who were so modest that re invitation failed to get them to the form, were Charles L. Voorhees, dent L. B. D. C. No. 255, Wichita, and Benton Boyd, Secretary L. B. No. 263, Uniontown, Pa. It is n much to say that these short add from practical men, whose faces g

the enthusiasm of successful effort whose eyes were full of the vision uture usefulness in Brotherhood , were among the most instructive aspiring features of the Convention.

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ND ROBINS

The most characteristic address of the noon session was probably that of mond Robins, of Chicago. We give report of his address covering two columns, clipped from the *ka Daily Capital.* It seems to us y of a reading by every man who es essential manliness and grip of sh, even though it has a touch of in it, to the purpose of seeing t redeeming the manhood of ica.

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EMENT WORK

One of the most remarkable speeches of the convention, in many ways, at of Raymond Robins, the Chicago set- t worker and pastor, early yesterday aft- . Mr. Robins was scheduled to speak in rning but failed to arrive in time and so ven place on the afternoon program. He limit his speech in order to make a trip to the depot in time to catch a o return to Chicago, being in Topeka few hours. But his short address was ed to the brim with vigorous, aggress- ristianity. As Robins told a reporter sked him if he had a manuscript of his here was no manuscript, it was "right raw."

Robins is a man with a remarkable He was one of the early Klondikers, was also one of the lucky ones, for he a fortune in that great gold rush. He ed law before turning to the ministry, w he devotes all his time and energies lement work in the Seventeenth ward slums of Chicago. He has had remark- ccess in this work, and after one hears lk this is not hard to explain. He has democratic and sympathetic feeling to- the lowest, and does not consider it him to address the outcasts and slum rs as brother or sister.

th in mankind," he declared to be his "Faith in those common, stupid, blun- people for whom Christ died. For we the children of a common father.

at we want is a mankind that is sound rong, from the man who digs in the if he digs it on the square, on up. So e man in the ditch can take his child arms and say to it 'though you are the child of a ditch digger, you are an heir of the republic for whom the fathers died.'

"The doctrine of a redeemed humanity is the hope of society."

Robins told a number of interesting stories of the characters of the Seventeenth ward in which he lives in Chicago. These stories teemed with human interest, and though the characters in them had many faults, Robins showed that all of them had their homely virtues.

"I would tell you of the hunchback saloon-keeper in the Seventeenth," he said. "He has two saloons, inherited from his father. The hunchback is poor and ignorant. His two saloons are as decent as any such infamous institutions can be. That man has taken blows for his stand for decent government in the Seventeenth ward.

"I will work with anyone who will take a step forward for decency. When he won't go any further I will say, 'Brother, I'm going on.'

"What we should do for these people is shown by Christ's first miracle, the turning of the water into wine. Christ gave those simple people what they needed to complete the joyousness of the marriage feast.

"Consider the story of the woman at the well in Galilee. She was an outcast of society, a sinner. Did Christ treat her as an outcast? No, he greeted her as He would have greeted your mother or your sister. Does He discuss her sorrow, place it on the table and probe into it?

"No, he asks her to do one simple thing, and when you get a sinner to do one thing for right you begin to work out his salvation. She draws the water and He talks to her of the Water of Life. Then she tries to get him away from her own sin and into a discussion of theology.

"That's always the way. When you try to talk about a man's sins he wants to talk questions of theology. When you hear some one heavy on theology, it's a good sign that there's a rotten spot somewhere.

"So the woman at the well asks Christ a theological question. She asks Him whether it is right to worship in the East or in Jerusalem. Does He tell her that she is avoiding the question? No, He answers her. He takes her at her point of interest. That's the place to begin. When you want to save a sinner, attack him at a point where you can get the hook in, and get close enough to him that you can reach him with the hook.

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SATISFIED BODILY WANTS

"Then there was the miracle of the loaves and fishes. Jesus had preached a pretty good sermon on the mount that day and had pronounced the Beatitudes. He preached this sermon, the greatest sermon the world has ever heard, in the open air. He did not need any of the accessories of pulpit or organ, not that I object to these, but He did not have them. Then the disciples came to Christ and said that the great crowd was hungry and that it was a long way from the town. Did He say

that they had just heard the greatest sermon ever preached in this world and say that they should be satisfied with so generous a spiritual feast? No. He satisfied their bodily hunger with the loaves and fishes.

"No man ever put into the world what Jesus put into it for personal purity. Is that only for Jerusalem and 1900 years ago? Or is it for the employer of the women of the poor, who pays insufficient wages and leaves them a prey to temptation?

"It is so much easier to work with the good than with the bad. There were ninety and nine sheep safely in the fold, and one little black sheep was out on the mountain side. Would not many have argued that the shepherd should have given his care to the sheep that were in the fold and not go out into the dark and danger to search for the one that was astray? Some would reason that so many must be lost anyhow. But the good shepherd searches for that one poor little lost sheep, regardless of whether it be an accidental, incidental, sometimes, or periodic sinner.

"Preachers, if you will stand four square against the rich crook in the pew and refuse to let him buy salvation by missionary contributions; if you will let him know that he can't buy salvation from your pulpit, then the working man won't run from the church.

"In the twenty-fifth chapter of Matthew Christ told of the last day, when all shall be gathered together. He used the parable of the sheep and the goats, because it was the language that the people of that country could understand. There was nothing indefinite about the meaning of those words to them.

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WITH SHEEP IN SPITE OF BEER

"There is an Italian woman who lives near my tenement who guzzles beer. She drinks beer when you or I would drink water. She was raised that way and does not think it is wrong. There isn't a child born in that ward, nor a death but that she is there to help.

"In that last day when all shall be gathered together and the sheep shall be separated from the goats, I can see that old woman over there with the sheep. She feels that the Lord has made a mistake. She feels that she is out of place. She tells the Lord she feels He has made a mistake, but He says 'I was sick and ye comforted me. I was naked and ye clothed me. I was hungry and ye fed me. I was weary and ye took me in.' And I can see her say 'Lord, when did I do all this?' She lived in the Seventeenth ward, where prophets don't come. They go along the Lake Shore drive, or somewhere else. But she's square, she's honest. The Lord says 'Inasmuch as ye did it unto one of the least of these ye did it unto me.'

"Then over on the other side I see a sleek, plump rich man among the goats, but he is comfortable. He knows the Lord has made a mistake and that he belongs on the other side with the sheep. He goes up to the Lord and says, 'Lord, I was great on prophets in my day. There wasn't one of them that to my town that I didn't give a banque If there was anything I was long on i prophets.' But Christ says, 'I came ur and ye received me not. I was hungry a fed me not.'

"Democracy is the religion of Jesus ( Human service is the standard of man's in God. You are an atheist if you say prayers regularly and can repeat the Commandments, if you do not try to hel fallen brother.

"If ever a man was entitled to the r of the world and to condemn the crowd, that one was Jesus Christ. The rabble 'Release to us Barabas, the robber.' The says 'What of this man in whom I fi guile.' 'Crucify him! Crucify him!' Christ condemn these people, these poc significant souls, these wine-guzzling about Jerusalem? No. Instead there the most gracious motto that ever fell Divine lips, 'Father, forgive them. They not what they do.'"

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R. A. DOAN'S ADDRESS

One of the characte addresses at the T Convention was by I Doan, of Nelsonville, Ohio, who upon "The Relations of the Brothe to the Bible Class." Mr. Doan, a readers in general know, is the te of the largest Men's Bible Class a the Disciples, numbering nearly men. He spoke in part as fol "Last May we received a visit from Secretary J. K. Shellenberger and o ized a Brotherhood within the class numbering 125 men and growing in ence and power. The Brotherhood are those who can be depended upo service under any conditions. The the *inner circle,* so to speak, and w pastor or teacher feels behind hi power and inspiration of such a of consecrated men, there is almo limit to the possibilities of work f Kingdom in that locality. That's th we feel about it at Nelsonville. Brotherhood has been a very vita in our work and has furnished a s balance wheel spiritually that we needed in our class organization. day we are feeling the penetratin fluence of the Brotherhood in our

ization. This has been especially n the *prayer league,* as almost every er of the Brotherhood has agreed ay with me each day for some e purpose. They pray for me and y for them by name. The influ- of prayer is by far the greatest in our work. The Brotherhood de- men in a way that the Bible Class can. It gives them confidence in ng and allows us to get closer to ther personally. The far-reaching ce of the class, although its mem- p is large, can never overshadow sults of the Brotherhood, and as oes on and the Brotherhood is re- d from members of the class who een brought closer to the Master, wer for good will correspondingly se. While we already have a splen- rotherhood in Nelsonville, we are g for strength to make it more it."

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K. LEWIS'S SS

"The Brotherhood and the Missionary Conscience" was the sub- f the address of Grant K. Lewis, ary of the American Christian nary Society, delivered at the rhood sessions. "This Missionary ence," said Mr. Lewis, "is one of st significant signs of advancement Twentieth century. It is a fact e of easy demonstration that the an manhood will obtain what it ter in religion the same as in busi- The difficulty has been heretofore r men have not recognized their sibility for missions. I am speak- adly now, using the word *missions* lied to City, State, Nation and n Missions. The objective of the y of today is to see that our men are properly informed—edu- if you will permit the term. The y layman is ill-informed upon the affairs of missions and there has been no united effort save that of the Laymen's Missionary Movement to change the reign of ignorance into an administration of understanding, and, while the Laymen's Missionary Movement to all intent and purposes was organized to push missions as a whole, it, in fact and practice, emphasized *Foreign missions.* It has remained for the Brotherhood of Disciples of Christ to come out with a plan of TEAM WORK IN RELIGION, as outlined in resolution presented by Secretary Elliott to the National and State Secretaries' Association a few evenings ago. *Men, we have simply been toying with the subject of Missions.* Let us now, under the splendid leadership of the Brotherhood, take off our coats and go to work in real earnest. Let us see first of all that our ministry at home is adequately compensated. Second, let the subject of Missions in our cities be given the widest consideration. Third, that the cause of State Missions be given its place and its proper share of the support of the local church. Fourth, let us understand that a heathen saved on Broadway is just as precious in the sight of God as a heathen saved on the Congo. Fifth, that our responsibility for the widows and orphans in America is fully as great as for those in India or China. Sixth, that the great commisison applies equally at home and abroad. I do not mean that Foreign missions should be emphasized the less, nor that Home missions should be more vigoroulsy advanced, for none of them are over-emphasized, but by TEAM WORK IN RELIGION the Missionary Conscience of our men can be aroused and each of our missionary agencies will begin to receive its proper share of the moral and financial support of our churchmen. With their assistance all things are possible. Without their support, the church cannot expect to accomplish the evangelization of the world in this generation."

PRESIDENT CROSSFIELD

Although cramped for time, through no fault of his own, President Crossfield, of Transylvania University, made one of the most forceful speeches of the Convention, in presenting "The Brotherhood Volunteer Movement."

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MORE YOUNG MEN NEEDED IN MINISTRY

"Not enough young men are entering the ministry of our church to offset the annual losses from the ministry caused by death," said R. H. Crossfield, president of Transylvania university, yesterday afternoon, in addressing the Brotherhood. "During the last twelve years there has been a great decrease in the number of young men entering our theological seminaries. The records of the theological seminaries of twenty-six denominations during this period show that there has been a decrease of eighteen per cent in the number of young men entering these seminaries to study for the ministry, notwithstanding the fact that during the same time there has been an increase in the number of communicants in these twenty-six denominations to the extent of twenty-five per cent.

"There are 1,138 young men preparing themselves in our theological seminaries. This means that only about 250 young men go out annually into the pulpit. This does not offset the loss by death and old age.

"Do you know that everyone of the 268 Brotherhoods has a committee on supply for pulpit and missionary fields? This committee finds young men who want to enter the ministry. Now there is being organized the Comrades of Paul, who will contribute five dollars a year to help send these young men through college. They will supply the wherewithal to enable these young men to prepare to preach the Gospel. This is the most businesslike, the sanest thing I have ever seen as a remedy for these conditions.

"Last year the Brotherhood Volunteer Movement issued a joint appeal on behalf of all our colleges for the ministers to preach sermons on the third Sunday in January on Ministerial Supply and at the same time prepared a program for Local Brotherhoods designed to make a direct appeal to the men of these organizations themselves to volunteer for such service. In consequence more than three hundred ministers preached upon this subject and over fifty Local Brotherhoods observed this program, resulting in more than fifty volunteers for the ministry and mission field."

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BISHOP BELL

The closing address of the afternoon was delivered by that prince of orators, Bishop William M. Bell, of Los Angeles, Cal. His subject was "The Massing of Men for the Master," and although pressed for time by the early departur his train, Bishop Bell delivered on the notable addresses of a notable vention. His address was too goo spoil by excerpting from memory the manuscript of it has been loan one of our weeklies and has not yet returned to us. We hope in the De ber number to present this splendi dress in full. It was remarkable fo high spiritual tone, for keenness o sight into the psychology of manhoo a rare devotion to the purpose o Master, combined with a rare com of language and wonderful capacit making words flow together in streams of molten fire.

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The morning and afternoon ses were so good that the vast audience together for the closing session o great convention with appetites wh and minds freshened for the final l After an unusually enthusiastic service, report of the Nominating mittee was read and a slight amen to the constitution moved by W. L terfield, of California. Both we cepted without deviation. The nam the officers will be found upon the page of the magazine.

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G. H. COMBS

The first address c evening was upon Relation of the Brotherhood ment to current Religious prises," by George Hamilton Com Kansas City. Dr. Combs addresse self frankly to the task relating Brotherhood Movement and to masculine enterprises with special cance, such as the Laymen's Miss Movement and the Temperance ment, and so on. His address abo in striking epigrams and those elec brilliant figures of speech for wh is well known. He declared that work was not a matter of boar

mittees and big machines with buz-
g wheels, but that it was a massed
vment in humanity which had for its
jet but a single aim: conversion of
world. He then showed how the
o erhood Movement, with its special
st ctions from time to time in special
g izations for particular purposes
u serve this great purpose. Dr.
n s had alluded, in the beginning of
s dress, to the speaker who was to
lo him upon the program, Dr. F. W.
n ulus, as probably the greatest
ea her in the English-speaking world,
d vidently shortened his own address
r ke way for him while the people
r still leaning forward in their seats
d anging upon the words of the elo-
e pastor of the Independence Boule-
r Church.

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NESS LONG

Following Dr. Combs, Mrs. Princess Long ren-
re her famous medley of patriotic
ng and concluded by presenting
a ag which she has used in the
n ring of these beautiful bits of music
s many of our conventions to a lady
on the far-off province of Alberta, in
n la, bidding her take it with her as
re inder that from out of the land of
a ars and Stripes missionaries were
c ne to kiss with the lips of service
e il of the great Northwest and take
ss sion of it in the name of the starry
g f Bethlehem.

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GUNSAULUS

For the very excellent report of the address of
. unsaulus, which follows, we are
ai indebted to the *Topeka Daily*
*pi l.* And let us say here, lest
rget to mention it elsewhere, that
o ing to our observation never have
ly papers more faithfuly striven to
o adequately and in detail the ses-
ns of a National Convention of the
sc les of Christ than was evidenced in the columns of the *Topeka Daily Capital* and the *Kansas State Journal.* True, when it came to grasping the inwardness of ecclesiastical questions, they made mistakes, and some of them were amusing to the initiated, but, as Dr. Combs said in his address, a man who never made a mistake never made anything. The Topeka daily papers endeavored to render to our Convention the same conscientious service that the Topeka people generally did, and we are grateful for it.

Dr. Gunsaulus said in part:

"What business have we behind the closed door? Not doors, but door, for there is but one door. These were the own words of Jesus: 'When thou prayest, enter thy closet and shut the door.'

"You have heard that phrase 'shut the door' from the lips under other circumstances. There are two tones, one of such sweetness and sincerity as in this commandment, and the other that may contain reproach or resentment. Perhaps when a boy you brought in the wood on a winter's day and left the door ajar and permitted the cold air or blowing sleet to strike your little sister who was sick. To the command 'shut the door' you hastily shut out the cold and snow.

"What shall we Christians shut the door of our hearts against when we pray? We can shut the door against our enemies but there are such tiny artifices in the door that we can see our enemies. Sometimes things are so mixed at the door that in shutting it someone gets half way in and we do not know whether he is a friend or an enemy. Sometimes friends with ambitions for us need most of all to be shut out. Then, too, we should shut the door against our past. The past gets into our character so easily that it is hard indeed to shut the door against it.

"Oh, how certain it is that more depends upon the nature of the door than upon our own strength.

❖ ❖ ❖

CHRIST THE DOOR

"What is the door?

"Christ is the door.

"There is no fact in the history of human nature that is able to shut out our past, our friends and our enemies from our hearts but Christ. No man could have felt the touch of divine spirit without recognizing the value of this hour.

"'When thou hast shut the door, say Our Father.'

"Do we know what it means to say 'Our Father?' Is a single word lisped by a child more blessed? Whoever thought, except metaphysical theologians or proud dogmatists that he meant anything else but 'brotherhood' when we close the door and pray? 'Our Father,' and not 'My Father?' The words 'Our Father' takes in the interest of all man-

kind and it is impossible to pray without lifting up every man. Therefore our fatherhood is the universal brotherhood. What can any brotherhood do but to 'brother?' All men are the children of God. They may be sinful or rebellious or debauched, but are His children still.

"How could fatherhood be manifested except in the child? The very moment a son of God 'brothers' me I cry 'Abba—father.' You'll never find the brotherhood through the eyes of the elder, the deacon or the preacher, but through your own. Does your brotherhood find your brother to be the nearest man to you?

"Let us tonight pledge to seek the man nearest to us. He may be the hired man to whom you pay a decent wage, but not a Christian wage.

"The fact is, the man outside of the church is not altogether to be blamed for not believing that the church is not all it should be.

"It is a terrible thing to have just enough brotherhood among the churches to get him near the door, and not enough to get him in. Political science has taught the word 'br hood,' and political science is in the han the mob.

❖ ❖

HOW TO BROTHER A MAN

"God comes to hum through humanity. us just be brothe the man next to us the world will believe in the fatherho God. How delicately the forces mus handled in order to 'brother' a man keep him. Have you ever tried to 'br a man who had a fire of appetite? Hav ever met him when his nostrils were with temptations, and given him your hel

"There is too little understanding of by the preachers of today. If I had my I would abolish Hebrew in theology and stitute psychology. Prepare as you wil evangelizing, until all your preachers are bosses and a great machine is organize the whole effort fails without a touch o holy spirit."

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# "Uncle Jake" Mason

By J. O. Shelburne, Chairman Texas State Brotherhood Committe

His full and proper name is Jacob Caswell Mason, and his rank and dignity is Minister of Jesus Christ and Corresponding Secretary of the Texas Christian Missionary Society, but our people in Texas and Arkansas call him lovingly "Uncle Jake." He seems at some time to have had another sobriquet, for recently, when the Governor of Kansas was meeting people after an address in Texas, those standing near heard the fiery Kansan, after looking a moment into the eyes of Uncle Jake, with slow kindling memories, ask "Is this 'Red' Mason?" and off the two marched, arm in arm, to talk of old times, college, war and courtship days.

Lest the Governor's remark lead one immediately to the conclusion that the Secretary of the Texas Board of Missions is auburn-haired, we sound a warning note. His head today is bare as a threshing floor. There is no hint of hair now or ever, let alone a gestion as to the color scheme. No is as bald as when away back in he came into prominence by way o cradle at Morganfield, Kentucky, w was the only event of his life whic permitted another to direct. Even this he wailed a protest. Born in cabin, he early became used to h ship, and twelve years later, wher parents removed to a Missouri with eight children below him, U Jake was already a grown man in ure and mind, if not in age. Th living on a farm, the father was a mason, leaving the agricultural o tions almost entirely to the subje this sketch. Thus he grew to man

In the early days of the civil wa bushwhacking methods of the b drove the family over into Illinois military company was organized i school house, and Uncle Jake was c

st Lieutenant. In the temporary ab-
ce of the Captain, the young Lieuten-
listed the entire company in the
o Army, the muster taking place at
tt on, and was sent with it to Mem-
s, and from there to Helena, Ar-
sa.

After the war he was baptized in Il-
is under the preaching of B. B.
e Then came his marriage and the
rl nd trip to Arkansas. Preachers
e s scarce in Arkansas in those days
m sionaries in Thibet are now, and
th Union Sunday-school grew there
s eed of a church. Mr. Mason un-
tc k the preaching when a preacher
ad been engaged failed to arrive.
e evival grew in power and at the
e of the meeting a church was es-
is ed. From this time on Brother
s operated his farm and taught
o during the week, and preached
ul rly every Lord's Day, intending in
b ginning only to preach until a min-
r ould be secured. However, the
s or his service as a preacher were
n nerous that he wisely decided to
e p all other work and devote his
e nd talents entirely to the minis-
From that day to this he has never
n ut of employment nor sought for
ol e to preach. After establishing
d urch at Bethlehem, Arkansas, he
t em with an employed minister and
nt ver to Okolona, and performed a
il work for two years, and then
ar e the First State Secretary of the
ka sas Missionary Society. In that
ad y he established the church at
ka cana, and in seven years it became
the strongest churches of that
v g border city.

Th attention of the American Chris-
n Missionary Society was directed to
w rk by reason of his great success
A ansas, and he was asked to come
r nto Texas and aid in establishing a church at Houston, one of the leading cities of the Lone Star commonwealth. Mr. Mason assembled twenty-four members in a hall over a store-room and in less than twelve years left them with a membership of five hundred and a property that was later sold for twenty-five thousand dollars. At Palestine, Texas, which was his last individual ministry, the missionary offerings were brought to the highest point in the church's history, but he forsook his love of home and the pastorate to which he had unreservedly given twenty of the best years of his life, and became the State Secretary of Texas Missions in response to the third successive annual appeal of the Texas State Board. As State Secretary he is now rounding out his eighth year. The cash receipts have grown from $13,500 the first year to $42,000, which was the report at the last Texas convention.

Mr. Mason's motto is "Permanent Work." He has developed a wonderful ability in judging men and in his choice of workers capable of the best business methods lies the secret of the substantial and lasting results of his work as State Secretary. Day in, day out, in and out of season, whether the farms be afloat or parching under a torrid sun, Mr. Mason is the same calm, deliberate, careful, painstaking, deep-thinking, hard-working Christian gentleman; never afraid, never embarrassed, shrinking not at the largest tasks, never refusing to grapple with problems which seem to refuse to respond to ordinary treatment. Uncle Jake is not a "quitter." Few "corn crackers" are. If our brethren anywhere throughout this vast domain, bordered on the south by the Rio Grande and the Gulf, on the west by New Mexico, on the north by the progressive new State, Oklahoma, on the east by Arkansas and Louisiana, in all an area of 262,-290 square miles, want to tackle a hard

job and are doubtful about the results, they send for Brother Mason. Despite his sixty-five years he swings onto the train and from the train onto a Texas cow pony (and often the pony carries him farther than the train) and arrives in time to save the day.

Every day makes a history worth writing and reading. Each night sees something accomplished, something done, that is abundantly worth while. From the beginning of his work in Arkansas to the present time there is not a single record of failure. This is remarkable, for even greater men, history records few such achievements. The church at Houston last year gave two thousand dollars for Foreign Missions and has one of the best church buildings in Texas. Palestine is looked upon as the greatest church in the State outside of the great cities, while the multitude of smaller congregations which are already, or on the way to become, permanently established, will be everlasting monuments to his faith, fidelity and hard work, and the greatest of these is hard work.

Brother Mason has not been without the bitter in his life along with the sweet that has accompanied his ardent labors. His first helpmeet left him alone i and his second wife, who has bee friend and mother to four child the first marriage and two of he is at this writing seriously ill. T life and prudent faithfulness Bro. credits much of the success he h tained. One daughter, Mrs. J. H. with her husband, is a mission Monterey, Mexico. Few men borne the trials and hardship of f life without an occasional grumbl misgiving, as has Bro. Mason. has been no grumbling in his life. just one sweet story from first t His work has never been flight always intense; never sensationa always very much alive; never sh but always deep and lasting. In t his steps from the cradle until no pleasure of the journey has only exceeded by the joy of recounti Few men in our Brotherhood h stronger faith or a firmer grasp up teachings of the Old Book. He malice towards none and has chari all. He loves his brethren and h plicit faith in them. God give us men like him.

Dallas, Texas.

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# State Work

The Missionary Society most important to the life of our churches and the one least known about is the State organization. In many of our States, tens of thousands of our members go through their days without realizing the existence of the State Missionary Society, and with no sense whatever of its importance or their responsibility to it.

The State Missionary Society is organized for the propagation of the Gospel in the State, for the support of evang for the care of the weaker churche for the realization of a closer fello among the stronger congregations among all the forces within the considered as a whole. It consist marily of an Executive Board, elect the State Convention and compos representative laymen and ministers different parts of the State. This has a President, Vice-President,

and Treasurer, and, in addition to e, usually employs a Corresponding etary, frequently a Superintendent e State Bible School Work, and also res work for and direct the energies umerous evangelists. The Corre- ding Secretary is almost continually he field, strengthening the weak ches and spying out the land for the ion of new congregations, planning gelistic campaigns and conferring pastors, evangelists and workers rding the state of the cause. As the er remembers, David S. Burnett, one Secretary of the American Chris- Missionary Society, was the father ur present system of State organiza- , and the success of this important ch of our work is a testimony to his om and prudence. Our State Boards from the beginning been specially essful in commanding the faithful ice of efficient secretaries and evan- ts. These men have served in sea- and out of season. They have ght much to the profit of the King- of God.

ese State Boards are extremely ocratic in their organization. In the re of the case, they cannot get away the people. Their administration variably faithful and judicious, one h commends itself to the best men e church when once it is brought to attention, and yet it seldom does to their attention. The reason for is that the State Missionary work is r adequately presented except at Conventions, and too few of our en themselves are in the habit of ding these conventions.

l this the Brotherhood hopes to ge. Already, we have seen hundreds of laymen attracted to the State Conventions, to attend the Brotherhood session, and the program of such a convention ought always to find a place for adequate presentation of the State Work and the education of the Brotherhood men in attendance concerning it.

The State Secretary, of course, is a walking compendium of knowledge as to the work done, and plans and progress, but in the nature of the case, he cannot be everywhere at once. It becomes, therefore, the duty of the Local Brotherhood to inform its men fully in regard to this as a most important missionary duty. We published in the October number of CHRISTIAN MEN, a program to be given by Local Brotherhoods, to inform thoroughly every member of that organization upon the work being done, and offering them the opportunity to have a part in it. By common consent, the first Lord's Day in November is set apart to receive an offering for State Missions. We appeal urgently to every Brotherhood man to do his full part to make this offering a success. If you are keeping the Brotherhood covenant, you are praying every day for the extension of Christ's Kingdom. We assure you there is no more potent agency for that extension than the Missionary Society of the State in which you reside. This is true in our old States, like Missouri and Ohio; it is true in the far frontier States, like Idaho and Montana. Men, stand by your State Work and by your State Secretaries, and thereby will you make the church strong in a strength out of which may come the thews and sinews of a mighty service in a mightier way in that mightier land which lies outside the borders of your own geographical environment.

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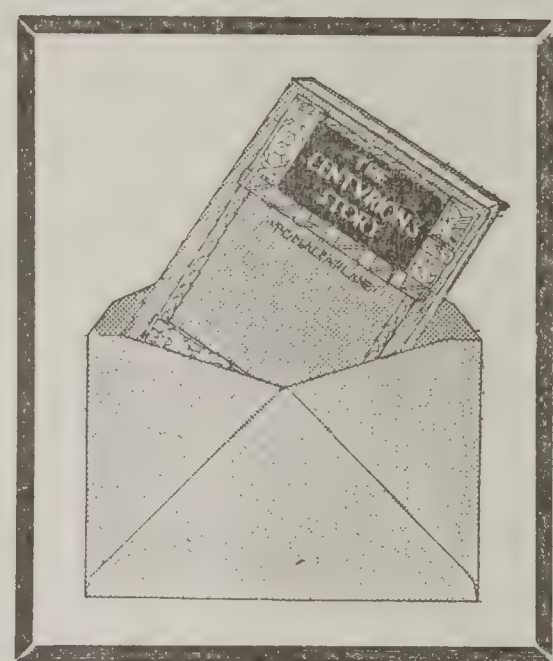

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# Team Work in Religion

## A Campaign for the Enlistment of Men

a meeting of the National Association eneral and State Missionary Secretaries l in Topeka on the eve of the National ention the following plan for a co-tive campaign in behalf of State, Home Foreign Missions was introduced by E. lliott, Assistant Secretary of the Broth-od:

the National Association of State and tional Secretaries:

### A Proposal

e organization with which I am identi-has had under consideration for some the inauguration of a country-wide aign in the interest of the Brotherhood ment, which would have for its definite ose "THE ENLISTMENT OF MEN THE WORK OF THE KINGDOM." plans have been cordially seconded by al of the secretaries of our various ties to whom the matter has been pre-d, and by their assistance our plans taken more tangible shape and we are ready to make A PROPOSAL to this ization for such action as you may see take.

us in the beginning grasp the general of our churches, under the heads as handled by the Societies, and we have ollowing, in order named:

1—The Local Church work.
2—Home Missions:
  a—City Missions.
  b—State Missions.
  c—American Missions.
    1—United States.
    2—Canada.
    3—Mexico.
  d—Church Extension.
3—Benevolences:
  a—National Benevolent Association.
  b—Board of Ministerial Relief.
4—Educational interests.
  a—Schools and colleges at home.
5—Foreign Missions:
  a—The Foreign Society.
  b—The C. W. B. M.

propose to this organization the inau-ion of a series of men's evening meet-preferably around the banquet table, to ld in say sixty or seventy cities of this ry, beginning at Buffalo, N. Y., and ing west along the line of least resist-about like the following:

1 Buffalo, N. Y.; 2—Pittsburgh, Pa.; 3—land, Ohio; 4—Columbus or Dayton, ; 5—Cincinnati; 6—Lexington, Ky.; 7—ville, Ky.; 8—Indianapolis; 9—Ft. e, Ind.; 10—Toledo; 11—Detroit; 12—1 Rapids; 13—Chicago, Ill.; 14—Peoria, 15—Springfield, Ill.; 16—Jacksonville, 17—St. Louis, Mo.; 18—Jefferson City, 19—Kansas City, Mo.; 20—St. Joseph, 21—Des Moines, Iowa; 22—Omaha, 23—Lincoln, Neb.; 24—Topeka, Kan.; 25—Hutchinson, Kan.; 26—Oklahoma City; 27—Dallas, Texas; 28—San Antonio; 29—El Paso, Texas; 30—Riverside, Cal.; 31—Los Angeles, Cal.; 32—Santa Barbara; 33—San Francisco; 34—Portland, Ore.; 35—Tacoma, Wash.; 36—Seattle, Wash.; 37—Spokane, Wash., returning by way of Minneapolis and Milwaukee.

To handle such a tour we should have at least three speakers, one representing the Brotherhood movement, to present the merits of a men's Brotherhood in the local church, and organize a Brotherhood on the spot to carry out the work suggested by the speakers who follow. The second speaker can represent our work in America, including State and City Missions, Benevolences and Church Extension, while the third speaker will present the plea of Foreign Missions, and the responsibility of the churchman for that work as well as the work at home, showing what work is actually being done by each of the societies abroad.

These speakers will both inform and inspire the manhood of our churches, in a way that has never been done outside of conventions, in the history of our work. It will give every society and interest a square deal, and the time of each speaker on the program will be the same.

The details of operation in preparing for such a tour are intricate and difficult of handling. The first thing we need is a competent advertising man or Campaign Manager, who will get in touch with a hustler in each community the tour will touch, furnishing such leader with printed matter, and explicit instructions regarding arrangements, and advertising of the affair, all printed matter including tickets, posters, mailing cards, etc., to be furnished by the Campaign Manager along with the instructions, and a cordial co-operation arranged between the Central Office and the campaign points, in order that the work may be done expeditiously and without friction. This advertising manager will see that the local point understands what is wanted, and the best and cheapest methods to pursue to bring it about, and will see that no stone is left unturned to make the meetings the very largest successes possible, and that the attendance is stimulated not only from among the churchmen of the local point, but from surrounding towns as well.

We should have with the tour a competent leader of song. Any one of our song-book publishers would doubtless be glad to furnish such a man and pay his expenses for the privilege, furnishing the books necessary for the singing. We should also have with the tour the State Secretary in every State the tour crosses, and he should be accorded a place on the program.

It might be proper to change Secretaries on the trip so that each of our Secretaries will come in touch with a portion of the tour and thus be fully informed in regard to what it is doing. I would consider this a wise thing to do. This tour could begin the first Friday in January, which will be the 6th. Let us run it every day, including Sunday, when the hour for the banquet could be set at an earlier hour, say 4:30 or 5:00 o'clock, and have it out of the way by 8 o'clock, in time for the evening church services. The program and the meal together will readily consume three hours, or if time permits, it will not be tiresome, nor unnecessarily prolong the affair to a late hour to sit at the table three and a half hours. I have attended a number of banquets of business men where we sat down at 7 o'clock and stayed until midnight. This is too long, but I think our men would not complain if the affair was three hours from start to finish.

In order to finance the campaign, the Manager should be provided with a reserve fund of several hundred dollars. The expenses of the Secretaries should be borne by the various societies themselves, each society supporting its own representative. There would be no offering taken for any work, and the advertising matter should so state. The banquets should preferably be spread in the church and served by the ladies, at a popular price.

The itinerary should provide a meeting every night, and a carefully prepared schedule will see after the economy of time and travel necessary to bring this about. Each society may contribute something in the way of photographs, curios, charts, maps, and banners, to a display which will be illustrative of the work of all, such exhibit to be in charge of the Campaign Manager, or his representative, who will be the Brotherhood representative, and perform the functions of toastmaster while presenting the organization matter. The matter of programs will be controlled entirely by the Societies, thus relieving the local committees of everything save the arrangements and getting the men out to the meeting.

Such a Campaign could have nothing but good in it for the work of our combined societies. The work of one would not be emphasized to the detriment of another, for none of them are over emphasized, but in this manner of presenting the work, each and every department of our church work will be given the very best presentation possible, and the Brotherhood movement will form the organization which will be expected to carry out the suggestions of the speakers after you are gone.

The campaign might be followed in thirty days by a stereopticon lecture, showing about three hundred pictures of persons and places, which would both delight and instruct the people. This could be handled by this same Campaign Committee, with suitable advertising arrangements, free tickets, etc., although the progress of the lecturer would not as rapid as that of the speakers on the t

It would be anticipated that the l church would provide hotel entertainment the party, which would be the only outs expense the local church would be put and this would about offset the usual pr ing expense.

In order to get the matter before properly, I would move the following res tion:

Resolved, by the National Association State and National Secretaries, That a p similar to that above suggested be inau rated by this Association, and that a C mittee be appointed by the Association c sisting of one representative of each l tional Society, as follows:

Foreign Society, American Christian M sionary Society, National Benevolent As ciation, Brotherhood of Disciples of Ch each society to designate its representat such committee to elect its own chairm That this committee be instructed to cor with the officers of our various State National Societies and secure their co-op ation in carrying the plan into execution the earliest possible date. Be it further

Resolved, That a call be issued by this sociation to our churches, bespeaking most cordial co-operation of both minis and laymen in this Campaign of Educat to the end that the work of the Disci of Christ may be furthered and every partment of our activities brought up to highest possible efficiency; which will me

1.—Local work adequately supported by and money.

2.—That State and City Missions rece proper recognition.

3.—That the A. C. M. S., Church Ext sion, Colleges, be given the money nec sary to carry on their work properly.

4.—That Foreign Missions receive c tributions commensurate with the work, b the F. C. M. S. and C. W. B. M.

5.—That widows, orphans, the aged, lame, the blind, etc., be clothed and fed, ministered unto with brotherly love.

6.—That the Christian ministry, the high profession within the gift of God, be ognized as such in every way by the men our churches, to the end that our pres ministry be well paid, and that induceme are made to capable young men to make ministry their life work.

7.—That the churchman will again take place in the annals of the church in real ea est, doing for the church in the same man and with the same liberality, what he d for the other agencies of life.

The recommendation was received w hearty applause and the Committee provi for therein duly appointed. This Commit met promptly, and after carefully consider the matter for an hour and a half, rende the following report, which was presented the General Association and unanimo adopted:

## Committee Report

Your Committee recommends to the Association the adoption in substance of the plan proposed by Secretary E. E. Elliott for a Touring Party to conduct an educational campaign in the interests of the Missionary and Benevolent work by visiting seventy centers, more or less, where numbers of churches might be reached.

Your Committee further recommends that this plan be referred for final adoption to the Boards of Directors of the AMERICAN CHRISTIAN MISSIONARY SOCIETY, FOREIGN CHRISTIAN MISSIONARY SOCIETY, NATIONAL BENEVOLENT ASSOCIATION and THE BROTHERHOOD OF DISCIPLES OF CHRIST. That upon the adoption of the plan each said Board will select a man to represent it upon a campaign committee that will have entire charge of the same. Each co-operating Board is expected to bear its proportion of the expense.

And your Committee further recommends that this campaign of education, if undertaken, shall be effective along the three lines of cleavage into which the work naturally falls, namely: Foreign, Home and Benevolent, taking pains to be fair to every interest involved, and also that in each State touched by this Touring Party, the State Secretary be asked to lend hearty co-operation and to attend and participate in the meetings held in his State.

Your Committee recommends, finally, that upon the concurrence of the Boards named above with the plan proposed it shall become the duty of the Brotherhood Secretary to call the Committee together for work.

Signed:

GRANT K. LEWIS, Chairman,
For the American Society,
A. MCLEAN,
For the Foreign Society,
J. H. MOHORTER,
For the Benevolent Ass'n,
D. Y. DONALDSON,
For the State Societies,
E. E. ELLIOTT,
For the Brotherhood.

Immediate action will be taken to carry out the terms of this resolution, and due announcement of the details as determined will appear in all our journals.

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# Tennessee Tidings

Tennessee had a great convention. Memphis gave the convention a hearty welcome. L. D. Riddell is the wide-awake pastor of the McLemon Avenue Christian Church, where the convention was held. His cordial hospitality was showered upon every one.

The Brotherhood was given forty minutes on the morning program, September 22d, and the program of the Brotherhood was received with applause.

Tennessee hospitality was at its glory at the dinner hour. Out on the lawn, under spreading oaks, a dinner was spread which only a French cook or a Tennessee "Mammy" could describe. It was a social hour. Here the Brotherhood was discussed from every point of view. Groups gathered and questions were asked. Many were the requests for local work. It is to be hoped the Field Secretary will be able to answer some of these urgent calls very soon.

P. Y. Pendleton was the presiding officer.

Tennessee pledged herself to large things for the year to come in building of the Kingdom. Not the least among the things she will do will be the arousing of her men to their privileges and duties for Christ and His Kingdom.

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# The Boy Scouts

By H. E. STAFFORD

How shall we interest the boys? This is a question which is being asked by our live Brotherhoods that have at heart the welfare, present and future, of their boys. The *Boy Scout* is the answer.

In our church was a class of fifteen real, live boys—fifteen bundles of energy and vim. During the past year they mastered six different teachers. Not because the boys were in the least bad, but because the real boy had never been discovered. Mr. W. W. Webb, auditor of the Massillon Steel and Pipe Foundry (a man who was attracted to the church by the practical way in which the Brotherhood presented Christianity as vital for everyday life), was the seventh teacher of this class. He appealed to the boys. When he took the class there were five in attendance; soon it grew to nine or ten. Mr. Webb seized upon the idea of the Boy Scouts. He presented the matter to the writer, plans were laid for announcing an organization the next Sunday. In the meantime the boys got wind of it and to our surprise there were twenty present on that Sunday. The teacher detailed each boy as a scout, instructing him to secure another fellow for the meeting and for complete organization on the succeeding Friday

evening—result: forty-five boys present—and the same number filled the class room the following Sunday morning.

This movement is a contagion among boys, it spreads like the news of war. They call it "enthusiasmitis." It has answered *our* question, "How shall we interest the boys?" For our problem is now, "Where shall we put the boys?" It is our purpose to extend the Scout movement to all the boys of the school from ten to seventeen—then we shall include the movement in a Boys' Brotherhood.

The following is the modified Boy Scout Covenant which we have adopted:

## Boy Scout Covenant

1. A scout's honor is to be trusted. If he declares, "On my honor it is so," that settles it.
2. A scout is loyal. The obligation of loyalty embraces country and rulers, parents, employers and scout masters.
3. A scout's duty is to be useful and to help others. He must try his best to do a good turn to somebody each day.
4. A scout is a friend to all and a brother to every other scout, no matter to what social class the other belongs. He must eschew snobbery and cultivate democratic good fellowship.
5. A scout is courteous. He must, furthermore, take no reward for his courtesy; this means "no tips."
6. A scout is a friend to animals. He must not give pain to any creature unnecessarily.
7. A scout obeys orders. He must, too, render obedience without question; but after carrying out an order he may state reasons for objecting to it.
8. A scout smiles and whistles under all circumstances. The duty of cheerfulness is second only to that of of obedience.
9. A scout is thrifty. He opens a savings bank account.

*I accept the above covenant, and on my honor I promise that I will do my best to do my duty to God, my Country and my Church; to help other people at all times, and to obey Scout Law.*

.....*Signature*
.. .. .. .....*Address*
*Approved*.....
*Accepted* .....
.....
.....
..... .....

Anyone desiring information regarding the Boy Scouts may find it in the September *Outlook* (magazine) and also in the August *American Boy*.

Massillon, Ohio.

Brotherhood Bible Class, Bedford, Indiana, Home of L. B. D. C.

# General Members Noticed at the Topeka Convention

The number before the name indicates the number of membership card carried by the member:

3, Champ Clark, Bowling Green, Mo.; 6, J. Newton Cloe, Greensburg, Kan.; 7, S. M. Martin, Seattle, Wash.; 9, James Small, Kansas City, Mo.; 10, T. P. Walters, Coffeyville, Kan.; 11, John Williams, Junction City, Kan.; 31, T. L. Read, Chapin, Ill.; 34, O. L. Adams, Clay Center, Kan.; 45, P. E. Hawkins, Marion, Kan.; 51, S. E. Fisher, Champaign, Ill.; 53, F. W. Burnham, Springfield, Ill.; 87, J. H. Mohorter, St. Louis, Mo.; 89, C. L. Stauffer, Dallas City, Ill.; 94, C. M. Sharpe, Columbia, Mo.; 103, Oliver Cook, Columbus, Kan.; 113, Chas. E. Varney, Paw Paw, Mich.; 120, J. K. Shellenberger, Wooster, Ohio; 131, Tom Ray, Kansas City, Mo.; 140, W. S. Lockhart, Fayetteville, Ark.; 144, L. H. Coleman, Springfield, Ill.; 156, C. N. Kinney, Des Moines, Iowa; 159, I. W. Gill, Wichita, Kan.; 162, J. A. Longston, Independence, Kan.; 161, A. B. Clark, Burlington, Kan.; 160, S. G. Clark, Belpre, Kan.; 163, C. M. Jackson, Wichita, Kan.; 164, D. G. Zimmerman, Nortonville, Kan.; 176, W. S. Randall, Kansas City, Mo.; 177, Fife & Sons, Kansas City, Mo.; 184, J. F. Quisenberry, Kansas City, Mo.; 186, G. W. Muckley, Kansas City, Mo.; 191, C. A. Mangum, Omaha, Neb.; 197, R. A. Doan, Nelsonville, Ohio; 204, Herbert Moninger, Cincinnati, Ohio; 205, A. McLean, Cincinnati, Ohio; 211, Benton Boyd, Uniontown, Pa.; 230, R. B. Helser, Centralia, Mo.; 235, W. E. M. Hackleman, Indianapolis, Ind.; 240, Clark W. Comstock, Mound City, Mo.; 242, C. R. L. Vawter, Kansas City, Mo.; 248, C. S. Voorhees, Wichita, Kan.; 261, C. E. Rash, Plainville, Kan.; 269, E. E. Elliott, Kansas City, Mo.; 270, P. C. Macfarlane, Kansas City, Mo.; 273, Edward Owers, Dallas, Tex.; 302, F. H. Glenn, Nevada, Mo.; 318, F. E. Udell St. Louis, Mo.; 320, Fletcher Cowherd, Kansas City, Mo.; 329, D. P. Gribben, Kansas City, Mo.; 370, Bishop M. Hopkins, Medicine Lodge, Kan.; 371, M. B. Ingle, Harper, Kan.; 372, F. M. Rogers, Long Beach, Cal.; 373, Wallace Tuttle, Springfield, Ohio.; 375, Albert E. Buss, Zion City, Ill.; 377, S. L. Jackson, Washington, Kan.; 378, J. B. Montague, Camden Point, Mo.; 379, Grant K. Lewis, Cincinnati, Ohio; 380, J. A. W. Brown, Newton, Kan.; 381, M. M. Blair, Mesa, Ariz.; 382, W. S. Austin, Temple, Ariz.; 383, W. H. Salyer, Temple, Ariz.

nt; Oliver L. Rayburn, Secretary; H. A. Denton, Minister

# Year End Prize Offer

DURING the months of November and December we have determined upon another prize offer for individual paid in advance subscriptions to CHRISTIAN MEN Magazine. Note the time limit. November 1st to December 31st, inclusive, we will give ABSOLUTELY FREE for 20 individual paid in advance subscriptions one Gold Plated Brotherhood Emblem Lapel Button or Scarf Pin.

**For More than 40** and less than 50 individual paid in advance subscriptions we will give a Rolled Gold Brotherhood Emblem Lapel Button or Scarf Pin.

**For More than 50** and less than 75 we will give choice of Solid Gold Brotherhood Emblem Lapel Button or Scarf Pin, a Bronze Brotherhood Emblem Watch Fob or Rolled Gold Brotherhood Emblem Watch Charm.

**For More than 75** and less than 100 individual paid in advance subscriptions we will give choice of Gold Plated Brotherhood Emblem Dumb Bell Cuff Links or Solid Sterling Silver Brotherhood Emblem Watch Fob.

**For 100 or More** individual paid in advance subscriptions we will give choice of Solid Gold Brotherhood Emblem Dumb Bell Cuff Links or Solid Gold Brotherhood Emblem Watch Fob.

Remember this offer is limited to the months of November and December, 1910.

# The Big Brother Movement

Below we present in full the contents of a leaflet on The Big Brother Move- issued by The Executive Council of that organization, No. 1 Madison New York City.

## SUGGESTIONS TO COMMITTEE ON BOYS' WORK.

**on the boy in his home.** You can't into real sympathy with him till you e life he lives, the air he breathes.

**cquainted with his father and mother.** tle is half won when you have gained fidence of the parents. By coming the family you can often show them help the boy—and you can help oo.

**what can be done to improve the onditions.** The lack of real home life rally the cause of the boy's trouble.

**t give financial aid except in extreme** If such is needed communicate with bert W. Bruere, General Agent of w York Association for Improving dition of the Poor (Charities Build- h Avenue and 22d Street). Mr. is interested in the movement and glad to co-operate.

**he boy's teacher.** She usually has a ea of what the boy needs.

**is not in school or at work the first do is to get him back into school if** A Big Brother can do wonders in a boy's ambition.

**family needs his help, get him a job work in good surroundings.** The A. Bureaus will assist. Notify the ve Secretary. We frequently have boys.

**out where the boy spends his even-** ost of them spend them in the street. ur business to provide a better place attractive—not to you—but to the

**your physician look the boy over** or executive secretary refer him to one physicians—Adenoids and Malnutri- frequent explanations of perversity y. Few boys are to be expected to al giants when they are physically sick.

**him around to one of the Boys' iums.** Several Y. M. C. A. and gymnasiums are open to Little Broth- of charge on certain nights. Often f thing a boy needs is a chance to ff his animal spirits. If he doesn't od, wholesome exercise in the "Gym" round, he will give vent to it in mis- the street.

**him to your own home, and make that he is welcome.** It will perhaps w revelation of "home" to him.

**Invite him to call on you at your office or place of business.** He must understand something of your life if you wish him to look on you as a brother.

**Be interested in a boy's interests.** Shooting craps may be the only real amusement he knows. Until you find what he likes about gambling you are in no position to suggest something better that will fit his case.

**Take him to a ball game with you.** There is no better way of "warming-up" to a boy and getting him to "warm-up" to you like cheering together.

**Take him to a concert or a good clean show,** and he will begin to lose his taste for the vicious shows.

**Don't patronize.** You may know more about virtue, but the boy probably is a better expert on temptation.

**Find out whether he attends Sunday-School or Church,** and take him with you to your own.

**Prove your point of view.** A boy who is worth while will not accept a stranger's ideas until he knows they are worth having.

**Discover the boy's chief interests.** If he loves music or likes mechanical work, encourage his interest and find a chance for him to develop it.

**Find something for him to do in which you can arouse his interest** — preferably something he can do with his hands.

**Try to encourage the habit of reading.** Give or lend him a book or a magazine. Spend an evening in his home and carry along a good boy's story to read with him. If he is working, get him into night school or a Y. M. C. A. educational class.

**Get him to assume some responsibility,** and realize his duty to help others, e. g., help a blind man across the street,—observe little habits of politeness.

**Get him to write to you once in a while,** and always answer him promptly.

**Above all remember that you are a big brother, that you were once a boy, and be patient.** Your boy is not yet a man; it's your task to make him one.

**Just one thing more.** On being assigned a boy, please note the request for the return of the attached slip. You may think it of slight importance, but it really means a great deal that we should know promptly that the boy will be taken care of. As soon as you

have looked up the boy, kindly fill out the report card and send it to us. From time to time we shall send you letters and enclose other cards for later reports. Experience has shown that a careful filing of these cards is of great assistance to the movement.

**Do it NOW.** Now is the critical time when the boy needs help.

**If you believe** that a boy in the open is better than a boy in jail, you are in sympathy with the Big Brothers. If you believe that a boy unaided cannot always overcome the tendency of unfortunate environment, or be happy and good without any of the t which make for happiness and goodnes concur in the Big Brother Platform. I are willing to do something yourself tc a boy you may at once become a Brother, and we can supply the very who needs you to brother him a litt give him some fun, to show him how manly, to take some of life's handica his underfed body and undeveloped mi

**Write or telephone the Executive S tary, No. 1 Madison Avenue, New City. 'Phone, 1204 Gramercy.**

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# As Others See Us

## By Arthur Holmes in The Christian Evangelist

Two years ago the Disciples' Brotherhood was a mathematical point, marking the place where an idea became a reality. Since then, funnel-like, the reality has expanded and rounded out into an organization panoplied for battle with all the modern harness of office rooms in the R. A. Long building, typewriters, metal filing cases, addressographs, loose-leaf ledgers and all the other paraphernalia necessary to jab a pin through every man in the church and out and nail him down as a present or possible specimen in the great collection of "All the Men of all the Church at all the Church's work." Of course, the genial secretaries do not stick pins into anybody; but they do punch names through oiled paper slips and file them like Pharaohs in a tomb; and they do paste a man's best suit of clothes and newest necktie in a photograph album and give him a niche in the gallery of possible heroes appearing every little while in CHRISTIAN MEN.

Back of the long-range office artillery stands an office force of six clerks and stenographers, who cheerfully work Saturday afternoons and along toward the wee small hours of the morning, when the electric lights glow lonesomely and the last trolley car takes fright at its own rumbling in the cavernous streets of the City on the Bluffs.

The office force is directly commanded by one E. E. Elliott, once a near-railroader from Peoria, Ill. Elliott lives in the office, though somewhere along the cliffs there is a patient Mrs. Elliott and two little Elliotts. This is certain, for the assistant secretary keeps their pictures above his desk so as to recognize them should he accidentally meet them on the street.

Elliott is clean cut from head to foot. There are no loose ends hanging around him nor his desk. All his ideas are tagged and all his stories—even the extemporaneous ones—are carefully catalogued. He is a business man. He to figures like crows to corn-rows. brings to the movement clarity of visi details, foresight and business acumen is sure to count much in working ou future plans of the organization. As low traveler and a side partner in a elogue campaign, he is peerless. A intricacies of railroad schedules melt him like morning mists before the sun is never ruffled, never beaten, never di aged, and generally comes home wit scalps in his belt. The Brotherhood be congratulated in securing the special ness training of such a man as Mr. I

So much for the home guard. The squadron consists of one deep-draught, l suitcased Sl berger, armed a couple of t inch rev guns, loaded cold-type sh and oratorical shot redhot. these he scou country about Ohio, a man who quickly find tl dergrounc en comes out an renders. J. K. lenberger is a made philosopher. He has thought through for himself. He is never sa with superficial views. His deep-set go down and down into a subject ur strikes bedrock, and thereon he has bu life-philosophy sure and wholesome. an orator, full of humor and old-fash homespun wisdom, Dunkard-tinged an ing. There is not a grouchy line youthful face, nor a gray hair in his though really, he is actually on the side of forty!

Each man has his peculiar talents each brings to the new work eleme strength which are telling mightily f success of the enterprise.

It is interesting to know somethi

ıe Brotherhood has accomplished. Be- with the year 1, State, Louisiana; New Orleans, when the world was form and void and darkness brooded ıe face of Discipleism, the Convention Let there be light, the Brotherhood ·ganized, and Kansas City took its pon the map. In eighteen months of history, about 100 local Brotherhoods ·en affiliated with the National organ- with about 5,000 members, the mag- office force has been organized, IAN MEN has been founded, edited and subscribed for by 21,000 men.

·art are some of the deeds done in ne of the Brotherhood. At Elkhart, committee studies the careers of po- aspirants in all parties and reports edigrees to the voters before election. in the same town that fifty Brother- ıen turned deputy sheriffs and assist- he last rites of some eight or ten il- quor-selling establishments, arrested vidence submitted to the prosecuting s by detectives paid from the $5,000 ised by the churches of the city. At Ill., the Brotherhood was the direct- ency in building the new far-famed church. At Nelsonville, O., R. A. inds time between burning kilns of ss bricks to build 750 men into a fully extensive organization, one sec- which forms probably the largest Bible Class in the Disciple fold. It business sense of this clear-headed, Doan which saw the value of coup- Nelsonville Local with the National ation.

are just a few things done—the first ental steps of a lusty baby-boy in the world rich with many practical possibilities. More would be done if men knew what to do. Ministers and laymen both are eager to put this army of 5,000 men to work on things little and big for the church. They are finding themselves and finding each other and the secretaries are busy introducing locals to locals and locals to their work. While the program of future work may not be crystalized nor fossilized and as yet no prophet has arisen to cry "Lo, here," nor "Lo, there," experience has already shown that where the work is there will the Brotherhood men be gathered together. They wait for no guide-book nor cicerone. They have been in the harness but two years and though the traces show wear and some ministers complain about the armache from the pull on the reins, the breeching is as good as new.

What shall the future be?

Closer acquaintanceship with the heart of the leaders reveals something far larger than merely an organization busy with turning its own wheels. The vision of the future is not a limited vision. No wire fences have yet been erected. The home office is not afflicted with prophetic myopia. Both secretaries and workers see a goodly land, great, free, fertile, all unpossessed—giants in the way, perhaps, but faith in the ranks and a pillar of cloud and fire in the van. On the theme of the future, the secretarial eye lights with far-seeing enthusiasm for the church's growing organization, for the day when a workingman's specialist, a boys' worker, an educational director and a half dozen other specialists will bring the ripest plans and best methods to our whole people to equip our men for valiant service in the kingdom.

Philadelphia, Pa.

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# To Every Man Who Prays

## A Message to the Inner Man

·o every member of the Brotherhood of Disciples of Christ we appeal for *ınt* prayer during the week beginning November 13th. Let the president of Brotherhood issue the call and urge its observance. As far as possible have one earnest prayer-meeting in every community during the week. But be understood that we are all to be *persistently* praying during each day as about our daily tasks. Let us *breathe* our prayers wherever we are—in the in the office, in the factory or mine, upon the street, in our homes. May ery atmosphere be filled with the spirit of prayer for men's work among May a mighty wave of prayer throughout the entire week ascend each nt. May those prayers be for consecration and wisdom that the great force has been lying dormant in the hearts of Christian men and which is just ening may be so directed that the cohorts of Satan may be struck with and routed. Pray that men throughout Christendom may glory in the big of saving the world for Christ and that there may come no content into lives until this God-given work for men is accomplished. *"Pray without g."*

# BIBLE SCHOOL NOTES

"We are just organizing a Brotherhood Bible Class and have set our mark at 100 men by the last Sunday in October."—RAY E. DAVIS, Secretary L. B. D. C. No. 292, Kendallville, Ind.

"I am now located with the church here. Will you please send twenty copies of CHRISTIAN MEN to A. M. McCoy for the last quarter, 1910?—ELLIS PURLEE, Red Bluff, Cal.

"Please send sample copy of CHRISTIAN MEN to Geo. L. Brown, 706 Fourth street, Santa Rosa, Cal., Superintendent of Bible School. I made a short talk on building up a school last Lord's day and they seem to be interested."—W. C. WESTLAKE, Enroute.

We are in receipt of announcement of attendance of Grandma Chambers, of Baird, Ohio, 93 years old, the oldest Bible School teacher in the world, who was the guest of the First Christian Bible School at Canton, Ohio, Old Folks' day, September 18, 1910, on which day the attendance in all was 1,593.

The following is copied from a red tag issued by the Howett Street Bible School, Peoria, Ill.:

I
AM
TAGGED
for
Rally Day Service
Howett Street Christian
Sunday-School,
Sunday, Oct. 9, 1910,
9:30 a. m.,
and
I
WILL BE
PRESENT.

"We are taking, as you know, three hundred copies of CHRISTIAN MEN here at our church, so that I hardly need an individual copy sent to my address. Our men seem pleas the paper and read it quite universall are to have Stephen Corey here the fir day of October to address the men an at the church morning and evening. T are averaging close to three hundred cently at their "home coming" had o hundred present. There has never been enthusiasm and interest in the class th I think. We are looking forward to year, both in the class and the ch W. SCOTT COOK, Nelsonville, Ohio.

The Baraca movement, handled World-Wide Union, headquarters S N. Y., have a world-wide field secretar person of Mr. Luther M. Tesh, who is writing enroute on a tour through th speaking to Baraca classes in the great We cordially commend the Baraca mo and our Brotherhood men should gi most cordial reception. The Baraca cl our Bible Schools should be fostered local Brotherhoods in order that "all t of all the church" may be brought t in one organization under the leader the Brotherhood in the interests of th dom. The Baracas can be a departm the Brotherhood work as well as th Sons and the Brotherhood Bible Clas other Men's Bible Classes. In fact, t Brotherhood is the one which provides whole round life of the man within the and the Baracas are the young men Brotherhoods the same as the boys o will be the Brotherhood of twenty year

Last month we told about the grea School contest from the viewpoint of Ohio. This month we hope to tell ab same contest as viewed from the Akr of the fence. This makes fine reading. Bible Classes of the country are catch vision. Now comes Jackson Avenu School, Kansas City, just graduated fr

on stage last May. September 18th the School was 797, being the largest attend- in greater Kansas City for the day. This l has an enthusiastic Bible School pastor, an aroused local Brotherhood, well offi- and managed. A Brotherhood Bible is a great feature. All it takes to make eat Bible School is to arouse the man- and consecrated womanhood, some mid- oil, some early risers and an infinite ity for hard work. This will spell suc- in large letters.

e Bellavben Bible Class at Bellevue, Pa., erting a tremendous influence among the of the other suburbs of Pittsburgh, from n they draw strength. The instructor s class is Dr. Geo. W. Gerwig, recognized in other lines than Bible study, having supervisor of the census of Pittsburgh Allegheny County. On a recent Sunday ing he spoke upon his impressions of Roosevelt and one of Pittsburgh's daily s devoted a half column to Dr. Gerwig's ss. Needless to say, the ex-president d his usual impression upon the resi- of the Smoky City upon his recent visit none of them are more enthusiastic than roup of men comprising the Bellavben Class.

s class is in a library contest and at this g is standing at third place. There are libraries to be won and as everyone is ng enthusiastically, we doubt not that name will be among the winners. This of the best men's Bible classes of our Brotherhood and has held together in hape during the hot term. This is un- and we congratulate them upon it.

Business Men's Bible Class at Trenton, is continuing its work even though its zer, Rev. W. A. Shullenberger, is leav- r another field. A very neat invitation tend the reception of their incoming r, Rev. S. G. Fisher, and the same affair ng the outgoing of their former teacher, church parlors on Thursday evening, nber 29th, has come to our desk. It says sing that "A nice program has been ar- l." We congratulate the Business Men's Class of Trenton upon securing such an acher as Brother Fisher. We have known work in the Pacific Northwest for some nd we doubt not that his success of the vill be the achievements of the future. same time we sympathize with the class in the loss of Brother Shullenberger, as been a power in the community as in the church. While we are extending ences to Trenton, we extend congratu- to Mexico, where Brother Shullen- will take up the work, succeeding r Walter M. White, who has gone to Rapids, Iowa, where his work is open- auspiciously. White, Shullenberger and make a strong trio. All eyes will be hem in their new fields and we doubt t every man will make good.

Carlisle, Ind., they have an enthusiastic Sons Class. They have just issued a very neat invitation, signed by the officers of the class, and the Superintendent of the Sunday-School, which we are very glad to reproduce and pass on to CHRISTIAN MEN readers herewith. The first letter went to the men in attendance and the second to those who did not attend:

"We were glad to see you in our enthusiastic men's class last Sunday. We are trying to make this class interesting and helpful to the men of this community. We hope you found it so and will be back again next Sunday. Our aim for last Sunday was a hundred men. We only fell short four men. We are going to reach it next Sunday and we want you to help us. Come and bring with you some other man.

"This is to be the class that is to make Carlisle famous. We expect to reach an attendance of one hundred. This will be uncommon in a town of this size, but it is not impossible. To do it, we will need your presence and your work. Some men came last Sunday for the first time and brought others with them. Every man can do as much and if we do we will have one of the great men's Bible Classes of the country. Let our aim be ONE HUNDRED MEN EVERY SUNDAY and EVERY MAN with his Bible. Make this a MEN'S CENTURY BIBLE CLASS. We want you because it will do you good and because you can do us good, and for your influence over the boys. Don't fail us Sunday at 9:30 a. m.

"Yours for a Great Class."

"If you were not in that large men's class last Sunday morning you missed sharing the fellowship and enthusiasm of the largest men's Bible Class ever conducted in Carlisle. If you don't believe this, ask the fellows who were there; there were ninety-six men present. We aimed at a hundred MEN. We are going to reach it next Sunday and we want you to help us. Come and bring some other man with you."

Here is the way they advertise the Bible School at West Pullman, Ill., where C. A. Pearce is the minister and W. B. Kistler is the Superintendent of the Bible School. West Pullman is a suburb of Chicago, as you will notice how the street numbers run up into the five-figure class:

WANTED 225.
I will be one of the 225 people to attend the
CHRISTIAN SUNDAY-SCHOOL
Rally on Sunday, October 9, at 9:30 a. m.

Name .....
Address .....
Solicited by.....

225.
This REMINDS me that I have promised to be one of the 225 to attend the West Pullman
CHRISTIAN SUNDAY-SCHOOL
Rally on Sunday, October 9th,
Place, CHRISTIAN CHURCH,
Wallace St., North of 119th St.
S.-S. Supt., W. B. Kistler,
12015 Parnell Ave.
Minister, C. A. Pearce,
11937 Wallace St.
BRING ANOTHER WITH YOU.

# Organization Notes

"Please send me plans and helps for organizing twenty men into a local Brotherhood."—W. B. HARDER, Sterling, Colo.

"Enclosed find $1 for which please send to the address below two hundred Covenant Cards."—CHESTER SLATOR, New Albany, Ind.

"Our men's work moving well and I think we can send in another list of names for CHRISTIAN MEN soon."—J. SCOTT HYDE, Danville, Ill.

"Our congregation is desirous of organizing a Brotherhood. Please send me copies of the Model Constitution."—HAROLD J. GRIFFIS, Kalispel, Mont.

"We organized a local Brotherhood last night with nine members but this is not our complete charter list, so you will hear from us in a few days again."—W. B. HARTER, Sterling, Colo.

"Please send me organization material and sample copies of CHRISTIAN MEN, as we are planning to organize a Brotherhood."—G. N. STEVENSON, Bridgeport, Conn.

"Enclosed find fifteen cents in stamps, for which please send me at once the package of organization material which you referred to at Waupun convention."—R. A. NOURSE, Milwaukee, Wis.

"It is our hope at an early day to send for a certificate of membership for a Local Brotherhood. Officers have been elected and enough men have signed cards to constitute a very good organization."—G. H. CLARKE, Rensselaer, Ind.

At our September meeting I brought before our Society the matter of emblems and enclose herewith draft for $4.00 for ten 40-cent buttons which kindly forward me promptly.—RAY E. DAVIS, Secretary L. B. D. C. No. 292, Kendallville, Ind.

"We are planning to organize a Brotherhood. Would like full particulars. Have been booming the work and the men are enthusiastic. Let us gather roses while they bloom. They will all take CHRISTIAN MEN."—J. W. UNDERWOOD, Pittsburgh, Pa.

"Our men have recently organized a local Brotherhood and at a meeting of executive committee last night it was decided to place every member upon the subscription list for CHRISTIAN MEN. Education is inspiration."—SAM J. ELLIS, Lafayette, Ind.

"Local Brotherhood at Rolling Prairie, Ind., is getting up a club of twenty subscribers to take CHRISTIAN MEN for use in the Bible Class. Our banquet is the last Friday in the month. We now have eleven subscribers and the men want to be sure to get the next number."—R. O. WICKHAM.

"Enclosed please find 15 cents in stamp which kindly send me the literature nece for the organization of a Men's Brother We are planning to organize in the North Church. Are taking about twenty copi CHRISTIAN MEN Magazine at prese ROBERT A. PARKER, Fresno, Cal.

"We are talking of organizing a Ch of the Brotherhood of Disciples of Christ would like it if you could furnish us some instructions or information so we be able to have an interesting time ar the means of doing good to our fellow —GEO. H. MOREY, Lebanon, Ore.

At the Panhandle District Convention, endon, Texas,on November 3d, J. O. Shell State President of the Texas Brotherhood deliver an address and a men's banque be held at 8 o'clock with Jewell Howard, master. There will be eight toasts relati the work of the Christian College.

"We have organized a local Brotherho fifteen members in the Mulkeytown Chr Church, and hereby make application for sary supplies for twenty members. Please same to me and I will mail you quarterly along with the cost of the supplies."— PLUMBE, Elder, Mulkeytown, Ill.

"I am pastor of the Church of Chr Bloomingdale and am interested in men. field is not large but I want to do some Please send organization material and see if the thing will work. Also find 50 additional for my personal subscriptic CHRISTIAN MEN."—W. ALEXANDER Bloomingdale, Mich.

"Send me a bunch of how to organize 18½-cent variety at once, for the insp of our Local Brotherhood. Our men nanted yesterday to go into it with cor abandon. Our purpose is to make Bible the "203 Metre Hill." Shall view the le from the social angle, using Dr. Strong's pel of the Kingdom with CHRISTIAN Watch us grow and make the Kingdom g —CHAS. C. WILSON, Bellefontaine, Ohio.

As an indication of the influence o Brotherhood of Disciples of Christ, one Brotherhood friends, J. C. McNeal of Os Iowa, suggested the Brotherhood of U Brethren at Lorimor, Iowa, and they hav to the Kansas City office for package of I erhood organization material for the U Brethren Church at Lorimor, which has out in the mail promptly. May we hop Brother McNeal's example in this regar be followed by other of our Brotherhoo when they have opportunity.

We were delighted with Brother St berger last Friday evening as he passe way toward Philadelphia. About twenty

men formed an Usher's League about
onths ago, but I am safe in saying that,
heard Brother Shellenberger, we will
the name to the Brotherhood of Dis-
of Christ and adopt the Model Consti-
in the near future. Shellenberger is the
nan in the right place and will accom-
nuch for the Brotherhood movement.—
WEAVER, Reading, Pa.

COME TO DINNER.
BE BROTHERLY! INVITE YOUR FRIENDS!
sday Night, September 22d, Dinner Served at 7:30.
SPEAKERS.
F. Richardson, Pastor First Christian Church.
Hon. John T. Sims, Police Judge.
V. Grafton, Pastor Jackson Avenue Church.
Toastmaster, Mr. Joseph Stotler.
ER 25 CENTS. SPEECHES FREE.
rotherhood, Temple Christian Church, Kansas City, Kansas, U. S. A.

Brotherhood in Oklahoma returned
Pinkerton as President for another
Brother Pinkerton is State Manager
insurance company in Oklahoma and
about the State not a little. He is al-
usy on the State Convention to be held
ear at Enid and has some pledges from
er of churches to send splendid groups
n. He recently addressed the Civic
at Marlow, Okla., and they have ex-
a desire to have him come again.
ent Pinkerton has some great plans for
ning year for Oklahoma Brotherhood
nd the new State is coming rapidly to
nt.

men of the Temple Church, Kansas
Kan., held their initial meeting around
nquet table the evening of September
The speakers were W. F. Richardson,
L. B. D. C. No. 265; Hon. J. T. Sims,
Judge; T. W. Grafton, pastor L. B.
No. 262, and E. E. Elliott, Assistant
ry. Mr. Joseph Stotler was the toast-
and did his work well. J. N. Crutcher,
of the church, also spoke. Covenant
were distributed and signed and a club
scribers to CHRISTIAN MEN started on
. This church has an unrestricted field
les square in the ever-growing Kansas
olis. This promises to be a strong
rhood.

Men's Brotherhood of Millersburg,
evidently believes in a plentiful supply
ter's ink, as attests the following, which
nt out on a postcard recently:

ATTENTION, YE MEN!
Men's Brotherhood of Millersburg,
CHRISTIAN CHURCH
et on next TUESDAY NIGHT at 7:30
t the church. The program: 1 Good
ll taking part. 2 The Male Quartette
ve some warbles hot from the griddle.
les Darsie of Uhrichsville, a typical
nan, will make a hearty, practical talk.
4 Something doin' in the dining room—all joining the chorus!
P. S.—You'll Miss it, if you Miss It. COME!
GEO. H. LANGE, Secretary.

The Associated Brotherhoods of Disciples of Christ of Greater Kansas City is the name of an organization which has for its purpose the interesting of the men of Greater Kansas City in the work of the church in general and the Brotherhood in particular. The regular semi-annual meeting was held Tuesday evening, September 27th, at the Jackson Avenue Christian Church, Kansas City, Mo. J. N. Crutcher, late of Sioux City, Iowa, now of the North Side Christian Church, Kansas City, Kan., spoke to the folks in the Auditorium, then the crowd went below and a splendid banquet was served by the men themselves, after which the following program was given:

Invocation.....Bro. F. L. Bowen
"Our Work"....President-Elect W. A. Black
Five Good Stories.....Bro. James Small
Missouri for Prohibition.....Alfred Bushnell
The National Brotherhood..J. K. Shellenberger

The Brotherhood at Wooster, Ohio, is known as "The Philippian Brotherhood." On a recent evening twenty-two members were taken two miles into the country in an automobile truck to the home of Tracey Brothers, where the regular Brotherhood program was conducted, subject being "Church Extension." There were sixteen short speeches on Church Extension, which we believe is the record along this line, and if Secretary Muckley knows of any greater we should be glad to give prominence to it in our columns. These sixteen speeches consumed exactly thirty minutes. Following this came an address by Mr. William Harris, a banker, and Field Secretary Shellenberger, which added crispness and spice to the program. These men passed a resolution appealing to the Brotherhood and to the members of the church in behalf of Church Extension. Mr. Harris, the banker, took the Brotherhood Covenant and Secretary Shellenberger administered the obligation and received him in behalf of the organization. An old time quartette sang several selections. At the close the ladies of the household tripped in with a dainty lunch of which the men were not slow in showing their appreciation.

Think of dropping down into the midst of a hundred and five strong, red-blooded men, teeming with enthusiasm to organize a Brotherhood! Of course, not of the whole hundred and five, for some of them were visitors from other organizations, but they were there, one hundred and five strong. This is what happened to the Field Secretary on Monday night, September 26th, at New Albany, Ind. Robert N. Simpson is the genial pastor, and pastor he is, too. No man could be more loved by his men than is he, and no man can associate with him long without loving him. It did not take a banquet to get these men together. It was done in a purely apostolic way—men went after men. John O. Conklin alone was instrumental in bringing sixty-seven of these men. The Bricker contract plan was used and the New Albany men

vote it a success. The Field Secretary told the Brotherhood story. Then he asked for a show of hands of those who believed it would be a good thing to organize a Local Brotherhood. It seemed that every hand went up. Those who would take the covenant were then asked to stand. Fifty-four arose. It was a splendid night. With uplifted hand they took the covenant in concert, after which Brother Simpson led in prayer. It was a solemn moment fraught with deep determination. John O. Conkli elected Chairman; H. R. Pickens, Vice dent; Chester Slater, Secretary; C. A. R berger, Treasurer. They were already fifty copies of CHRISTIAN MEN and t more subscriptions were received. Ne bany means business. They made ou application for charter before the Se left and sent in the list of charter memb following day.

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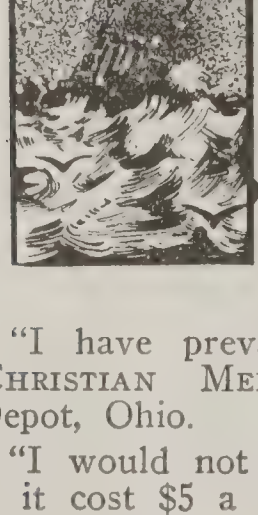
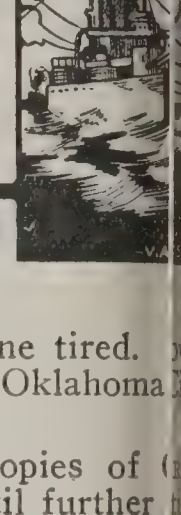


# Wireless Whispers



"I have prevailed upon our men to try CHRISTIAN MEN."—I. W. SMITH, Prairie Depot, Ohio.

"I would not do without CHRISTIAN MEN if it cost $5 a year."—ISAAC WRIGHT, Bluefield, W. Va

"Please change my address from Tacoma to Selah, Wash. Great magazine. Do not want to be without it."—E. E. FRANCIS.

"WANTED:—January, 1909, issue of CHRISTIAN MEN. I will pay a good price to obtain a copy."—S. B. LINDSAY, 503 D. S. Morgan Bldg., Buffalo, N. Y.

"I could not afford to do without CHRISTIAN MEN. It always comes full of good thought for the Minister of Jesus Christ."—WILL T. CUMMINS, Lamar, Colo.

"Enclosed find $5.25 for which please send CHRISTIAN MEN Magazine to the enclosed list of names. My own a renewal, the rest new." —J. SCOTT HYDE, Danville, Ill.

"I like P. H. Welshimer's treatment of the lesson. Please increase our order to twenty-five copies of CHRISTIAN MEN for our school." —J. ALBERT GARDNER, Eaton, Ohio.

"For some reason I missed the September issue of CHRISTIAN MEN. Can't preach to men without it. Be sure to fire it along, please."—JAS. A. BURNS, Aurora, Neb.

"Find enclosed $10 to pay the pledge made by D. P. Gribben for 1909, for the Ivanhoe Park Brotherhood to the Ten-Dollar League." —J. A. WAGNER, Treasurer, Kansas City.

Hello, CHRISTIAN MEN. Why did you not come to me at my new address? You are too good to miss, especially when I have paid the freight."—W. L. MCILVAINE, Seattle, Wash.

"Just home from Tulsa. Great speech by J. H. O. Smith last night. One hour and twenty-five minutes and no one tired. that?"—C. M. PINKERTON, Oklahoma Okla.

"Kindly send twenty-five copies of TIAN MEN to me regularly until further We have decided to use these in our Classes."—J. HARRY BULLOCK, Richland ter, Wis.

"Enclosed find money order for twen copies of CHRISTIAN MEN for three m We cannot do without them here and I to order them in time."—PAUL A. M Evansville, Ind.

"Enclosed find check for $1.60 for tw six copies of CHRISTIAN MEN to be used Forest Avenue Christian Bible School. I it is the best Bible School paper I have —W. T. ROBERTS, Superintendent, Kno Tenn.

"Enclosed find money order $1.56 for please send to my address twenty-five of CHRISTIAN MEN for three months, ning with October. We cannot do w them here and I want to order them in —PAUL A. MEYER, Evansville, Ind.

"Enclosed please find money order for for Brotherhood emblems. Please send by return mail if possible, as some o Brothers wish to attend the conventi Topeka and they wish to have their em for the occasion."—E. L. SEIVERSON, Sar Cal.

On September 21st we had charge mid-week prayer meeting services. The ing was in the interest of the Brothe Bible Class and was a live-wire meeting an attendance of nearly 100 persons.— E. DAVIS, Secretary L. B. D. C. No. 292, dallville, Ind.

"We have no Brotherhood yet, but of our official board are subscribers to C

EN. We hold regular meetings to dis- business of the church and the maga- ll enlarge our vision even if we can- all its methods."—LESLIE V. SHOE- Daleville, Ind.

re in receipt of copy of the *Australian m,* volume 13, No. 32, same being the onal Number. This is the publication has for its purpose the dissemination among the Disciples in Australia and ealand and casual observation indicates is performing its mission well.

heartily in favor of the work you are n interesting men in Bible Study. Last was our rally day and we had seventy- n present, seventy-five of whom were . Some of them would not have come not been for the fact that it was a men's Class."—T. R. PEYTON, Boonville, Mo.

Lord's Day League of New England is ne of an organization which promises re a wide observance of the Lord's Day nout this country. One of their latest ents is to endeavor to close the post- on Sunday, thus giving not only the ees, but the business men as well, op- ty to observe the day exclusively as rest and worship.

church at Abilene, Kan., where C. A. the minister, has a number of volun- or the ministry in Oklahoma Christian sity. Another young man has gone to lin Heights, Tenn., to attend the John- le College. Every church in our Broth- should strive to have young men and preparing for the ministry as a life

*Christian Philanthropist,* organ of the al Benevolent Association, is one of the unshiny sheets which comes to the edi- lesk. It teems with halftones of bright- children and occasionally sees the satis- untenances of some of the aged ones e being cared for by this worthy society. organization among us should have a the work of the National Benevolent ation.

last! at last!! at last!!! Of course, I meant to be without CHRISTIAN MEN. just seemed that when I thought of ng I was out of money and when I money I didn't think of it. Those post- mps struck my pride, however, so from n I'm going to be safe. Enclosed find for two years in advance and the 10 or the stamps you used on me."—B. H. R, Lewistown, Ill.

Brotherhood at Massillon, Ohio, where Stafford is the minister, have 136 men Brotherhood Bible Class. On a recent y 102 men were present at the meeting. have inaugurated a prize campaign for members, offering a Brotherhood em- carf pin or watch fob to the man who the most men into the Brotherhood Class. They have sent to the General for cut of the emblem, which went to y return mail.

The Missionary Training School of the C. W. B. M. is now a reality. It proposes to augment the work of our colleges and institutions and thus become a finishing school in the science and practice of missions, thus making the completed specialist. Prof. C. T. Paul has been called to the leadership of this school. His large experience as a teacher and lecturer on mission topics has prepared him well for this service. This school is worthy of our very best efforts and presages a long step towards the evangelization of the world.

We are in receipt of invitation to attend the Golden Jubilee of the Central Church of Christ, at Des Moines, Iowa, October 5-9, 1910. Fifty years is a long time to think about, but a short time in reality. It hardly seems that Iowa itself is fifty years old. It is surely not seventy-five, but our great Central Church at Des Moines is to have a home-coming and many of the old members will travel many miles to greet others who have gone forth or remained behind. We congratulate Pastor Idleman and his whole people upon this achievement and wish for him many returns of the golden day.

One of the shortest and most unique names we have yet seen at the head of a church leaflet is that of the Independence Boulevard Church, Kansas City. The name of their paper is simply *"Others."* It has one editor in the person of James Small, a large man with a small name, two associate editors, W. O. Norman and Robert Lee Swope, business manager in Calvin McGee. The paper itself is full of up-to-date information, including a large space devoted to the Topeka Convention. There will be a number of special trains every day from Kansas City to Topeka and the Independence Boulevard Church will be well represented.

Among the many church papers and leaflets coming to the editorial desk each week is that of the *Temple Visitor,* published by the Temple Christian Church, of Kansas City, Kan., where J. N. Crutcher is the pastor. The very first item says: "The wheelbarrow pocketbook is sometimes accompanied by an automobile taste." It also comments on the dinner for men on the night of September 22d. We do not know the connection between the wheelbarrow pocketbook and the automobile taste, and the dinner for men, but the dinner on that night was served up in automobile style and by a group of whitecapped ladies who had more than a general interest in the work. A Brotherhood will be organized in this church as a result of that gathering.

## Brotherhood Class in Another Contest

Last Sunday the Brotherhood class accepted a challenge from the Allison class of Uhrichsville to enter into a contest. This is a strong class of hustling men. These earnest men have made a record. We realize we are up against an aggregation of men that will *work.* Men of the Brotherhood class, we must start

in this race on the crack of the pistol, and never stop until the last yard has been won. Every man must be out Sunday. He must bring his Bible. He must be present every Sunday. The contest begins next Sunday morning at 9:15. We must have a record-breaking attendance on the first Sunday. A close race is often won by a good start. Bring your Bibles.—*Massillon* (Ohio) *Messenger.*

Shortly after this reaches you the great struggle for the eradication of the saloon in Missouri will be on and the friends and foes of the movement will be engaged in the struggle for the life or death of the measure. In Missouri this year we hope to vote on November 6th to amend the constitution to the effect that the dispensing of intoxicating liquors in any form shall be prohibited. G. O. Nations, of Farmington, Mo., one of our stalwart ministers, is Treasurer of the Constitutional Amendment Association and both the movement and its officers are worthy of the very greatest support on behalf of the Brotherhood men in general. If the amendment fails to carry, it will be largely due to the apathy of good citizens who fail to cast their ballot. May we hope that our Brotherhood representatives will see to it that their vote is not omitted.

Down at Joplin, Mo., a local Brotherhood was organized some months ago and it did effective work for a short time and then there came a lull. J. W. Perry, an enthusiastic Brotherhood man and friend of CHRISTIAN MEN, has recently taken hold of the Brotherhood and begun again to interest the men and has already sent us fifty-eight individual paid-in-advance subscriptions to CHRISTIAN MEN and will immediately call the men together and reorganize by electing new officers. We have no stronger body of men anywhere than this group of enthusiasts in Southwest Missouri, and it is just a question of getting one man behind and pushing the thing to roll up not only a good sized subscription list for CHRISTIAN MEN but pushing the work of the local Brotherhood to a happy conclusion. Brother Perry has already done the one and we are looking forward with great joy to his doing the other and we have no doubt but that he will succeed.

R. Lee Bussabarger is pastor of the Christian Church at Lubec, Me. It is a long ways from Kansas City to Maine, and Lubec is in the far corner, but we have found in Brother Bussabarger a brilliant exponent of the Brotherhood idea. He is not only in demand for Brotherhood work, but for other convention addresses as well. At the recent Maratime Convention, at Fort Williams, Nova Scotia, he made four addresses, one for the C. W. M. B., another for the Convention proper, a third sermon to the Convention and then he spoke forty minutes for the Brotherhood. Later he attended the New England Convention, at Brockton, Mass., and delivered an address on the Brotherhood and the Bible School, returning at once in time to work for State-wide Prohibition in his home city. At this writing he is taking a much needed rest at his old tucky home, has bagged nineteen squirrels dove and one ground hog in three days. makes us hungry for Kentucky ourselves.

One of our National Directors this yea been James H. Allen, President of the West Commission Co., cotton brokers and mission merchants of St. Louis and Rock. Mr. Allen lives in St. Louis and member of the Compton Heights Ch where they have a Brotherhood organiz in operation. Last year we published ar tract from the annual cotton letter issue Mr. Allen's firm. We are just in recei their letter for this year, which is another cation of the sterling character of Mr. and his co-workers. If we had more such in business, commercial pursuits would be arduous, and the stealing, unlicensed, tog with the gambling in various forms, whi tolerated, would soon be eliminated. Th one of the hopes of the Brotherhood m ment, that we may interest more men in work of the church to such an extent they would more willingly frown upon evil practices which have crowded into departments of commerce. This is large question of environment. Change the env ment and you change the personality o men.

We are in receipt of the following co resolutions passed by Local Brotherhood 294, of the First Christian Church, Port Ore.:

*To Members and Friends of the First Chri Church, Portland, Ore., Greeting:*

WHEREAS, It has become imperative we make some improvements on our buil

WHEREAS, The tower on the southwest ner is apt to be condemned as soon as di ered by the building inspector;

WHEREAS, The Bible School facilities wholly inadequate for the present demand

WHEREAS, A duly appointed committee Building," in conjunction with the o Board, having decided upon the plan as sented in the prospectus, whose recomme tion having been duly ratified by the ch therefore, be it

RESOLVED, That we proceed at once to the necessary funds for the completion of project. Approximate cost $5,000. It is most earnest prayer that every member a part in this blessed fellowship. We to you in the name of Him who calls build for eternity.

Most sincerely in His Service,

CAMPAIGN COMMITTEE,
(Brotherhood Men)
L. F. STEPHENS, Chairm
W. F. REAGOR, Minister.

Some months ago we made announce of the fact that the Christian Commercial elers' Association of America, othe known as the National Organization of ons, proposed to place a Bible in every room of every hotel in this country. they are succeeding beyond the expecta of the most sanguine is apparent from th

W. E. Henderson, who was a recent
ıt the Brotherhood General Office. In
ıys Mr. Henderson received enough
tions from the business men of Kansas
place a Bible in every hotel room in
nsas City, Kan., and Kansas City, Mo.
les cost the Gideons 30 cents per copy.
ıerican Bible Society, which makes the
gives 33 1-3% off their cost price. At
Kan., in four days Mr. Henderson se-
nough subscriptions to place a Bible
y hotel room in that city. The
have taken this up as a spe-
finite work and it has already been
as one of the mightiest movements
ay and is surely one that the Christian
cial Travelers can carry on with suc-
Mr. Henderson is a man of sterling
r. We have known him for many
aveled thousands of miles together and
on the same rostrum a number of
Any confidence reposed in him will
nisplaced.

General Brotherhood office has been
n with the missions in foreign lands
n correspondence with a number of
ding men in Africa, India and else-
throughout the uttermost parts of
th. From time to time we receive
ging letters from them and we give
h an excerpt from a letter from
. Hedges, one of our missionaries at
e, Africa, telling of a work among
our African Mission Field. "So it's
ff you want, is it? Hot just from
en. What more hot could be told
me of the events out here and to tell
ut it is telling news for the Brother-
The most remarkable part of our
Bonyeka, a place where we have
so few times and yet such a wonder-
vement is started. The men from
e have gone there and are doing all
th very little supervision from us;
teaching is as thorough as we could
There are over one thousand in Sun-
ool, and several hundred are attend-
ching twice a week to learn more of
d His gift to man. On July 27th
seven were baptized there by Dr.
On July 10th forty were baptized
Bolenge; a few days previous ten
t Sotumbe and twelve at Songa. I
ing most of my time to printing.
ay when I can get a picture or two
ress and the boys at work, I'll send
u and try to tell you something of
rk. We have just finished printing
nmar Mrs. Dye compiled for us."

unday night the Field Secretary was
d to speak in Robert N. Simpson's
at New Albany, Ind. It so hap-
hat the German Methodist men were
giving a Men's Service at the same hour. Their speaker was taken sick at the last moment and they were all but panic-stricken. Dr. Severinghouse called up Brother Simpson, pastor of the Christian Church, and asked if he could help them. Brother Simpson mentioned the fact that the Disciples' Field Secretary was in town and Dr. Severinghouse immediately began to plead that he be loaned to them for a twenty-minute speech, then go back and speak in Brother Simpson's pulpit. The compact was made. Mr. Shellenberger spoke eighteen minutes and was then carried back in the Doctor's auto.

It was a case of Christian Union realized. No stranger would have known but that speaker and people belonged to one communion and there was no compromise either. The world is one on the great fundamentals of life. When the speaker said "The need of the day is Church members who will become active Christians," the Methodists all cried "Amen!"

A chorus of twenty-five young men furnished the music. It was an inspiring sight and their music filled one's soul.

Sectarianism is doomed. Men have not the time nor the energy to give to it. But they *are* ready to answer to the summons of the Christ.

---

## Brotherhood Song—Yes, I'll Be There

Tune—"Maryland! My Maryland!"

I am a brother to all men,
In a world of toil and care;
To do whatever good I can—
Others' burdens help to bear.

CHORUS—Yes, I'll be there! Yes, I'll be there!
When duty calls me, I'll be there!
Brothers, you may depend on me,
I'll be there! Yes, I'll be there!

In public or in private rank,
I'll respond to every call;
And my dear Lord, I'll humbly thank
For His grace and love to all.—CHO.

Whene'er I hear the bugle's sound,
I will heed its silv'ry blast;
In rain and shine, I will be found,
Marching to the very last.—CHO.

And thus until the end of life,
Marching with my fellow men,
I'll always aid them in the strife—
We will shout, "The vict'ry's won!"—CHO.

*Words by Geo. P. Rutledge.*

# The Brotherhood Certificate

¶ You will see on the opposite page the reduced fac-simile of the Certificate of Membership issued by the General Brotherhood to Local organizations as they are affiliated. ¶ *Here is the way to get it.* ¶ First, present to your men as a whole the Brotherhood proposition, obtaining the signatures of as many of your men as will sign the Brotherhood Covenant, either one or both sections. Collect the first quarter's dues from the ones who have signed the covenant and remit the amount, together with twenty-five cents to cover the cost of the certificate to the General Brotherhood with your application. The certificate will then be issued and Local Brotherhood cards furnished for as many men as have paid dues. You can then inaugurate a charter roll campaign to get every man in the church and in the community as a member of your local chapter. At the close of the membership campaign remit the balance of the dues to the General Office, together with a list of the charter members, and Local Brotherhood cards will be furnished for all. You may then have your certificate engrossed and framed. ¶ The Brotherhood organization package, explaining more in detail and giving all facts regarding how to organize and affiliate your men, will be sent for fifteen cents in stamps. Send your communications to

THE GENERAL SECRETAI

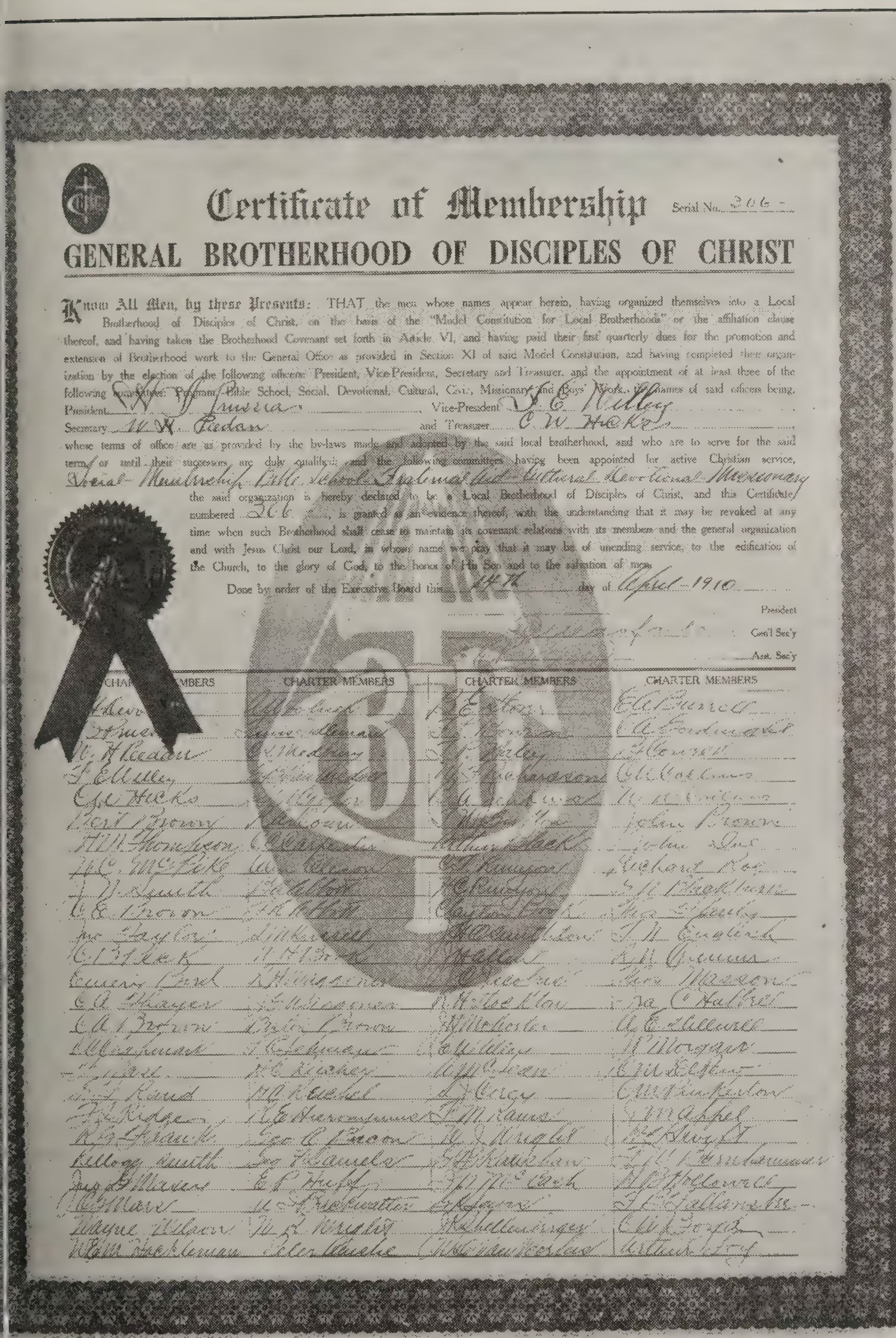
Room 419
926-28 Grand Ave Kansas City,

# The Men's Banquet at the Wisconsin State Convent

By FRANK L. VAN VOORHIS, Corresponding Secretary

One of the most pleasing features of our recent State Convention was our Men's Banquet, which feature was introduced for the first time, but which we are sure has come to stay. There was some doubt in the minds of those interested as to the encouragement that would be given a move of this kind on the part of the men attending, but no function of the Convention was more heartily endorsed than was this. Rupert A. Nourse, of Milwaukee, was master of ceremonies, and certainly graced the office. After such a feast as only the ladies of Waupun are capable of serving, E. E. Elliott, of the Brotherhood office, who in the forenoon had given a well-received address on the work of the Brotherhood movement, was called upon and in his felicitous manner led the men assembled to the point of enthusiastic endorsement of plans for a permanent and aggressive Brotherhood movement in Wisc Several of the men present, on being upon, expressed their interest and pledged co-operation. It was decided to leave th pointment of the proper man to push this during the next year to the State Board will hold a meeting October 4th. There movement needed more in Wisconsin th this. If only we can get the men arouse interested! We will all begin at once to up an interest in the general work o Brotherhood and in our next banquet. interest of those present is indicated, som at least, in the fact that nearly every present subscribed for CHRISTIAN MEN. are grateful to the Brotherhood for send us E. E. Elliott. He will have a hearty come any time he wants to come. Ma Father bless the Brotherhood.

# An Object of Beauty
## Your Men Will Prize It Highly
### Reduced Facsimile Brotherhood Certificate



Certificate of Membership Serial No. 206

GENERAL BROTHERHOOD OF DISCIPLES OF CHRIST

Know All Men, by these Presents: THAT the men whose names appear herein, having organized themselves into a Local Brotherhood of Disciples of Christ, on the basis of the "Model Constitution for Local Brotherhoods" or the affiliation clause thereof, and having taken the Brotherhood Covenant set forth in Article VI, and having paid their first quarterly dues for the promotion and extension of Brotherhood work to the General Office as provided in Section XI of said Model Constitution, and having completed their organization by the election of the following officers: President, Vice-President, Secretary and Treasurer, and the appointment of at least three of the following committees: Program, Bible School, Social, Devotional, Cultural, Civic, Missionary and Boys' Work, the names of said officers being, President N. J. Lawrence, Vice-President J. E. Malloy, Secretary W. W. Fredan, and Treasurer C. W. Hicks, whose terms of office are as provided by the by-laws made and adopted by the said local brotherhood, and who are to serve for the said term, or until their successors are duly qualified, and the following committees having been appointed for active Christian service, Social, Membership, Bible School, Program, Cultural, Devotional, Missionary, the said organization is hereby declared to be a Local Brotherhood of Disciples of Christ, and this Certificate, numbered 206, is granted as an evidence thereof, with the understanding that it may be revoked at any time when such Brotherhood shall cease to maintain its covenant relations with its members and the general organization and with Jesus Christ our Lord, in whose name we pray that it may be of unending service, to the edification of the Church, to the glory of God, to the honor of His Son and to the salvation of men.

Done by order of the Executive Board this 14th day of April 1910

President

Gen'l Sec'y

Asst. Sec'y

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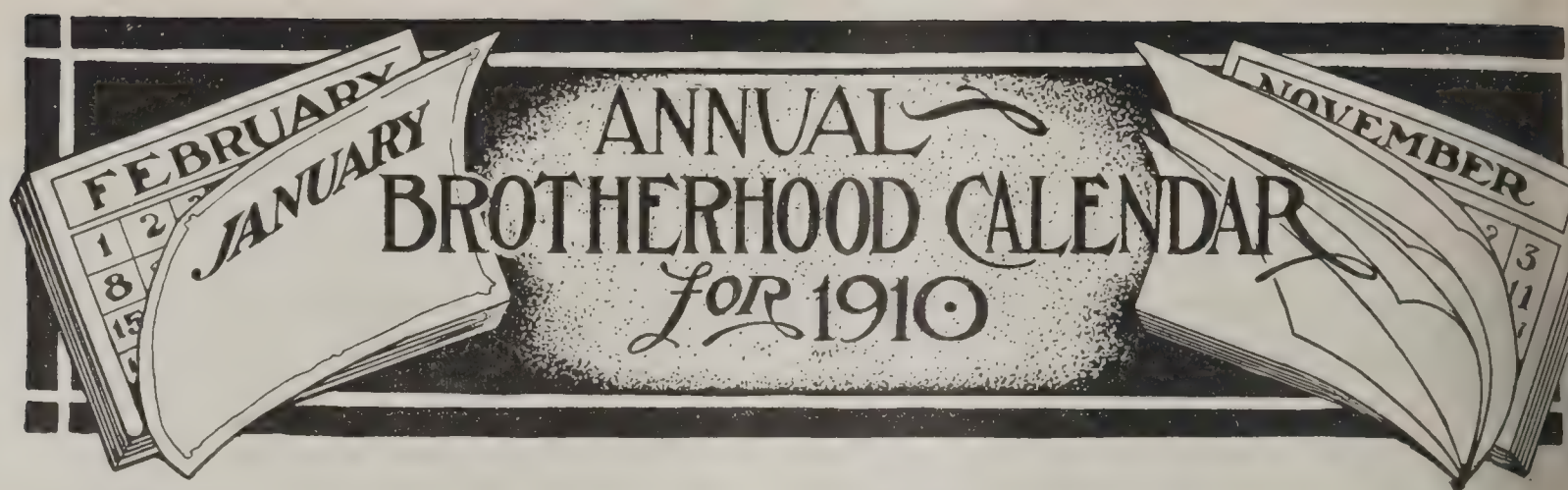
Original Size 17x22—Printed in Colors

For How to Obtain a Certificate See Previous Page




DECEMBER.

1. **Brotherhood Benevolence.**—An acknowledgment of services rendered by heroes of former days. The Brotherhood will remove the terrors of creeping age from the preacher's vision. The servant is worthy of his hire.

2. **A Visit to the Manger at Bethlehem.**—The greatest gift we can give is the gift of Christ to the Christless children.

JANUARY.

1. **The Family Altar.**—The family pr ers, like sweet incense, fill the home w perfumes rare. We're going to start year aright.

2. **Evangelism.**—Plans for the ye work. The Brotherhood will be Church's strongest and longest arm bringing men to Christ.

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# Programs for Local Brotherhoods

By J. K. SHELLENBERGER, Field Secretary

NOVEMBER No. 2

**TOPIC—A Harvest Home Meeting.**

**I. Devotional.**

1. Doxology.
2. Concert Reading, Thanksgiving Psalm.
3. Repeat the Covenant (standing).
4. Prayer. For wise administration of the gifts of the summer's harvest.
5. Hymn.

**II. Program.**

1. Address, Physical Blessings of the Year.
2. Address, Spiritual Blessings of the Year.
3. Special Music.
4. Address, Our New Responsibility. Every blessing brings an added responsibility.
   a. To our God, the Giver.
   b. To society for whom it should be used.
   c. Hence, how has this year augmented our responsibility?
5. Address, Our Larger Vision. Spiritual blessings enlarge our visi Opportunities heretofore unseen beckoning unto us,—e. g., The whit ing harvest shown us by the Laym Missionary Movement.
6. Music.
7. Debate: Resolved, "That the Worl Growing Worse."
8. What can this Brotherhood do acknowledge its obligations to Heavenly Father?

**III. Social Period.**

Have an old fashioned apple feed. Pu basket of apples in the middle of the fl and one beside it for cores. Every m help himself. While enjoying the app have someone tell the story of "Ye Time Thanksgiving." Make it a "hom evening. Get close to the fellows nex you.

DECEMBER No. 1

**TOPIC—Brotherhood Benevolence.**

**I. Devotional.**

1. Repeat Lord's Prayer in Concert.
2. Hymn.
3. Repeat Covenant.
4. Scripture Reading—James 2.
5. Hymn.

**II. Program.**

1. Address, The Contribution of Our Pioneer Preachers.
2. Address, Is the Salary of the Pastor Adequate to the Demands We Are Making on Him, and to Lay Something by for the Rainy Day?
3. Address, Our Benevolent Institutio
4. Address, Our Obligation to Our M isterial Relief Fund.
5. Debate: Resolved, "That the Chu Should Commit the Care of the P to the Lodge and the State."
6. Clincher: What Will **This Brotherhood** Do for **Ministerial Relief** First Sunday in January?

**III. Social Period.**

**IV. Closing prayer for a growth in sympahetic nature of Brotherhood Men.**

P. H. WELSHIMER

# Bible School Lessons for November

Prepared by P. H. Welshimer

LESSON 2—NOVEMBER 13.

## "WORLD'S TEMPERANCE LESSON"
## —MATTHEW 24:32-51.

American Revised

32 Now from the fig tree learn her
able: when her branch is now become
der, and putteth forth its leaves, ye
ow that the summer is nigh; 33 even so
also, when ye see all these things,
ow ye that he is nigh, even at the doors.
Verily I say unto you, This generation
ll not pass away, till all these things
accomplished. 35 Heaven and earth
ll pass away, but my words shall not
s away. 36 But of that day and hour
oweth no one, not even the angels of
ven, neither the Son, but the Father
y. 37 And as were the days of Noah,
shall be the coming of the Son of man.
For as in those days which were before
flood they were eating and drinking,
rrying and giving in marriage, until the
that Noah entered into the ark, 39 and
y knew not until the flood came, and
k them all away; so shall be the com-
of the Son of man. 40 Then shall two
n be in the field; one is taken, and one
eft: 41 two women shall be grinding at
mill; one is taken, and one is left. 42
tch therefore: for ye know not on what
day your Lord cometh. 43 But know this,
that if the master of the house had known
in what watch the thief was coming, he
would have watched, and would not have
suffered his house to be broken through.
44 Therefore be ye also ready; for in an
hour that ye think not the Son of man
cometh.

45 Who then is the faithful and wise
servant, whom his lord hath set over his
household, to give them their food in due
season? 46 Blessed is that servant, whom
his lord when he cometh shall find so do-
ing. 47 Verily I say unto you, that he
will set him over all that he hath. 48 But
if that evil servant shall say in his heart,
My lord tarrieth; 49 and shall begin to
beat his fellow-servants, and shall eat and
drink with the drunken 50 the lord of that
servant shall come in a day when he ex-
pecteth not, and in an hour when he
knoweth not, 51 and shall cut him asunder,
and appoint his portion with the hypo-
crites: there shall be the weeping and the
gnashing of teeth.

**Golden Text.** "Watch and pray that ye enter not into temptation." Matthew
4.

**Time.** Tuesday afternoon, April 4, A. D. 30. **Place.** Mount of Olives.

**Introduction.** To call this a temperance lesson is a little far-fetched. We shall
leavor to find the meaning of the Scripture used and let the Scripture suggest the
sons for the day. We shall read nothing into the lesson, but will let the lesson
ak to us. From verses 15 to 29 of this chapter, Jesus was speaking of the de-
uction of Jerusalem. From 29 to 32, he speaks about his second coming. In
se 29, he says, "Immediately after the tribulation of those days." That is, immed-
ely after the destruction of Jerusalem. The first thought one would get of
*nediately* would convey the idea of a short time, a few days. But in 2 Peter 3:4-9,
learn that "One day is with the Lord as a thousand years and a thousand years as
day." So in the lesson today, Jesus speaks of His coming. This lesson is still
the future, but as Peter tells us, "The Lord is not slack concerning His promises."

**Explanatory.** 32-33—When a tree puts forth its leaves, we know that Summer is
r. It is a sign that Summer is coming. So, when all these things are seen (that
all the things mentioned from verses 15 to 29) it will be known that the coming
the Son of Man is near, even at the door. 34—"All these things" has reference to
destruction of Jerusalem, as recorded in verses 15-29. 35—Jesus' words of
phecy to pass away would mean failure to be fulfilled. He speaks here with em-
sis. The words are more stable than heaven and earth. Heaven and earth will
nge, but His words never. In this connection, read 2 Peter 3:4-9. In this it will
seen that many people in Peter's day were disappointed, thinking that Jesus' words
uld not come true. They had expected the end of all things. Peter, inspired, met

their contentions. 36—The meaning is clear. The exact time of Christ's coming unknown except to the Father. 37-39—The point of comparison in this statement that as in the days of Noah, the people were engaged in the affairs of life and did n know of the coming of the destructive flood until it was upon them, so shall it be the coming of the Son of Man. There will be nothing special to indicate His comin just previous to His advent. The fact that we have been warned of His coming sufficient. In the days of Noah, the people were warned. They gave no heed to t warning and went about their business, buying, selling, eating and drinking, up until t hour of destruction. 40-41—This shall be sudden. 1 Cor. 15:52. At the twinkling an eye. 1 Thess. 4:17. Paul says we shall be caught up into the clouds to me the Lord in the air. The righteous shall thus go. The unrighteous shall be left die in the burning of the earth. 2 Peter 3:10. Afterward they shall come up to t resurrection of condemnation. Jno. 5:29. 42—We are to watch, for we know n when these things shall be. 43-44—If men knew the exact time, they would be watc ing for that time, and inasmuch as we know not the day nor the hour, the only sa thing is to watch all the time. No house would be entered by a thief if the man the house knew the hour the thief was coming, so Christ would find none unprepar if they knew the hour of His coming. 45—The faithful and wise servant, who h been overseer of the household, to give the meat, is he who does that work well. H shall be rewarded at the coming of his Lord. Jesus has left overseers of His flo here. If they do their duty as well, the reward will be theirs, but if the servan should think the Lord has delayed His coming and judgment is a long ways off, a he becomes careless, unwatchful and ceases to provide for those in his charge, in hour when he thinks not, he shall be cut asunder and he will go to his own place wi the hypocrites, and his agony will be manifest with weeping and gnashing of teet

## Comments on the Lesson

Jesus has spoken clearly and definitely about His second coming. The heave and the earth shall be changed and all things shall be new. It is the purpose of G to save the world through Christ. The Gospel shall be preached unto all the natior then cometh the end. Jesus is in the Father's house, preparing a place for H disciples. He will come again and receive us unto Himself, that where He is, the we may be also. Whither He has gone, we know, and the way we know, for He is t way, the truth and the life, and no man cometh unto the Father but by Him. It does matter to us when the end shall come, but it does matter as to whether we are prepar for it. The coming of Christ is in the hands of God. Our being prepared to meet Hi lies with us. The Book speaks plainly on the subject, sufficient warning has been give and yet men are careless. If all knew that in twelve months the end would com what a twelve months that would be. Righteousness would then cover the earth the waters cover the sea. Men would be honest, everybody would get a square de and yet we don't know that we shall have twelve months more of earthly life. O time of preparation may cease tonight, before an hour we may hear the ringing the sunset bell. We deal seriously with earthly preparation for earthly things, but v play fast and loose, and some entirely neglect the preparation for eternity. In Noah day the old prophet of righteousness sounded a warning, that the earth should covered with water. The people laughed him to scorn. For a hundred years he w considered beside himself. The people bought and sold, ate and slept, married, liv and died, and still the flood came not, but there came a day when the Lord opened t windows of the heavens, and the waters poured out upon the earth, and those who h prepared, viz., Noah and his family, were saved and the rest passed away; so it now. We are warned through the preaching of the Word; the message of Jesus with us. All that we need to know, we can know, viz., watch and be ready. T watch and be ready doesn't need to take away the true pleasure nor the charm life. He who is watchful and prepared for his departure from this world, is best pr pared to render good service to his fellow men, to put the most into life and to g the most out of it. This preparation simply fits one for the sphere in this worl which his Lord intended him to have. This is the most important thing of all. you are not prepared for the coming of your Lord, will you prepare today, this ve hour, while life and opportunity are yours?

## Questions for Class Use

What has Jesus said concerning the destruction of Jerusalem, in Matthew 24:15-2 What is the meaning of immediately, used in verse 29? What must precede the cor ing of the Son of Man? When was Jerusalem destroyed and by whom? What if v knew the exact day and hour for the coming of the Son of Man? What is the lesso to be gathered from Noah's day? What is the meaning of two being in a field a one taken and the other left? What does Jesus teach about watching? What do Jesus teach regarding the reward of the faithful servant and the punishment of t unfaithful?

LESSON 3—NOVEMBER 20.

## "JESUS IN GETHSEMANE"—MATTHEW 26:36-56.

6 Then cometh Jesus with them unto lace called Gethsemane, and saith unto disciples, Sit ye here, while I go yon- and pray. 37 And he took with him er and the two sons of Zebedee, and an to be sorrowful and sore troubled. Then saith he unto them, My soul is ex- ding sorrowful, even unto death: abide here, and watch with me. 39 And he t forward a little, and fell on his face, prayed, saying, My Father, if it be sible, let this cup pass away from me: ertheless, not as I will, but as thou t. 40 And he cometh unto the disciples, findeth them sleeping, and saith unto er, What, could ye not watch with me hour? 41 Watch and pray, that ye er not into temptation; the spririt in- d is willing, but the flesh is weak. Again a second time he went away, prayed, saying, My Father, if this can- pass away, except I drink it, thy will done. 43 And he came again and found m sleeping, for their eyes were heavy. And he left them again, and went ay, and prayed a third time, saying in the same words. 45 Then cometh to the disciples, and saith unto them, ep on now, and take your rest: behold, hour is at hand, and the Son of man etrayed into the hands of sinners. 46 se, let us be going: behold, he is at d that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. 50 And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

**Golden Text.** "The Son of Man is betrayed into the hands of sinners." Matthew 45.

**Time.** Between midnight and one o'clock, Friday morning, April 7th. **Place.** rden of Gethsemane.

**Introduction.** The Lord's Supper has been instituted in the "upper room." Jesus spoken to the disciples of this very hour. Judas had left the room and gone to the horities. Jesus and the disciples now go to Gethsemane.

**Explanatory.** 36—Gethsemane means a place of oil presses. It was now a garden. 38—All the disciples entered with Jesus into Gethsemane, but Peter, James and John nt with Him further into the garden. His hour of doom was approaching; the press- upon Jesus became grevious. He longed to have near Him these three friends. had been their comforter in the time of trouble. He now longs for their sympathy l presence. At such an hour we are strengthened by the presence of our friends. -He went a little further, that is away from the disciples. Luke tells us He first lt down, then as Matthew puts it, fell on His face, and what a prayer He offered. is is expressive of great sorrow and agony. His burden is manifest in His words. requested that the bitter cup might pass from Him, then there follows, "Never- less, not as I will, but as Thou wilt." This cup could have passed from Jesus had so willed it, but it would have spoiled the great plan of God. It was God's will t men should be saved through the suffering and death of his only begotten Son. us rendered obedience, willingly. Voluntarily He gave himself up and our re- nption was made possible. 40-41—He came now to the disciples, who were sup- sed to be watching with Him, and found them asleep. He hungers for sympathy l friendship, and yet forgetful of His own sorrow, He is thoughtful of them and rns them, saying, "Watch and pray that ye enter not into temptation." He knew ir desire, that the spirit was willing, but the flesh was weak. 42-43—Again He prays, n returns only to find them sleeping again. 44-46—The third time He prays, using same words. When He returns, the disciples are still sleeping. He says, "Sleep on w and take your rest." They were weary and tired, but no sooner had His words n spoken than He sees coming a torchlight procession, and again exclaims, "Be- d! the hour is at hand; the Son of Man is betrayed into the hands of sinners." ise let us be going." 47—While speaking to the disciples, the crowd draws near.

and Judas, one of "the twelve," leads the procession. 48—This was the time of moon and yet in the moonlight the crowd might be mistaken and lay hands on wrong person, hence Judas gave them a sign that the one whom he should kiss He. 49—And Judas approached, saying, "Hail! Master," and kissed 50—Jesus asked, "Wherefore art thou come?" yet He knew where he had been what he was doing. This was no surprise to Jesus. Read in this connection. J 18th chapter, and Luke 22:36-38, for other thoughts on the lesson. 51—Peter and of the other disciples, knowing that Jesus was to be attacked this night, had prep for defense by carrying swords. It was Peter who drew the sword and cut off an of Malchus. 52—Jesus here makes a statement that needs no explanation. "All use the sword shall perish with the sword." 53—If it was help that was needed, Father would have sent angels to the rescue. 54—But should help be given, it w thwart all the plans of God relative to the world's redemption. 55—Jesus reb them for their cowardice. He was with them in the temple all day and they tou Him not, and now they come by night with swords and clubs to overpower Him. It had been prophesied, and now the prophecies were being fulfilled. The disc seeing their Master had surrendered, lost courage and fearful of the presence of a fled. This is one of the most pathetic sentences of Scripture—"And all the disc forsook Him and fled."

## Comments on the Lesson

In this lesson we see the importance of friendship and companionship. The g strong, Son of God, in the hour of bitterest agony, when His soul was weighted d with trouble, looked towards His human friends for sympathy and comfort. T could little appreciate His frame of mind. They knew not the awful burden that pressed Him, and like many today, satisfied their own desires and calmly fell as leaving the Man of Sorrows to bear His burdens alone. What a reproach in the w of the Master, "What! could ye not watch with me one hour?" He had suffered would still suffer for them. But they were neglecting Him in the time of His gre need. Jesus never said prayers; *He prayed.* It is one thing to say a prayer; another *to pray.* He first knelt, then was so overcome with the burden of His pra He fell prostrate upon His face. How near He came to His Father. He was alw obedient, even unto death, and through His obedience we have life eternal. W we think of the obedience of Jesus, is it not a small, unappreciative soul who wil fuse to render full obedience to Him? While burdened with His own cares standing in the very face of death, Jesus was not forgetful of His disciples, hence warning, "Watch, that ye enter not into temptation." He knew them; He knew temptations they would meet. His concern was for His disciples and the sprea the Gospel. This lesson furnishes a picture of contrast. Here is Jesus, the meek lowly, sorrowing, suffering, ready to give His life to save the whole world. On other hand, Judas, the narrow worldling, willing to sell the Prince of Peace for a h ful of silver. Jesus, the genuine, on the one hand; Judas, traitor and hypocrite, on other. See him as he leads the torchlight procession beneath the olive trees in G semane park. Walking up as a friend to the King of Kings, he approaches Him "Hail! Master," and then presses to His lips a kiss; but remember, the same J later had his Gethsemane. There came an hour when heartbroken he stood before authorities, begging them to take back their money, and upon their refusal, thre upon the temple floor and rushed frantically from their presence and in an out-of- way place hanged himself.

## Questions for Class Use

Where is Gethsemane? What does the word mean? Whom did Jesus take Him into the garden? Why did He desire the three to be near Him? Why did not watch with Him? What did He mean by the cup passing from Him? What Judas' sign of betrayal? Who used the sword? What miracle did Jesus here form? What effect did His surrender have upon the disciples?

LESSON 4—NOVEMBER 27.

## "THE TRIAL OF JESUS"—MATTHEW 26:57-68.

57 And they that had taken Jesus led him away to *the house of* Caiphas the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these

s against thee? 63 But Jesus held his ce. And the high priest said unto him, djure thee by the living God, that thou us whether thou art the Christ, the Son God. 64 Jesus saith unto him, Thou hast l: nevertheless I say unto you, Hence- h we shall see the Son of man sitting at right hand of Power, and coming on the ids of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is worthy of death. 67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands, 68 saying, Prophesy unto us, thou Christ: who is he that struck thee?

**Golden Text.** "But when He was reviled, He reviled not again." 1 Peter 2:23.

**Time.** Friday morning, April 7, A. D. 30. **Place.** The Palace of Caiaphas.

Read in connection with the text of the lesson, Mark 14:53-59; Luke 22:71; John 13-23.

**Explanatory.** According to John, they first led Jesus to Annas, and Annas sent n to Caiaphas, the high priest. According to Luke 22-66, the scribes and elders ne together as soon as it was day. They were assembling during the latter part of night, knowing that Jesus was soon to be brought to court. The larger number them arrived about daylight, when the regular proceedings began. 58—It would be l to read John 18:15-18, for a more extended account of Peter's following. When the ciples fled and Jesus was led to court, Peter, anxious to see what was to be done h Him and still loving his Master, but fearful of the mob, followed afar off. His was ong distance discipleship. 59-61—Many people came to falsely testify, but it was dent that the testimony was false, until finally, two testified, as quoted in verse 61. us had said He would destroy this temple, but He alluded to the temple of His body. 63—Jesus held His peace. He was willing for His case to rest upon that testimony. ere are times when it is well to hold our peace. Jesus was now called upon for His n testimony. The high priest attempts to put Him on his oath. This again shows t he understood fully the claims of Jesus, hence the question, "Art thou the Christ, Son of God?" 64—"Thou hast said" means, thou hast said what I am. Jesus v announces another meeting, in which He will be in the presence of the authorities elders assembled, then they shall see Him sitting at the right hand of power, coming he clouds of heaven. He will then be judge and they the prisoners. 65—Caiaphas nted this kind of an answer. The tearing of his clothes was a makeshift. He was so excited nor overwhelmed by such a statement. He did it for show and effect. -They considered this, Jesus' answer, to be blasphemy, and said the crime was rthy of death.

## Comments on the Lesson

What a mockery the trial of Jesus was. Here in the court of Caiaphas stood the tless man, who had the power, with one movement of His hand, to smite from the th forever the hostile faces that looked into His. They were determined on one ng, viz., to put to death the Son of God. They had been unable to entangle Him in words, and now as a last resort, they bring in others to lie about Him. There are es when it is wise to keep silent. Sometimes charges are preferred against us, ch are so silly and so empty that it is useless to waste time or words in trying to lain. Some matters adjust themselves if left alone. To one who knew all things, as us did, whose life was perfect, could read the lives of the false witnesses, who w the motives of the elders and the scribes and other officials, such a trail as He having must have been a bore. When He is on the rack and the authorities are ing Him with questions, He informed them that there would come a day when the les would be turned and He would be judge and they would be at His court plead- for mercy. This aroused them and now with the claim that He was the Christ of d, they desired Him to be put to death. He was spit upon and slapped. Some ick Him with the palms of their hands, and according to Luke, He was blindfolded smitten again and asked who it was that smote Him. Again He was alone, only n being with Him, the disciples had fled at His arrest. Peter had followed. He not in the room with Jesus. Peter was anxious to see the outcome, but in the r of Jesus' unpopularity, he was unwilling to let the crowd know he belonged to inner circle. We censure Peter, and yet how many there are today who imitate example. When a church is small, badly in debt, maybe in ill repute in the com- nity, how many there are who follow it afar off, never letting it be known that they e once a part of it. How many a man has a following while the sun shines, but en adversity comes and misfortune is his share, where are the friends of yesterday? ey, too, follow afar off and many testify they never knew him. "False friends and shadow attend alike, only when the sun shines."

## Questions for Class Use

Where was Jesus' trial held? Before whom was He first taken? Then to whom? o was Caiaphas? Who were present at the trial? Where was Peter? What testi-

mony was given against Jesus? What was His reply to Caiaphas' question? W were the people angered? What treatment did He receive from the hands of people?

LESSON 1—DECEMBER 4.

## "PETER'S DENIAL"—MATTHEW 26:31-35; 69-75.

31 Then saith Jesus unto them, All ye shall be offended in me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galil 70 But he denied before them all, sayin know not what thou sayest. 71 And w he was gone out into the porch, ano maid saw him, and saith unto them were there, This man also was with J of Nazareth. 72 And again he denied an oath, I know not the man. 73 And a a little while they that stood by came said to Peter, Of a truth thou also art of them; for thy speech maketh known. 74 Then began he to curse to swear, I know not the man. straightway the cock crew. 75 And P remembered the word which Jesus said.

**Golden Text.** "Let him that thinketh he standeth, take heed lest he fall." 1 10:12.

**Time.** Early part of Friday morning, April 7, A. D. 30. **Place.** On the way f the "upper room" and in the court-yard of the residence of Caiaphas.

**Explanatory.** 31—In Zech. 13:7 is a picture of a shepherd being smitten and flocks scattered. The prophet was speaking of the Messiah. The word offen literally means to stumble. How true Jesus' words were. They did stumble in H when He surrendered to the mob who arrested Him. 32—The angel alluded to statement when he appeared to the women after the resurrection. 33—Peter was tain he would never fall, and told Jesus so. Though all others might stumble never would. 34-35—All the disciples were certain they would never fall. They w now speaking when danger was not near. It is easy to be brave and courageous w troubles are afar. 69—Peter was sitting in the open court, around which the pa was built. Read Mark 14:66-72; Luke 22:54-62; John 18:16-27. From these refere we learn that John sent a damsel to open the gate to let Peter in, and she found warming by the fire. 70—When she told Peter that he had been with Jesus in Gal he denied it before all present and said, "I know not what thou sayest." 71—And w he had gone out into the courts, his conscience was now beginning to condemn Another maid saw him and said to those present, "This fellow was also with Jesu Nazareth." 72—Here he lies again and emphasizes his statement with an oath, in o to make them believe what he says is true. 73—The word now had spread through gathering and not only one, but many knew of his relation to Jesus. Many gath about him and accused him, asserting that his speech betrayed him. 74—This tim began to curse and swear and said, "I know not the man." "And the cock crew." —"And Peter remembered." What a memory it was. Only last night his great Fr had said to him, "Before the cock shall crow, thou shalt deny Me thrice." The d had been made, the cock crew and Peter remembered. And to help stir up memory the Master cast His eye upon His disciple. No wonder Peter went out wept bitterly.

## Comments on the Lesson

The four writers of the Gospels mention Peter's denial. When Matthew, M and Luke wrote their story of the Christ, Peter was then active in his career preacher of the Word. Had they been uninspired, they would have omitted this, s but they told it all. When Peter said he would follow Jesus to death, he meant i is evidenced by his raising his sword in the defense of Jesus, but when he saw the leading the Prince of Peace away, his hopes were shattered and he no longer acce Jesus to be the Messiah and when hope and faith were gone, courage failed. Bu sooner had he denied the Master, than he repented, as evidenced by his weeping bitt This is the mark of a good man, to not remain in sin when one has fallen, but to re and try to make amends for the wrong that has been done. Peter warmed at wrong fire. About that fire were the enemies of Jesus. When Jesus met him at seaside after the resurrection and commanded him three times to feed the sheep three times asked him if he loved Him, he was then again putting Peter to the Peter never forgot this occasion, and the thoughts of his mistake doubtless helpe

e him more careful ever after. When he was sure that Jesus was the Messiah, after resurrection, there is no record of his ever wavering for a moment. Prison walls, y stripes, even death could not shake his faith. If we desire to be courageous, we t kep in the faith. Associate with friends of Jesus, keep busy in His work. This is safe ground. Reader, if you have been following afar off, will you not quicken r pace today, take your place beside the Christ of God and let Him be your friend lead you all the way?

## Questions for Class Use

Where did Peter deny Jesus? How many times? Why did he deny Him? To m was his denials made? What had Jesus said concerning his denial? How many pel writers tell the story of this denial? What effect did it have upon Peter?

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ne 4 KANSAS CITY, MISSOURI, DECEMBER, 1910 Number 6


# FAMILIAR TALKS

BER

There is something about December that loosens the strings of the tightest because December looks toward mas and Christmas looks back to ho was unselfish, to one who de- the superlative genius of a life as the incarnation of the Supreme r, to ministering to the poor and lpless of earth. It is a tribute to tality of the spirit of Christ in His h that the idea of commemorating nstructive birthday with gifts rep- ing love and sympathy, coming the centuries, has absorbed pagan and heathen ceremonials as a snow- the thawing days picks up gravel and small stones. The triumph lies not in displacing a Roman saturnalia with a Christian name, or in combining elements in the German folklore of a wood god in a celebration of a Christian feast day, but rather that pagan customs and heathen superstitions have been completely overlaid and infused with a spirit of good cheer and good will to men; so that at the Christmas season men whose lives are Christless and organizations which pay Him no Divine reverence in word or offering, vie with one another in an endeavor to recreate, not the slavish worship of a druidic sacrifice nor yet the passion-surging orgies of a sat-

urnalia, but the generous and helpful life, the feeling and the giving spirit of the Man of Galilee.

THE CHRISTMAS SPIRIT

In our human way of speaking, it would seem that the face of God must brighten as He beholds the heart of civilized humanity soften with the coming of December days. It is pleasantly suggestive that when the physical world, in our temperate zones, is growing hard and cold and austere, when snows and frosts wreak their vengeance on the poorly housed and the illy clad, then the heart of humanity is growing warmest and its sympathies tenderest. The man who is money mad all through the year, who has twisted and turned, who has chaffered and bullied at the bargaining in the endeavor to gain the upper hand in trade, for a few days or a few hours at least, turns his attention from getting to giving. Sons and daughters who have been selfishly absorbing what doting parents have provided through the year with hardly so much as "Thank you, Mamma," or "Much obliged, Governor," generally find something in the Christmas thought to bring them to a sense of obligation and to the bestowal of gifts that may be intrinsically worthless, but which in their suggestion of a deep running stream of filial love, are priceless to fathers and mothers. Parents, also, who have been compelled many times during the year to say "No" to the wants of pleading children, choose the Christmas season to demonstrate that love, however hardly circumstanced and deeply chasmed in by limited means, yet surges on in such a swelling tide that it may, at times, overflow the banks of frugality.

THE CHRISTMAS GROUCH

Yes, Christmas is a giving time. But after it is all over, when mothers have stitched and crocheted and embroidered, and sisters have cut and paste plastered and burned and grilled frilled into gloriously impossible those wonderful receptacles for g and hat pins and handkerchiefs an lars and powder puffs and hair con that the dear, sweet things so wel to give and to receive; when Bob drumming in the kitchen and ba piling blocks on the stairs; when E is passing bon bons in the parlor Willie is fencing on the roof; whe hired girl is fuming in the kitchen grandmother is holding her ears i garret; when father has fled fron house and his box of Christmas to the peace and quiet of his club; the home is strewn from cellar to cumference with the clatter and cl the bustle and flutter of Christmas and mother, dear mother, who has the brooding spirit of it all, sits in her room with the doors fast l in an endeavor to keep nervous pr tion on the outside and some pea mind on the inside, really begins to der if after all she has brought as happiness to her loved ones as she sh if John really liked the cigars, or if would not rather have had a muff in of a collar; when she reflects that af we forgot to send Aunt Martha any and when she looks over the lists of ents received and discovers that th Uncle Jim has really quite omitt this year; when a few quiet tears been shed, a few deep sighs have drawn and she smooths her hai brow and prepares to face the world again—perhaps it may be wi reflection that people are *so* ha please. And they are hard to p because they have no great needs.

THE CHRISTMAS AHEAD

Christmas is just now. For most of giving time has n come and it may be worth while to

:onsider. Of the giving of gifts there be no end, and should be none. But : is a question if the giving, in a rity of instances, has not degener- into a mere social custom in which ive in the same spirit that we ex- ge calls, when a gift is only a cour- If this be so, it would be well to : our courtesy Christian. It would brotherly thing to resolve this year, of all, to give gifts to some to whom are under no social obligation: to out not the expectant but the needy. e, gentle reader, for a moment. Tell in your hands, the money that you se to spend this year. Is it two s or five, is it ten dollars or fifty, a hundred dollars or one thousand you will spend in Christmas gifts? o whom will it go? mothers, wives, ones, to whom you give, anyway? om the obligation of love requires aily discharge of rapidly accumu- affectional obligations? If so, s hardly giving in the true spirit of tmas and those are hardly Christ- ifts.

NG WITH

A Christmas gift is a Christ gift, that is a gift of the sort Christ would f He were in your place and a gift eone upon whom Christ would be- t. Jesus taught that our neighbor who needs, that our brother is he elieves. In a moment He wiped out mily distinction and obligation as g built on a strain of blood and re- ucted it on the basis of those who strained by the love of the Father. ou thought yet of taking Jesus with your shopping expeditions this Take Him and let us see what nce it would make. In the first ou would do your shopping earlier oid adding to the torture of tired erstrained salespeople. Jesus was a man who always got up betimes. He began the day when the day began and He seemed to know what He was going to do before He did it. In the deliberate movement of His saintly life there was all the swift celerity of the man who knows whither he is going and why and what he will do when he arrives. So, if Jesus goes with you on your shopping expeditions you will do nothing at haphazard. You will have thought out the sum total of your Christmas obligation and you will have computed, in some sense, your ability to meet that obligation so that your gifts may be gifts indeed.

In the sermon on the Mount Jesus has laid down the principles for Christmas shopping and has told you what to buy and to whom to give. It may seem strange to turn from pouring over the Christmas number of the *Ladies' Home Journal* to find what to give and to whom to give it and take up that dusty classic of Christian preaching, but if you take Jesus with you on your shopping tour, that is what you must do. Those who give in His Spirit will not give to those who are able to give again, and will recognize no obligation to give except the obligation of need. Can you think what a change that would make in all our shopping? Take the great stores of Kansas City for example. All day long their aisles are crowded, all day long the little cash carriers whiz and whirl and package boys run hither and yon, shoppers pull and push their way through the towering stock of goods and with afternoon come the long lines of delivery wagons which back up to the doors and as the shades of night are falling start to the South and East into the great residence districts of the city where on every hand there is the sign of plenty, where on every table there is enough, where in every wardrobe there is purple that is warm and linen that is soft.

THE CHRISTMAS HUNGER

Out of any fifty wagons, how many start to the crowded North side, the poor North side, the cheap-living, hard-laboring, children-crowded, hungry-stomached North side of Kansas City, where the need is? The percentage is small, very small, and yet, if Jesus were in and out of our great department stores with the shoppers, He would buy not silks and laces for the South side, not turkeys and cranberries and roasts and rolls for the high feeders in the villas on the hills, but food for famished babies, real food, wholesome and nutritious food, in frolicsome and hilarious plenty for the tables that many times are bared. There would be warm woolens for the body, there would be bright pictures for the walls; there would be wholesome books for the window nooks, where women may read romance into the rooms that reek with the rime of congested living, and where men may lift up their eyes to the stirring deeds of others from which they themselves may be inspired to climb to alluring heights of achievement far above the miasma of hopeless, fruitless toil.

Really, now, is this fanciful? Is it fetched too far? Would it not be Christian? Would it not be brotherly? Would it not be *otherly?* and would it not be real Christ-feast shopping if we shopped not for our own but for God's own, not for our children but for our neighbor's children, not for our husbands and our wives but for those husbands and those wives to whom the coming of such a giftday would not mean a day of surfeit, would not mean a cluttering of the rooms with useless gewgaws but a re-equipping of the home with the utensils of daily service and the accoutrements for that constant war against want, to which an immense percentage of our population has been enlisted for the term of their natural lives?

YOUR CHRISTMAS OBLIGATION

It is just possible some who read this be kind enough to that while the idea has suggestive v yet the very trueness of it may r of point, and the very immensity o Christian responsibility which it sug dull the appetite for action. To all we come with three flatly emphatic tersely insistent suggestions.

Every member of the Christian Ch every member of a Local Brother has three definite obligations that s be met in December. Two of these the obligations to our worn out mini

SHALL WE SHOOT THEM?

and to the helpless and the orphans, w are a legitimate c upon our general church work, an third is to the needy in the imme community in which we live. The istry demands much and gives little. who serves in it creates an obligation individuals are slow to recognize. who have dedicated the enthusias youth to evangelism and their ma years to the sober constructive wo the pastorate are in their unprod age neglected, unfed, poorly cla poorly housed. You recognize your gation to the man who serves you i pulpit today. You know that you ar ing him no more than a living. In cases you are giving him less. In this you are conferring upon another eration the obligation to keep him want in the days of old age. And i manner you have received from the eration which has just been served a ligation to care for the men who s it. Our ministers are not suppl they would rather starve; they rather endure the pains of penur the woes of want than to knock, hand, at the door and bid you cli coin of charity resoundingly in beggars' bowls. You will never

them that they are in need. Yet are men whose locks are whitened e snows of four scores of years, are widows whose eyes mist today memory of a husband who fell ıg in the field forty years ago and ıave been mothers in Israel for two ations, that will not lie down tonight a bed of comfort nor feed their palates with foods adapted to the of enfeebled age because they can- uy them with mere memories of ıs service.

Brotherhood is great today be- of them, and because our Brother- is great they hunger and are not No, not because our Brotherhood at, but because, being great, it is ss and indifferent to its obligation little ones of God's earth and God's om.

re was once a lad with a few loaves and a herring or two and ıem God fed the multitude. There indly generous organization, the of Ministerial Relief, that cares the sufferings of old preachers, ıows about the wants and the dis- ts of them and their wives and s. It is officered by loyal men and od's instrument to do this work u. You may have only a barley Give it to them. If enough of the ho read this article would give or e Board of Ministerial Relief, 120 Market Street, Indianapolis, Ind., or a dollar or ten dollars, it would ate a sum sufficient to bring the cheer into the hearts of a hundred eterans of the Cross whose need s a badge of their courage and a ite of their loyalty to the cause nade you free.

GEDIES The father was killed in an accident, the died of a fever. There were ildren, the oldest was eight and the youngest a baby. Who cares? God cares. How does He manifest His providing watchfulness? Ask the National Christian Benevolent Association, of St. Louis, which heard the cry of those orphans in the unmothered nest and went and got them and put them in a great comfortable home with food in plenty with clothing and medical care, which educated them and trained them for life and stood to them in all ways as a Christian institution can stand to the little ones, who bereft of loving parents, yet may be mothered and fathered in the bosom of God's love.

She was old and infirm. The husband, who had fought with her through the heat of life's battles, had come to the end in peace but also in poverty. He had served his God well but no competence had come to him. He died as the most of us—think of this, brethren! as the most of us must die, possessed of no sufficient property to care for the helpless loved ones who remain behind us. What shall we do with her? the people ask. "What can I do?" "What can I do?" she moans, in hopeless despondency, as visions of the poor house rise before her. On the Lord's Day, her place was never vacant in the little church. Two generations of boys and girls have heard her words of kindly admonition as she taught in the Bible school, and now must those gray hairs that are the crown of a life of service, be hid beneath the pauper's cap in a ward at the county farm? Can brethren, can sisters in the church of Jesus Christ contemplate a situation like this for one whose quiet faith and gentle life have been a sweet savor unto God in the congregation of Israel? No, they need not, for there stands among us today an institution which is a strong and vigorous servant of the cause of helpless age. Jesus himself affords the classic precedent. "Son," He said, "behold your

mother." "Mother, behold your son." So today, the National Benevolent Association of St. Louis, with its sixteen homes, hospitals and orphan asylums throughout the United States, stands in the place of the beloved disciple. It is ready to be a strong son to every mother in Israel and every father in Israel, helpless and in need of a home.

But it can only be this as you give it the means. The National Christian Benevolent Association is only an institution. An institution is a graceless, bloodless, heartless thing except as men and women put these into it. The fact that the National Christian Benevolent Association shows in its name, in the list of its institutions and in the labors of its representatives the comforting and gracious heart of sympathy and strength is because the men and women who make it and the men and women who support it are themselves strong and gracious and sympathetic.

THE POINT OF THE TACK

You want something definite to do as individuals, or as a Brotherhood, to make Christmas a Christ feast, indeed. Read these figures.

$100 a year will enable the Board of Ministerial Relief to keep some aged minister and his wife from want.

$100 will enable the National Benevolent Association to provide a home for an indigent Disciple in any one of the half a dozen comfortable homes.

$100 per year will enable that institution to care for an orphan child for a year.

$500 per year will provide bed in a Christian Hospital.

$25.00 will lay a thousand bricks in the new Christian Hospital Building in Kansas City.

Now, for the immediate duty of Brotherhood organizations. Notice our program in the November magazine f first meeting in December. Hold a ing of your Brotherhood on the s of Brotherhood Benevolence. Wo this program carefully. Put befo Brotherhood the information sug here regarding the work of thes great benevolent institutions and f formation as to our Ministerial I write to the president, A. L. Orcu East Market Street, Indianapolis, and for information regarding th tional Christian Benevolent Assoc write to the secretary, J. H. Mol 2955 Euclid Avenue, St. Louis Mo. take the schedule of benevolent co forth above. Put them before Brotherhood organization and urge them the duty of assuming one of If they will not do this, perhaps an ing, to be sent to one or both of th stitutions, may be received. Do som Do it now. Do it efficiently. E this responsibility toward the g work, do something locally. Ge as a Brotherhood in some consp act of brotherliness to the needy i community at the Christmas time. way to do this is to turn to the program for December, prepared A. Doan, which will be found i magazine. Begin now extended rations for the observance of th for the receipt and distribution o for the poor, called for in that pr A number of men in the course past year have risen up to say th Brotherhood was indefinite. We h sponded that for the most part the erhood is just so definite that w leads men up to a task they shy of it. That which we propose for De is definite. You believe in it as h as we do. Will you do it? Or w pass it up and when the Lord says kind of a Christmas did Abel, thy b have," instead of the old answe "Lord, the Christmas idea is indef

'E OR

"What shall we do with the Brotherhood Movement, starve it or kill it?" we are was asked by one of our brethren recent State Convention. For our part, we should answer both. Our nent on this subject is as abundantly mous as that of the man who, hec- of his mother-in-law, received a am from his wife reading "Dear Mother is dead. Shall I embalm, or cremate?" He replied, "All three, o chances."

the Brotherhood Movement is hing that can be starved by non- rt, bludgeoned to death by front editorials, or stilettoed in the dark anonymous criticisms, the sooner agedy is ended the better for those deeply concerned.

re seriously, however, any discus- f the Brotherhood problem, which the *cui bono* question is in order. Brotherhod Movement was called xistence by a chorus of expressions our pulpits, our platforms and our s, that seemed as unanimous as our ever become. Its responsibilities assumed by men who believed that all was of God and that the need or the sake of Christ and that the should be done by the Church of .

s a fair question now and must be question always whether our peo- a whole, were mistaken in think- ere was a need for such a thing as herhood Movement, and it is a fair on whether the present Brother- organization, launched by the Na- Convention and confirmed in its and place by two succeeding Na- Conventions, is going at the work right spirit, or on the right basis, hether the work is producing fruit- at is worth the effort it costs to t to maturity. In other and words more trite, "Is the thing worth while?" Can it justify itself to those who have put time and energy and money into it and can it commend itself to others who have as yet done nothing with it to such an extent that they will wish to undertake it?

The Brotherhood must stand or fall by the test of results.

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A SCHOOL FOR SCHOOLS

The passion for the best in Bible school work is exemplified in many ways. Bible school success has hitherto been deemed to be very largely a matter of individual genius. Wanamaker, of Philadelphia; Brown, of Brooklyn; Hudson, of Syracuse, and latterly Doan, of Nelsonville, and Welshimer, of Canton, have attracted the attention of the American religious world to their success in Bible school work.

A study of the success of these men, however, has revealed the fact that back of their success is not alone an individuality, but a principle and a method out of which the success has grown, and the men who have thus succeeded are more insistent than any one else that this method and principle, once comprehended and acquired, will produce given results in any prepared environment when applied by trained leaders. P. H. Welshimer, who, without doubt, more than any other man among us, has succeeded with all around Bible school work in the development of an organization in the training of workers and in the massing of a large student body, voices his confidence in the value of method and principle as the building force by instituting what is to be known as the Standard School of Methods. The first of these will be held the first week in January, 1911, 2d to 8th, in the First Christian Church at Canton. After the new build-

ing, now projected for this church, is completed, it is planned to hold the schools four times a year, the first week of each quarter.

Below will be found a picture of the proposed new building, which will accomodate a Bible school of four thousand and not crowd them, while an audience of about three thousand can be seated for a preaching service.

During this first term, the instructors will be as follows: Herbert Moninger and Miss Lillie Faris, of Cincinnati; Dr. Jos. Clark, of Columbus, Secretary Ohio Sunday-School Association; W. C. Pearce, Chicago, National Superintendent of Adult Work; the local helpers will be Miss Katherine E. Staub, Pastoral Helper of the Canton church; Miss Maud Moore, Superintendent of Primary Instruction in the Canton public schools and Superintendent of the Beginners' department of the First Christian Bible school; and P. H. Welshimer, Pastor of the Canton church and Superintendent of the Bible School. Below we present the course of lectures to be given.

At this school of methods there will be on exhibition, samples of Sunday-School supplies and printed matter put out by the various denominational publishing houses, as well as our own, also the best books on Sunday-School work, published by forty different publishing houses. These will be found in the workers' library, to which students will have access. This will be a fine opportunity for those in attendance to see the best things published on Sunday-School work. Orders for the same will be received, while in attendance at this school of methods. Three hours in the afternoon will be given to reading, doing field work and holding conferences. The rest of the time will be spent in the lecture room. Hiram and Bethany College will each send the seniors from the ministerial department to Canton fo week's instruction.

Tuition will be $2.00 per week; rent, $1.50 to $2.00 per week, and 20 cents each.

Each year more than two tho people come to Canton to visit the Christian Bible school and church.

Proposed New Home of First Christian Chu Canton, Ohio

❖ ❖ ❖

Ministers will please remembe we shall be asking you soon to set one service on the third Sunday i uary for a sermon on Men for the istry. If you are now prepari perhaps publishing list of sermon for the new year, won't you kindly a place for this one?

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They built a Christian Church hours in Gary, Indiana, the othe The foreman of the job was a B hood man and Brotherhood mer working everywhere from the sill to the roof. The Gary Uni most of which we have Broth men, were the force behind the The carpenters' union put up the ing in five hours and we had servi night. The painters' union painte electricians' union wired and the union lathed the building. We building worth $1,000 now.

Hundreds gathered to see the and the Chicago papers had men

ıd covering the story. The *Tribune* almost a page to the account.

ıey have been getting letters from ver the country about the possibility ıne day churches." It has been sug- d that we set Decoration day next national day for this sort of enter- . We ought to put up one in each .

e minister of the "Five-hour ch" did not belong to the Brother- . In a sense this is disappointing to eaders, but the lapse will be over- d when it is understood that the ster's name was Martha Stout ble and she is married to an enthu- c Brotherhood man, named Nelson 'rimble.

❖ ❖ ❖

not overlook the practical sugges- as to benevolences contained in the rial entitled "December Days" and programs for the two Brotherhood ngs in December, the first of which with benevolences and is found in November magazine, and the second hich deals with Christmas-giving in ocal community and appears in this .

❖ ❖ ❖

ER HERHOODS

There come to us every month records of Brotherhood achievement that o inspiring that we can hardly con- our enthusiasm. We print the rec- in the news department of the mag- , and it seems to us we have printed gh to convince Didymus himself that rotherhood organization, as we pro- it, is a potential ideal of the highest hat all in the world needed for suc- s to adopt the Brotherhood program ut behind it the same practical ener- which are deemed necessary for suc- in any other department of church . There is not a Sunday-school or Bible class that will succeed without y. There is not a Brotherhood organization formed on the plans laid down by us that will not succeed tremendously and prove itself exceedingly worth while if church workers will go at the task—and it is a task—with anything like the same force and initiative they expect to display in order to obtain success in other departments of church work.

It has seemed wise to us to call attention to some of the specially glowing reports that come to us. For an example of successful organization work, take the following, which comes to us on a post card and which you will notice is dated November 2d:

> "PITTSBURGH, PA., 11-2-10.
> "DEAR BRO.:—Received the organization package and made good use of the same. Organized this evening with thirty husky men; all paid national dues to February; all paid for buttons; all paid for one year's subscription for CHRISTIAN MEN. How is that for a start? *Wait!* All signed the Brotherhood covenant; all stood and pledged themselves to push the Brotherhood work on to grand success. *Hold!* There was not one objection to by-laws or constitution. More later. J. W. UNDERWOOD."

November 15th comes the application for a certificate of affiliation and with it remittance of $19.35, covering dues for forty men and also a list of thirty-two subscribers for CHRISTIAN MEN. This Brotherhood was organized in the Belmar Christian Church, in a workingmen's district in the east end of Pittsburgh. It is struggling under a fourteen-thousand-dollar debt. J. W. Underwood, pastor, was one of the first men to organize a Local Brotherhood at Ashtabula, Ohio. His first organization was not a flattering success. They reörganized after six months and started again. This time they did better, but still by no means attained ideal conditions. When their pastor resigned a pastorate paying $1,800 to take one paying $1,200, they evinced their faith in the Brotherhood by calling a Brotherhood man, S. G. Buckner, of Elkhart, Ind.,

where L. B. D. C. No. 291 had made a conspicuous success. J. W. Underwood, after his year of experience with the value of a Brotherhood organization, when he assumed the difficult task of debt-raising and congregation-building in his new field, promptly organized a Brotherhood and affiliated it with the national body and placed the responsibility of these men in the support of a general men's work as a stepping-stone unto the altar of an infinitely more extended and intensive service in their own field. This man will succeed in his Church and part of that success will be because he expects to succeed in his Brotherhood work.

Take this from T. J. Golightly, pastor of the church at Caldwell, Idaho:

> "A few evenings ago we gave a banquet and organized a Brotherhood. Before the evening of the banquet we had secured forty-five names. This was increased to fifty-five on the evening of the banquet. Mr. P. A. Wiley, who is president of the Idaho Mortgage and Securities Co., was elected president. He is a strong man and much interested and will give it much time. He has already pushed the work along in collecting in the moneys, and with the local and national dues he added the price of CHRISTIAN MEN. When last I talked with him he had seen twenty-six of the fellows himself and had gotten their dues and had twenty-five subscriptions for CHRISTIAN MEN. Yes, and I should have added that he included the price of a button in every one. I suppose he has turned it all over to the treasurer by this time, and it will not be long till you hear from them. Now, have you anything that can beat that? These fellows know how to do things."

This is another example of a man who has organized right. These men are not taking hold with kid gloves. They recognize that it will take energy, persistency and bulldog determination to carry through an enterprise of this sort and make it worth while, and as a preliminary they are putting their money in it and we have ancient authority for the statement that where your dues are paid in advance your man will be foun the job, or in other words, where treasure is there will your heart be

For another example of a flying and a far cry it is from Idaho, toc find this in a letter from Geo. P. ledge, minister of the Third Churc Philadelphia, to Field Se ary Sh berger:

> "Since your visit our boys have bee busy and things are booming. Starte a Brotherhood class the Sunday aft you were here. We have been runnir three Sundays now. Number, thirt four. Not a man in the class wl was identified with the school. E pect some new members tomorro Have set the mark for fifty by D cember first, one hundred by M first."

This Brotherhood, No. 311, wa ganized in the spring, and their a tion card is dated May 23d. Their bership has grown steadily. They dues on thirty-three members fo second quarter and fifty-one membe the third quarter. Samuel Wisler is the president, Horace N. Singer, president, Millard F. Walton, secr and Edgar Cramer, treasurer. Th fords an example, of which we many, of how the Brotherhood f the organization of Adult Bible cl There are many churches where proven impossible to launch the Bible class on the strongest basis first the Brotherhood has been orga Here we have a concrete example, t four men having already been wo the Bible School, the support of the School and the State Bible School because the Brotherhood was ther has been intimated to us that some feared the payment of dues by th of a Local church to the General I erhood would lessen the support State Bible School work. This striking example to the contrary, is in line with all Christian exper that the more men put into the

of an ideal away from home the they will put into the realization at home. When we have made a a loyal Brotherhood man, we have made him a loyal Bible School man. often the shortest way for many into practical service in the Bible ol is through the door of the Brothd organization. Just as many times ortest way into a Brotherhood oration is through the door of the Men's class. We have planned work from the beginning that it support and complement the work e Adult Men's classes, in the firm that wherever we have a working erhood it will add greatly to the ncy of Men's Bible classes, and wherever there is a Men's Bible existing, we can strengthen it and ve its results by organizing within in connection with the church a Brotherhood. Doan of Nelson-Barnett of Galesburg, and others ould be mentioned, are examples of who have found a Brotherhood oration within the Bible class an imt aid to Bible class work, while rd of Massillon, Denton of Bedford, dge of Philadelphia, and Hull of ena, are pastors who have found a ng Brotherhood the ready means organization of an efficient, sucl, Men's Bible class, which had to seemed an impossible feat.

the Philadelphia Brotherhood has striking development along another There came into our office a few ago a card issued by the Devo- Committee of the Third Church erhood, with a printed list of s for some kind of meeting each y through the winter. What did an? Had some Brotherhood Deial Committee actually taken itself iously as to get to work and do hing? Now, we have seen this possibility in the work of the Devotional Committee ever since we saw such a meeting presided over by Dr. Eli H. Long, in the Jefferson Street Church, at Buffalo, N. Y., and have written about it and talked about it and recommended it, but so much we encounter in committee appointments the disposition of men to take their selection as honorary and their duties as non-essential that it caused a little start in our office when we saw the card. Could we believe our eyes? We wrote, post haste, to Somers C. Wright, chairman of the Devotional Committee. "What does it mean?" we asked, and Mr. Wright replied with one of the sweetest stories of Brotherhood achievement we have ever read. This Brotherhood holds a meeting under the auspices of the Devotional Committee every single Lord's day. The hour set is nine forty-five. There is a reception committee at the doors at nine thirty and usually at nine forty there are enough men present to begin a prayer meeting, and at nine forty-five the leader takes charge. Topics have been assigned, the list of Brotherhood men gone over and leaders selected. Often these are men who have never before taken public part in religious meetings. They are recruits, volunteers, won to the cause of practical Christian service by the Brotherhood organization, and this letter told in lines that literally quivered with the fires of holy enthusiasm how the membership in these meetings had been thrilled by seeing young men or men unaccustomed to public speech, arise and confess to their faith in Jesus Christ and testify to his power over their lives. These meetings, interspersed with song, testimony and prayer, continue until the time for the regular preaching service. It is not a part of the Bible School, as the Bible School meets after church, and yet here is a Brotherhood so thoroughly alive to the spirit

of the covenant assumed and to its obligation to Jesus Christ that in addition to regular social meetings during the month and the maintenance of a large Brotherhood Bible Class, it comes together every Lord's day an hour before the church service for an "Upper Room" meeting with the great Elder Brother. What this Brotherhood has done you can and ought to do. We ask you, fellow ministers, would it not mean much to your church service? We ask you, officers of Brotherhoods and chairmen of Devotional Committees, to seriously consider the inauguration of some such plan as this in connection with your own work.

And now we swing across the continent again. A moment ago we talked of Pittsburgh, Pa., then of Caldwell, Idaho, back again to the city where American liberty was born, and now once more over the steel-girded rivers and prairies and mountain chains to the Pacific Coast and to the sunny South, where Pasadena lies between the mountains and the sea, and wears proudly her sobriquet of the "Crown of the Valley." We quote from a letter from J. R. Gilbert, Secretary of L. B. D. C. No. 300, of the First Church of Pasadena. This Brotherhood, among the tasks of its first year, bought and paid for a four-thousand-dollar organ for the church, and for the second year of its life is assuming responsibility in a large measure for the conduct of the whole Bible School. The letter tells its own story. You who read it will not fail to reflect upon it.

> "The Brotherhood holds a Men's Prayer-Meeting this evening preparatory to our revival services which will begin about the 20th, under the leadership of Dr. Breeden, and from which we expect great results.
>
> "Our Sunday-school is having a great revival also, as we have jumped our attendance away beyond our usual figure. Our Sunday-school was recently reorganized and several of our Brotherhood men are now at the helm. As starter we determined upon a canva to boost our attendance to four hu dred, and I am pleased to state that v had four hundred and seventy-thr last Sunday morning. As soon as tl secretary announced the number pre ent the writer announced that the ma had been set at seven hundred ar fifty and said mark to be reached b or before the first Monday February. Our annual attendance wa as a rule, below the two hundred mar so you see we are forging ahead qui rapidly. Our Brotherhood class ha an attendance of fifty-four last Su day, and we would have had over six had we taken into account the Brothe hood men who were acting as teache and officers."

It is just two days and two night then a half a day more from Pasa to Omaha, where at the North Christian Church, in L. B. D. C. No there is a record of achievement on which runs into every departme church activity and is making of a and unhoused congregation a grea effective Christian force in the com ity life of this rapidly growing se An account of their recent activit given below:

> L. B. D. C. No. 272, at North Si Christian Church, Omaha, Neb., h an enrollment of 59 with 35 men wea ing the Brotherhood emblem. Th held thirteen meetings during Jul August and September, with an ave age attendance of 22. They held eig social meetings in the same peri with an average attendance of 3 Their entire membership is enrolled the Bible Class. Twelve visits to t sick were made and five floral offe ings to sick and afflicted. They ha 55 subscribers to CHRISTIAN MI Magazine. Remitted $17.70 local du to the General Brotherhood and st had $5.10 in the treasury. A rece visit of Field Secretary J. K. Shelle berger inspired these men to ev greater activity, and when it is appr ciated that this Brotherhoood is wit out a church home, worshiping in t Congregational Church with a Co gregational minister preaching at o service and their own minister at t other, with a combined Sunday-scho our readers will understand that the is hardly a church among us whi labors under such adverse conditio C. A. Mangum, the president, is al Secretary of the Nebraska Sta Brotherhood.

om Rockford, Ill., where W. B. mer is the pastor, and where L. B. . No. 251 has just been electing of- and planning the work of the next comes an item which shows how ly the Brotherhood can adapt itself e organizational needs of a local h. The point lies in the following sentences: "It w decided last to give each Bible Class having in its membership a vice-president e Brotherhood, so that the basis of sentation shall be in the Bible Class that so far the Brotherhood shall federation of men from our Bible es. The fundamental basis of the herhood, in covenant and ideals, re- s."

at this view of the Brotherhood nization as the all-inclusive organi- n for men in the church is grow- n other quarters is evidenced by the t decision of the Broad Street ch at Columbus to form a Brother- by effecting a coalition for Broth- od work and the development of l life of three existing men's Bible ses. These classes all retain their organization and do their class , but realize their solidarity as the of the church in the Brotherhood nization and by means of sub-or- ation with social and cultural pro- s and vigorous leadership in prac- activities, they will serve the church realize the gospel principle of *doing* the classes they realize the gospel of *teaching*.

there were not in existence scores actical Brotherhoods doing success- work, it would seem that the half- n mentioned in the foregoing article d be ample assurance of the prac- ility of the Brotherhood plans. In g go of the subject for the moment, s iterate yet once again that the el Constitution contains the best and most practical working plans yet devised for the enlistment of men in the service of Christ and the Church; that it comprehends every department of the Church in which men may serve, and that ministers and laymen may succeed with it whenever and wherever they are willing to pay the price of success in Brotherhood work, which price, as in anything else of the kind, is just that happy combination of brains and persistence, consecration and energy which every pastor has at hand in himself and the men of any average congregation which he may be serving.

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LEO TOLSTOY

Tolstoy is dead. He died as he lived, at war with conventions and conditions. Born to the Russian nobility, he sipped deep of every cup that passion draws in what is probably the most artificial and fleshly social circle in the world; then turned and set the tide of his genius to producing a series of novels that remain today the most scathing arraignment of the corrupt higher social life that this generation has known. He had been to the bottom, and his superlative power as a writer enabled him to take his readers there also. Hugo walked his hero through the underground sewers of Paris. Tolstoy wafted the gondola of romance through a network of sewers that topped the ground, where beauty without virtue and money without cost, breed a life that is unreal, unnatural and unsated save in the deepest soundings of sin. In the restlessness of his own striving soul, when life appeared a horrible phantasm, whose only waking lay in death, he prepared a rope to hang himself. But before the fatal noose was drawn, he found in religion the starting point of saner and safer living. When all the world was paying tribute to his genius he startled it by announcing his

determination to live a life of complete altruism. He refused to take compensation for the books that were the product of his genius, laid aside the habits and the habiliments of his class, garbed himself as a peasant mended his own shoes, tilled his own soil and ate only the food that was the customary reward of such endeavor. That his family carefully conserved and absorbed the publishers' profits which he eschewed and that he ate his peasant's gruel at a dinner table furnished forth with the choicest productions of a Parisian chef, his rough garb staged in high contrast amid the dining clothes of sons and daughters and their guests adorned in all the brilliancy and variety which exotic taste and abundant wealth could suggest, gave to his attempted altruism a comic touch which should not be allowed to detract from the evident earnestness of a great man.

Tolstoy was accounted the freest man in Russia, one who dared to advocate the cause of the peasant against all the world and yet escaped those measures of repression freely resorted to by a government which remains today practically what Talleyrand called it—an absolute monarchy tempered by assassination. Tolstoy was supremely great as a writer and supremely great in the sympathy of a heart which itself had suffered for that great class whose daily groaning went up before him but whose sufferings, with all his attempted comprehension of it, he could never hope to fully sound. But it was not to be expected that at the same time he would be a practical man. In many respects, with all his genius, he was insular. His knowledge was of Russia and of the Russian heart, but his comprehension of the world at large, its problems and its progress, is held by reviewers of today to have been sadly limited. His latter days were made unhappy by differences with his wife, by bickerings amongst those who were bo to him by other ties of blood and af tion, and by a certain contrariness spirit, in which we behold him flee from home to the secrecy of a mor tery and from the monastery still av from those whom he might have b expected to seek in the hours of di lution.

That sickness overtook him in a li mountain railway station, that in helplessness he was ministered to at last by the wife who had cared for for years much as a mother cares fo petulant child, that in the hour of death he was loyal to the religious f which had made his latter life possi and that there in the inaccessible mo tains the life of an old man went slo out while seven continents watched his bedside—this is the dramatic stupendous stage setting in which Tolstoy played out the last scene of life.

What made him great? In what his genius lie? Why does the world when an old man, broken in body, h tored in spirit and shattered in the p of his life, lays down his grey wrinkled head to die?

Was it not because of his sinceri The world believed that Tolstoy belie his own doctrine, and it honored genius that could so consecrate itself the service of an ideal, even though ideal itself be one of which the wo at large wist not.

It is our custom to receive quarte reports from every Brotherhood orga zation. Elsewhere in this magazine be noted a summary of facts glea from several scores of these reports. invite any man who is doubtful of value of the Brotherhood as a coefficit in church work to scan these gleanir

# What Our State Brotherhoods are Doing

accordance with the General Broth-
od plan of building the Local Broth-
ods of each State into an autonomy,
h should be the expression of the
nerhood work within the State, and
r and supervise its own activities,
Brotherhoods have been organized
ery State where the number of Local
nerhoods warranted it. It was to be
cted that in the first year, these or-
ations might grope somewhat and
ion whereunto they were called, but
eneral Brotherhood has insisted up-
e organization at least as a potential

e State Brotherhoods have super-
the arrangements for State Broth-
od Conventions and have worked
fully to secure a large attendance of
Notable success in this regard was
ved by the State Brotherhoods of
York, Ohio, Illinois, Iowa, Texas,
Washington and Southern Califor-
This year, as was to be expected,
organizations are manifesting a
er degree of enthusiasm and a clear-
owledge of what they are to do and
nount of initiative that is gratifying
e extreme.

e Ohio State Brotherhood issued a
to the men of every church in
recommending, first, that each
nerhood study the needs of its local
nunity and stated that to this end
ould be a great help to have some
al Brotherhood Days, suggesting
every fifth Sunday in any month be
ved as Brotherhood Day. It was
sed that a good way to observe this
would be to let the men have charge
e morning service, taking up some
need that would appeal to the men
olution, and that in the evening an
elistic service for men only be held
and that at one or both of these services an offering should be taken, one-half of which should go to the Local Brotherhood and one-half to the State Committee, to enable that committee to prosecute the work it had been asked to assume.

Second, that for this year, at least, the thing which all of the Brotherhoods of the State should emphasize is the enlisting of young men for the ministry.

The advantage of affiliation of the Local Brotherhoods with the National Organization was urged in the following language:

"Much good will come to Local Brotherhoods by affilating with the National Organization and the National Organization needs all the encouragement and aid possible from Local Brotherhoods. Therefore, we urge the affiliation of all organized Brotherhoods with the National body."

The communication enclosed a card for reply and report of existing Men's organizations. The responses to these were gratifying in the extreme. Within fourteen days one hundred responses to the letter had been received. Twenty-two churches say they will observe the Brotherhood Days and fourteen are not yet decided. This is really remarkable. When before did any State Secretary get a hundred replies to five hundred letters in fourteen days? This alone justifies the value of the State Organization. They can get closer to the local groups than any other body and will do the work with a finer realization of Christian solidarity and therefore, with a greater degree of economy and efficiency.

And this communication is not to be interpreted as a mere flash in the pan. These letters will be succeeded by vigor-

ous follow up work, and the Ohio Committee will devote itself very largely to personal visitation. President M. E. Baker, of Hiram, has already made it possible to visit numerous Brotherhoods within the State and has arranged dates for Field Secretary Shellenberger. The members of the Ohio State Committee and others with whom they are in touch, hold themselves ready to do organization work at any time when the occasion arises, and they are thus, by vigorous campaigning, making the occasions. What a glorious thing if the Ohio State Committee can report a hundred Brotherhoods organized at the Portsmouth Convention and a score of volunteers for the ministry from the ranks of the consecrated young men of our Ohio churches.

The Ohio State Committee consists of M. E. Baker, Hiram, President; H. H. Pounds, Cleveland, Vice-President; William Spanton, Akron, Secretary; Lee F. Graybill, Massillon, Treasurer, and the directors are W. S. Goode, Lakewood, Chairman; T. L. Lowe, Columbus; E. J. Meacham, Portsmouth; J. O. Kemp, Mansfield, and Dr. C. J. Richards, Toledo.

New York is also stirring in the same practical and effective way. S. B. Lindsay, State President, is out in a letter to every church in New York with two slogans, first, "A Brotherhood in Every Church," and second, "Definite Work for Every Brotherhood."

The first definite work he proposes for Brotherhoods is in behalf of New York State Missions. He urges that State Day, November 6th, be observed and that in the event of any failure to reach its apportionment that the Brotherhoods undertake a campaign to meet the deficiency. He suggests that this be accomplished by a big missionary rally on Thanksgiving day. "Now is the time to act," he says, "Strike while the iron is hot. New York State has the h of being one of the first States to ognize the place of Christian men i church and to attempt their organiz for effective service. This was u the title of the 'Men's League,' w was changed in the last convention t Men's Brotherhood of the State of York."

The responses to this appeal were couraging and the written letter is b followed up by the personal effort President Lindsay and Vice-Presi Kirby and the other members of Executive Committee of the New State Brotherhood. Under date of vember 18th, he writes "I expect to out another letter early in the week will send you a copy. We are gettin our State literature and expect to b the Jubilee Convention here (Buff in June and our motto is 'Every M the Brotherhood.' This will be o letterhead in prominent type."

This sounds like business, does and the sound is not a mere imitatio doesn't come from a phonograph bu of the lungs of a real man and letters are not signed with a ru stamp. They are not marked "Dict but not read." They have behind the force and strength of men who seen a vision of a new Jerusalem are determined to bring that vision to earth and support it on the shou of the allied men of the Church of We regret that we are unable to the names of the New York State B erhood officers other than those tioned.

And these are only some of the Brotherhood activities which we re not only because of their importan the movement, but because of their gestive value to other similar orga tions. Nor are New York and alone in such activities. C. M. Pi

of Oklahoma, is already at work a campaign to bring six hundred en to the State Brotherhood Con- on at Enid, next year. The State ıerhood of Nebraska of which H. ıckett, of Beatrice, is President and . Mangum, of Omaha, is Secretary, an important committee meeting on ımber 15th, report of which we ex- to give to our readers in the next of the magazine. C. N. Kinney, rman of the Iowa State Brother- ; H. T. Swift, Illinois; H. J. Hall, of na; Paul Moore, of Missouri, are ıg the State Presidents who are al- busying themselves in behalf of the , while out in the great Northwest, k Nase, who is a director of the ınal Brotherhood and we believe dent of the West Washington ıerhood, is nursing a plan to have ıtherhood in every important church s diocese before the next State con- ıon.

## A Tri-Cities Brotherhood

e small church needs a men's organ- n fully as much as the large one but the difficulties are greater; for is inspiration in numbers, and the se is usually true as well. In the Monica Bay district we have three hes, no one of which has a mem- ip of as many as one hundred, and ea of sustaining three local Brother- seemed impossible. But to go Ocean Park to Sawtelle (the two nes) takes only twenty minutes on ır; and the idea of having one tri- organization was evolved. A well- ed banquet with a good speaker abroad, and shorter talks by men each town, brought out about fifty nd the organization was completed. Then it did not do what such things sometimes do; it did not die; nor is it going to. Meetings are held monthly in each town in turn, President, Secretary, and Treasurer are elected without restriction as to place, but three vice-presidents are chosen, one from each locality. Only such standing committees are appointed as can actually be used, and so far as practicable representation upon them is given to all three communities. Such a plan as this may be adopted in many places where small churches are near together; aside from the benefits that such an organization always brings, this plan serves to cement the sympathies of the different congregations together, and that is no small item. At the last meeting a new plan was instituted; at the close of the program, all brought their chairs into a circle, and the discussion was carried on informally, while two big bags of apples gradually disappeared. Next time it may be peanuts, or pop corn, or something else, but never anything elaborate. That ought to appeal to any man.

J. L. Lobingier.

Ocean Park, Cal.

## Brotherhood Success

That Brotherhood has succeeded which has planned carefully, operated wisely, and executed precisely; which has gained the respect of men and kept it; which has striven to fill its niche and accomplish its task; which has made the church better than it ever was, nor stopped there; that has never failed to appreciate the value of leadership nor to utilize it. The life of such an organization is an inspiration, and its very presence a benediction.

# Report of Assistant Secretary E. E. Elliott

*To the Second Annual Convention of the General Brotherhood of Disciples of Christ:*

Herewith the statistical report of your organization for the twelve months ending October 1, 1910. During our first year our energies were largely directed toward giving the movement publicity. Our second year has been centered more on the local organization, and hand to hand work in the local churches. This has necessitated much exhaustive work, the fruits of which have not as yet been gathered to the fullest extent and probably will not be for years to come.

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SEED SOWING

Much seed sown by your Secretaries, cannot be reflected in a statistical report. Let us understand in the beginning, also, that the results of our labors for this movement probably never can be registered numerically as can the labors of our other societies organized for profit, to use a business term, while the efforts of the Brotherhood movement will be found reflected in the results of the work of all our societies; namely, Foreign and Home Missions, Church Extension, National Benevolent Association. Ministerial Relief, and the local church organizations almost without exception, for the Brotherhood movement advocates first of all allegiance to the local church work, and pastors and laymen alike say without reservation, where Local Brotherhoods exist, that a more efficient administration of local church affairs obtains by reason of the Brotherhood organization. All of our National Secretaries acknowledge this movement as a tremendous force in lifting the burden of their work in the local church. Then let us realize that the figures follow are not a complete reflecti the activities of the movement durin year, but that coupled to this must b grand reports of our other societies tofore submitted to the Conventio which our movements contributed great degree.

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CORRESPONDENCE

During the two we have orga throughout the country 258 Local B erhoods, on the basis of the model stitution. We have carried on c spondence with 6,000 different pe in every State in the United States many foreign countries, regardin ganizations, and have circulated than 150,000 pieces of literature re ing the work of organization. We received at our office in Kansas City ing the year about 18,000 separate munications inquiring about the r ment, which is an average of fift inquiries per day, all of which dema prompt and complete reply, necessit much labor on the part of the office and Secretaries.

Of the 258 Brotherhoods orga ninety organizations have affiliated the National Organization; there ar proximately 5,000 Local Brothe members, and in the 168 unaffiliate ganizations which are keeping in with the General Office by using our grams and by correspondence lookin ward affiliation, there are approxin 15,000 men, making in all at this about 20,000 men who are in touch the movement by direct organiz Each day is bringing some of within the fold of the National Br hood.

ATION During the year the circulation of CHRISTIAN magazine has been increased :s to many hundreds of friends hout the land) to the mag- t number of 21,000 paid subscrib- ı increase in one year of 12,000 We hope to again double the list the coming year, and with the coöperation of our pastors and ı during this year, we believe that ɔt only possible but very probable. culation Manager of the magazine to enlist the coöperation of every ithin the Church of the Disciples l placing a copy of CHRISTIAN n the hands of every man in every ongregation. Nothing you could ıld be of such tremendous benefit r local work as getting your men ling our magazine. We have an ement whereby Bible classes may CHRISTIAN MEN in quantities, all address, and pay for quarterly, at y low club rates we are making. have issued during the year 179,- ividual copies of CHRISTIAN MEN, ating 9,308,000 pages of up-to-date relating to work of men in the , and the demand for copies has ed the supply each month, to such ent that we are unable to supply s for magazines in many instances s after the issue has been placed nails. If the pages of CHRISTIAN ıad been placed together, end to ıey would make a trail of white niles long.

ıe matter of presenting the Broth- story from the pulpit and plat- our Secretaries have addressed the year more than 300 gather- f men, ranging from the great

TION DES State conventions of men in the great Central States of Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska, Oklahoma, and Texas, where the attendance of laymen was notable and grand, to the local church gatherings of twenty-five to three hundred men. In this way we have been able to reach many thousands of men, who have been filled and thrilled with the Brotherhood idea, and have gone about the formation of a local Brotherhood in their local churches. The Brotherhood Movement has also been presented from State Convention platforms by others than our own Secretaries. R. A. Doan, of Nelsonville, Ohio, and R. Lee Bussabarger, of Maine; E. W. Allen, of Cincinnati; J. O. Shelburne, of Texas; F. W. Burnham, of Illinois; W. E. M. Hackleman, of Indiana; Arthur Holmes, of Philadelphia, and others whose names we do not at this moment recall, have spoken in behalf of the movement and we are finding leading men more and more anxious to know about the work, and, when once informed, they take hold enthusiastically to further the interests of the movement.

We are getting the ears of the laymen as no movement every attempted by the Disciples of Christ has ever done before. We find our men are eager to take up the work outlined in the model constitution, and are only waiting until the opportunity is offered them to take hold of the work in real earnest.

During nine months Mr. Shellenberger has traveled 30,000 miles, the General Secretary has traveled 25,000 miles, and your Assistant Secretary, who is supposed to stay at home and look after the affairs of the office, has traveled 10,000 miles, and, while not a public speaker, has delivered fifty addresses on the Brotherhood, to the very best of his ability. This makes a total of 65,000 miles traveled by our Secretaries.

We realize, brethren, that the results of this movement during the year cannot

be measured by pounds of paper and printers' ink, nor by the thousands of miles traveled by our Secretaries, but this is an indication that your servants have covered the territory, and made the impression of the movement in the widest possible manner.

During the year we have issued 100,000 separate communications, letters, telegrams, etc., and 50,000 special circular letters, regarding the work of the Brotherhood, 6,000 of these communications being to ministers exclusively, the remainder being addressed to Brotherhood members, subscribers to the magazine, laymen and ministers alike.

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EQUIPPED FOR BUSINESS

The General Office has an equipment commensurate with the growing organization, and is prepared to handle with dispatch all the business necessary to carry on the work of the organization. We have issued 10,000 copies of the model constitution adopted at the Pittsburgh Convention, 5,000 copies of the tract, "How to Organize a Local Brotherhood," and thousands of circulars relating to special phases of the work. We have begun to issue tracts on the movement, and 10,000 copies are just now off the press. These will receive a very wide circulation, and are of the instructive sort. We have assembled all c literature in a package, which we by mail for 15 cents in stamps. hope many of our men will call booth at the entrance and carry h package of the organization ma All men who are not subscribers t magazine are urged to not only sub themselves here and now, but all c are urged to send us clubs of sub ers after you return home. If you men in Bible Classes, you will better than to get them to using the azine for the Bible lesson helps. ing you can do would help so tr dously as this.

Finally, when we sum up the lab the year, we believe you will agre us that the work has been done that the advancement of the Brothe movement has been steady; the p of management sane and sensibl that a result in dollars and cent never be reflected in the Brother report, but rather will be and is a in the reports of our other societies numerical growth of the Brotherh not what it ought to be, or wha officers had hoped to report at this ing, but with your assistance, co tion and sympathy during the c year, we hope to make our prese dictions a reality.

# Faith by Our Works

An Address Delivered at the Topeka Convention by J. K. Shellenberger, Field Secretary

o years ago the hour struck and the ıerhod was born. In these two years lations have been laid. Experiments been made; lines of tendency have set; some things have been done; ıe possibilities are only beginning to ;ualized.

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FFACING

The Brotherhood, undesignedly perhaps, is one e most self-effacing organizations g the Disciples. It is not our ion to be able to report large nts of money gathered from hes into the Brotherhood treasury. ıcially, the Brotherhood will fruit er's treasuries. The supreme ambi- ıf the Brotherhood is to be able to t the enlistment of men in the build- f the Kingdom of God in every and corner of the earth. There- when the Brotherhood has awak- the men of the churches to the seri- ss of this task and our Foreign ɔn offerings thereby have been mul- il by two and five and ten; when our missionary offerings have been in- d so that there is neither hill nor n all the land that does not echo e-echo with the preaching of the l of Christ; when we no longer any houseless and homeless and ing congregations; when our old ınd tired women and orphan chil- are no longer homeless and heart- when children and adolescent and ıaired men and women are seriously ıng the Bible; when civic standards been made perpendicular and legis- halls issue Christian laws; when ıas been cleansed of lust, and the has been redeemed; when all these things and ten thousand others which men are capable of doing and ought to do, are done, then shall we feel that the purpose of the Brotherhood has been reached and our vision has been realized.

This is the work of the Kingdom. This is the work which, without men, cannot be done. The call of the Brotherhood is to men, men of means, men of talent, men of strength, men of heart.

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The Brotherhood has joined hands with the Laymen's Missionary Movement. In February last it issued an appeal through the magazine in behalf of *men and missions*. More than fifty Local Brotherhoods observed the Foreign Missionary Program by studying the needs and possibilities of the field. We have no way of finding out, nor is it our ambition to determine, the financial effect of these studies upon our Foreign missionary offerings. However, we do not hesitate to say that the men of the local field were inspired to increased offerings. What has been true of Foreign Missions and the Brotherhood is also true of American Missions, Church Extension, State Missions and our Benevolences. A few Brotherhoods are aspiring unto living links and the time is ripening when their numbers shall be multiplied.

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*The Brotherhood* within the past two years has exemplified the possibilities of *Christian Union,* as has been wrought out at North Omaha, Neb., and at Rolling Prairie, Ind.

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CHRISTMAS BASKETS

It has extended the sympathetic life of men. In one city of six thousand in-

habitants in the East, on Christmas of 1909 there was not a family in all that town that was not made happy through the instrumentality of the Brotherhood. It is extending fraternal aid along all social and business lines, as is exemplified by the employment bureau of Newark, Ohio, managed by the Brotherhood, and of the commercial aid that is being rendered by the Brotherhood at Elkhart, Ind.

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DIGNIFIES CHURCH BUSINESS

The Brotherhood is dignifying the business of the church. In one city it has taken charge of the finances of the church. The Brotherhood sees to it that not a missionary offering goes by unobserved, that the pastor's salary is paid every Monday morning, that the church building is kept clean and in repair. Its business is carried on as methodically as that of a bank.

The Brotherhood has *built mission churches.* Every reader of our periodicals is already aware of the splendid and wonderful feat of the Peoria Brotherhood in building a church in one day. In another meeting, called at night, they met and made the seats for that same building. At Newark, O., they are paying a $2,000 debt.

In another city of 100,000 in the East the Brotherhood has constituted itself into an Ushers' Committee and have taken upon themselves to do anything that is a man's work in the conduct of the church and the building of the Kingdom. Another has organized a men's chorus of forty voices for evening service.

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PERSONAL EVANGELISM

The Brotherhood is becoming adept in *Personal Evangelism.* In one Local Brotherhood of a Northern city the men took for their slogan, "One Booze Fi for Every Week." Up to the time the Field Secretary visited them, Brotherhood had made good; and o Sunday that he was with them strong, stalwart men made the good fession. One month before, fou these men had been in the gutter. came that morning casting themselv the feet of Jesus with hot tears sca their way down the lines of dissip deep-set in their sunburned faces. *glory of Brotherhood Evangelism* is men are not satisfied with simply a a man's name to the Brotherhoo Bible Class roll, but their highest tion is to save that man from his and unto the glory of God.

The Brotherhoods are beginning *cial campaigns* in the *interests of* The writer has had several insistent to hold two or three weeks' meeting men only. Some of them are ho downtown meetings on Sunday noons in vacant store rooms or r theater buildings and have been suc ful in winning men unto Jesus C who otherwise never enter the chur

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SOCIALIZING MEN

The Brotherhood is *s izing its men.* Brothe men are becoming acqu ed with each other from the stand of the *church.* The Brotherhood is ing the Church of God the *social* of its men. Instead of the *lodge ro* the *club room* or the *Board of Tra* ing the pivotal point upon which lives are turning, the Brotherhood is by little *making a place for itself* lives of men so that these men's liv volve about the Christ and the pur of His Kingdom. These Brothe men are finding that their deepest, liest, most heart-swelling emotion produced by their association wit Christ and Christ purposes. The

ing that their very best and sweetest es of life come from their centraliz- about the Man of Galilee.

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TO VENTIONS

The Brotherhood is *bringing men by the hundreds to our State and National nventions.* Eight hundred men gath- d at the Texas Convention this year, at the Iowa Convention, 500 at the io Convention, 300 at Illinois Conven- , 300 at Nebraska Convention and at the Missouri Convention, and in er States proportionate numbers. ese men heard for the first time many the appeals that are constantly made m convention platforms and they saw ew vision in all of its whiteness and all of its brightness beckoning them higher life and unto a deeper conse- tion.

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ANS UP UNCILS

The Brotherhood is training men in *civic righteousness.* In an Ohio city a Local otherhood was the leader in voting a of 10,000 dry. When the National or- ization came into being they affiliated nediately. Later on the saloon forces ught the fight to turn again the town k to whiskey and hellishness. Once re the Brotherhood men led the fight l won for God. A few months later a nty local option was sprung and the e Brotherhood with the same leaders n the fight once more with a thrilling jority. And finally came the fight for enforcement in the county seat. This e Brotherhood went to the front once re and led in the victory that placed a preacher in the mayor's office and cted a council six-sevenths Christian, o appointed policemen every one of om were Christian men.

DEPUTY SHERIFFS

In a Northern Indiana city our Local Brotherhood led in a *federated movement.* On a Sunday afternoon they called the citizens of the city together. In thirty minutes' time $5,000 were raised for aggressive work. The sheriff was called upon to make arrests. He pled his inability and said that it would take fifty deputies to do the work that he was asked to do. In fifteen minutes' time fifty Brotherhood men volunteered to enlist in his service and before the sun went down that night ten blind tiger keepers and nine Sunday theater managers were arrested, and in less than two weeks the city of 25,000 had been cleansed of its illicit grog shops, its poker dens and Sunday theaters.

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SPIRITUALITY

The Brotherhood is developing the spirituality of men. In an Eastern Ohio city 150 men bound themselves together to pray for special things; and the leader of these men says, "That with these men praying as they are, there is nothing that ought to be done in this community that cannot be done."

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RECRUITING THE MINISTRY

The Brotherhood is enlisting recruits for the ministry. Last January it issued a call to the pastors throughout the land. Three hundred sermons were preached urging young men to offer themselves to the ministry, and as a result fifty-four young men laid their lives upon the altar.

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BOYS' WORK

The Brotherhood is giving its attention to the care of the boy. In a Southern Ohio city a gymnasium and reading room have been placed in the basement, shower and plunge baths, etc. Everything is

put therein to make a boy have a good time and then in addition to that the Brotherhood has given them a leader to direct the boys in team work. Need I tell you that in this Sunday-school every Sunday morning the gallery of that great church is filled with boys with their bright, smiling and mischievous faces. These boys have learned that the Church of Christ can give them more happiness than all the world outside.

AWAKENING MEN TO POSSIBILITIES

The Brotherhood is thus awakening the men to their possibilities. They are beginning to see that the new testament idea of love is not a sentimental namby-pambyism, but a real heart-to-heart and hand-to-hand fellowship. Men of the Brotherhood are beginning to realize that the problems of humanity are not many, but one; that no man can suffer without exciting in some measure the sympathy of his brother at the end of the earth. Brotherhood men are beginning to realize that the Kingdom of Heaven is not yet, nor can it ever be, while the few are happy and the many are unhappy; while the few are hale and the many ill; while the few are rejoicing and the many are mourning; while the few are shouting and the many are cursing. The Brotherhood is beginning to give men a sense of the meaning of its name and they are becoming conscious that Jesus' idea of Brotherhood includes not only the classes but the masses; that all men are my brethren and your brethren; that Jesus died for all men—for the man in the shop and the man with the pick and shovel, for that man that lives in the mansion on the hill and in the hovel in the slum, for the man that lives in the Mississippi Valley, in the vastness of the Rocky Mountains or in the heights of the Himalayas—all men, regardless of condition, purposes, race or color; that Jesus Christ loves all men equally; his fondest dream was a *real* Bro hood.

The Brotherhood is becoming scious of the infinite possibilities of It sees that Jesus Christ's coming to earth was a necessity, had never a s sin been committed; that it was n sary for the Divine Man, the very es of divinity, exuding the perfumes o Heavens themselves, to meet whether sinful or righteous and to out to him the fact that eternity was unto him; and that his possibilitie growth were universal and imm And unto such visions is the Brother pointing men. I am convinced th order for the Brotherhood to do its successful work it must ever keep b men this ever-consuming vision of worldism. He who sees only fro utilitarian point of view aims low falls short. Only he who realizes the three score years and ten on are but the entrance into an immor and an eternity can do his best while passing here below. That of other-worldism it is which stir emotions, makes his blood run f his heart beat quicker and helps h feel that the reward is worth the no matter how great. Hence the B erhood is giving the men a reaso sacrifice, it is teaching them that it the highest good to sacrifice simpl the sake of sacrifice; but it is m men feel that that which we call fice is after all but giving up the for the greater. It is teaching the of means that to give of his m wealth to the advancement of the dom is an eternal investment and his rate of interest to that which impossible for his arithmetic to com It teaches the man of talent that in his talent to the Kingdom it yie eternal returns, and of so many

: his multiplication table is not able
express it. It teaches the sorrowing
ı that his sorrow, as a righteous man,
ure again to return to him in crowns
manhood and in eternal weight of
y. It teaches the struggling man that
efforts are not in vain and for time
ıe, but in the interests of a character
t shall weather the storms of the ages.
ıd the test of death, and shall live
ever.

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EASING ACHERS

The Brotherhood is releasing the preachers from the ceremonialism of priest
o the vision of the Prophet. Men
coming to realize that it is not
best investment to pay the pastor his
ıry and then compel him to turn him-
merely into a technical Sunday-
ool booster or a prayer-meeting drum-
r, or the advance agent of a Ladies'
l Society, etc., *ad infinitum*. They are
lizing that this is the work that the
mbership of the church ought to be
ng and are glad to do; that in all
se lines lie the means and the possi-
ties of spiritual development of the
mbership of the church. The pur-
se of the pastor is that of the prophet.
st, to feed the flock and, second, to
d the flock unto spiritual things. No
n can be a leader who does not stand
on high ground, whose head is not
wned with the sunshine and whose
w is not moistened with the clouds.
man can be a leader whose vision is
far-reaching, who does not stand high
d untrammeled. No man can be a
der whose heart and soul are burdened
h the responsibilities of prayer-meet-
attendance, of Bible School mechan-
or of women's organization machin-
. Before the church will be able to
e its place in the hearts of the masses,
pastor must be released from these
ngs and the Brotherhood is seeing that
necessity. In more places than one they are sending their pastor to the study and to the mountain tops. They are saying to him, "Go, climb the heights. Take with you, if you will, a young John or James or Peter, but go at least and sit beneath the overshadowing cloud and hear the voice of the Divine and bring back a message to us of transfigured glory." They are saying to this same pastor, "Go to the sick room, to the home of the dead and the dying; minister to the weak and the sorrowing, for there are the springs of deepest emotion as well as the heights of highest vision. Then come to us and give us, too, that same inspiration unto service and that same vision as inspiration."

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UP TO THE HILLS

The Brotherhood is calling men to live on high ground. It is pleading with men to have ears trained to the voice of the Divine, that they may be able to hear the notes of that divine symphony which is being played about us at every hour. The Brotherhood believes that the modern prophet is as necessary as was the Isaiah of old. It is calling for men who can enter the legislative halls of the land and there on bended knee and with head uncovered catch a vision of the yawning chasm that lies between what is and what ought to be. It is calling for men who can enter the courts of our land and there again with bended knee and uncovered head catch a vision of the chasm that lies between what is and what ought to be. The Brotherhood is calling for men who can enter into the superintendents' offices of the great manufacturing interests of this land and there again on bended knee with uncovered head catch a vision of the chasm that lies between what is and what ought to be. The Brotherhood is calling for men who can enter into the offices of our commercialism and there

again on bended knee with uncovered head catch a vision of the chasm that lies between what is and what ought to be. It is calling for men who breathe the atmosphere of heaven, who live translucent lives, whose hearts are clean, whose souls are white.

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THE BEST OF THEM A'

When it seemed to the English that Lucknow was all but lost and that relief was impossible; when every nerve and every muscle was strained to its breaking point, Jessie Brown, who had been ministering to her comrades on the fighting line, fell fainting in the ranks. Her friend sat beside her nursing her head on her bosom and from sheer faintness both finally slept. All at once Jessie leaped to her feet and with wild shrieks began to call to the men, "Dinna you hear it?" Dinna you hear it? Courage, courage, my boys. Dinna you hear the slogan 'On to McGregor, for he is the best of them a'.'" But neither men nor friend heard that slogan and it was thought that Jessie had lost her reason for the moment. Her inspiration, however, had caught fir the ranks and men fought with a te bleness that had not been known in awful battle. Then disappointment gan to filter down deep into the heart the men. Once more it seemed that cause was surely lost and the offi themselves had said, "Only a little w and we must surrender." When al once Jessie once more leaped shouted, "Dinna you hear it? Dinna hear it? No longer the slogan, but Bagpipes and Campbells are comi The firing ceased and every ear liste and sure enough the famous Scotch r ment was marching to their relief. Je Brown had lived in the highlands and ear had been trained to hear the cal the Highlanders' slogan amid all tumult and roar of the battle. So to the Brotherhood is appealing to men the men of the ranks, to climb up the hills with God, to live upon the h lands, so that no matter how hot battle may become, how great the tu and deafening the roar, their trained shall always be open and sensitive to slogan, "On to the Man of Galilee, He is the best of them a'."

Brotherhood Bible Class, Eugene, Ore., First Church

# A Tale of Two Cities

## Chapter 2

By HOWARD SPANGLER

### The Second Installment on How the Bible Schools of Akron and Canton, Ohio, Knocked Out the Summer Slump

EDITOR'S NOTE:—Last month Mr. Welshimer d the story from the viewpoint of Canton, the nner of the contest. This month Mr. Spang- gives the view from the "Tiptop City."

The Sunday-School situation in Akron as peculiar. There were some thirty- e Sunday-Schools which were more or s active members of the County Sun- y-School Association. Superintendents these schools had formed a Superin- ndents' Association, which was but a minal organization. With the excep- on of the largest three none of our hools had ever conducted a systematic mpaign for an increased membership d attendance.

The Superintendents are a fine set of en, but a lack of definite knowledge of nday-School methods handicapped em.

On the whole it is my opinion that the nday-school situation in Akron is not like that in any other city of its size d character.

Facing these conditions and hopeful at some of the above named possible sults might be achieved, the Superin- ndents' Association named a commit- e of three to meet Canton's represent- ives and fix the conditions of the con- st. This action was taken on Tuesday ening. On Wednesday the two com- ittees met and framed the conditions, hich were, that the contest should be attendance only, that every school both cities should stop counting at ast one-half hour before the close of e session, and that reports should be changed by 'phone at one o'clock each unday. On Sunday, May 1st, the con- st opened, to continue until the last unday in August, the grand total attendance for the eighteen Sundays to determine the winner.

Only three days remained after the joint-committee had met to organize the city for the first clash. The services of the Secretary of the Summit County Sunday-School Association were secured, and an office was opened in the Y. M. C. A. Building. Each Superintendent was notified by letter of the contest and of the time and place to report his school's attendance. The joint conditions were published in the daily press.

The first Sunday the Contest Secretary received the reports at the Western Union Telegraph office, where both phones were available. Twenty-five schools reported their attendance between the hours of eleven and one. The operators said reports came in even the next day from Superintendents who had forgotten. The first Sunday's result when published in Monday's papers was a surprise to many. The workers were aroused and made inquiries to find if their school had been reported. The Superintendents who had not returned reports were visited. Letters were written to them, and telephone reminders spoken. The second Sunday thirty-three schools sent in their reports. Five of the first twenty-five were missing which meant more work for the Secretary. Meanwhile Canton had piled up a lead of over 2,600. On the third Sunday forty-four Akron Sunday-schools made a report. Akron was over 700 ahead for the day, and everybody was in good spirits. From this time on reports were received from our full quota of schools, with an occasional exception.

Interest in the contest was maintained by press notices. The papers were quite willing to print all the Sunday-school Contest news that could be furnished. Every Monday the report of the previous day was published, together with the total to date. Comments were made regarding gains and losses. Any school reporting a large increase over the week before was mentioned by name. Each week a Roll of Honor was published. This was a list of those schools that reported an increase over the Sunday previous. Several schools kept their place on the roll for four to six consecutive weeks, which is an enviable record for any school in mid-summer.

Teachers' meetings were attended by the Secretary. Every Sunday one or more Sunday-school sessions were visited. At every opportunity the Secretary presented the contest before the school. The newspaper paragraphers constantly commented on the contest.

During July the Akron schools steadily gained on Canton. Once only 802 points separated the two cities. On a normal Sunday Akron could beat Canton, but Canton always won on the Special Days. They knew how to get the biggest results from a certain amount of effort. They possessed the ability to put every one to work, a knack gained in previous contests. Akron was experiencing what Canton had passed through a half dozen years ago. One of the Akron superintendents quoted Peter the Great, who said to his soldiers when discouraged by the constant defeats, "We must learn how to fight from our enemies."

The Superintendents' Association held regular meetings, with special meetings thrown in. The contest was always on the program. The ministers mentioned it in the pulpit.

A big rally that Canton held early in August and which increased their lead by more than 3,000 stirred all Akron. Lu warm superintendents were arous Akron was in danger of being snov under. Her very honor was at sta The superintendents met in a special s sion and called a mass meeting of workers. A vigorous campaign was creed and Akron Sunday-schools t school were alive to the situation. last Sunday but one was Akron's by Canton had a lead of 5,700.

The last week the news columns w filled with contest matter. The advers ing columns were used each night. W dow cards were placed in the store w dows. Even the bill-boards carried g 6x10 invitations to attend Sunday-sch on the last Sunday. The result was largest attendance Akron ever knew, 287 people in forty-six Sunday-sch Canton's attendance was 13,924 on same day. Her majority for the eigh Sundays was 7,337.

Canton won the contest on the point at issue—attendance, but Ak was not without its victory. Ak warded off its "summer slump." school had an attendance in August th per cent better than in January. E school had a larger attendance than ing the summer previous. Akron pu its superintendents together into an thusiastic and helpful organization. ron put the Sunday-school before its izens as never before, weak schools invigorated. One school was grow smaller each week. The Secre dropped in one morning and foun scholars in charge of a sleepy Assis Superintendent. A spirited call to a aroused the school and brought out the next Sunday. Akron found its day-school strength and received a spiration to increase it. Akron lea how to push its Sunday-schools an cured a vision of the Sunday-school sibilities in the "Tip Top City."

# The Field Secretary in Eastern Pennsylvania

uring the month of September, our Field retary, J. K. Shellenberger, made a very resting trip to Eastern Pennsylvania and a of West Virginia, the account of which crowded out of the October magazine. matter, however, is so interesting that we e to give it to our readers, even at this date, believing they will understand the gencies under which a monthly publication limited space is oftentimes compelled to k.

**ANTON NVENTION**

It was an enthusiastic gathering into which we dropped on the afternoon of September 8th, at Scanton, Pa. Auditorium was well filled and the peo- were settling the saloon problem once all. M. S. Spear, the new pastor at Dun- re, was painting the vision and all were ing "Amen." As the Secretary listened he d to himself, "What splendid enthusiasm church inspires. We see the vision and at- ipt the realization. Failure follows, but, hing daunted, we try again. None but the irch of the living God could fight and seem fail and keep on fighting." Some day this r land shall know the curse of the saloon more and it will be because the spirit kept ve the love of righteousness in the hearts Brother Spear and his thousands of breth- when the battle was the hottest.

At the close of the afternoon session the cretary was permitted to introduce the work the Brotherhood and announce the six lock banquet. The ladies were fearful that t enough plates would be sold to pay ex- ises, but more than twice the number hoped were sold and the banquet was a brilliant cess. The spread? All we can say at pres- is "The Lord bless the Scranton women." was a feast, daintily spread and served, d the speeches were no less tastily given. E. Sellers, of the First Church, Philadel- ia, spoke on "The Value of Organized Man- od." He said: "The Brotherhood is no ger an experiment. It is here. It has been ed and found adequate. It is up to Penn- lvania to get in line and move with the nks." And all the men said "Amen."

M. S. Spear told "Why I Am Organizing y Men," and the District Superintendent of Anti-Saloon League told of the "Power Organized Manhood in Civic Righteous- ss." The Secretary gave a few minutes' talk "Some Things the Brotherhood Is Doing."

Promptly, we adjourned to the Endeavor ssion. L. O. Knipp led the services. It was piritual to an intense degree. Brother Knipp pastor at Plymouth, Pa., and also holds the nor of being Interdenominational State resident of the Pennsylvania Christian En- avor. For thirty minutes he led our de- tions and then the Secretary gave an inspirational address on "Brotherhood Ideals and Purposes. Never was a message received more heartily than was this was. Calls for work in local churches became urgent. Pennsylvania is awake to Brotherhood work and will move forward with her usual determination. At Scranton C. E. Manley is the efficient pastor. He is faithful and is beloved by his people.

**READING, PA.**

Friday evening was spent with H. C. Weaver and his men, of the Reading Church. Few places can we find greater display of enthusiasm among the builders of the Kingdom than in Eastern Pennsylvania. Conservatism is rock-ribbed, but slowly these men of God are making their impression. The men of Reading had just organized a Local Brotherhood and were casting about for a constitution. They heard the story of the Brotherhood of Disciples of Christ and will adopt the Model Constitution. Reading will soon be in line.

**PHILADELPHIA**

Sunday, September 11th was spent with the First and Third churches of Philadelphia. At the Third Church where Brother Rutledge ministers, we found a wide-awake Brotherhood. G. W. Wisler is an enthusiastic president. The vacation season was just closing and the Fall campaign beginning. Brother Wisler and his men saw that there was a good attendance of men at the morning meeting. In the afternoon a men's rally was held. This was well attended and if a rapid fire of questions are any criterion, those men are vitally interested in Brotherhood work. The Third Church will be heard from this winter. They have a big field for operation and are men who are able to work their field. Sunday evening we sat at Brother L. E. Seller's table and then spoke from his pulpit. Sellers and his wife are delightful spirits. The Brotherhood message met a cordial reception from those present at the church. This was the first Sunday after vacation and the wheels had hardly begun to turn. Brother Sellers is anxious to start Brotherhood work with his men in the near future.

**DUNMORE**

Monday night found the Secretary back in the heights of the Wilkesbarre mountains. Dunmore is here—a suburb of Scranton. Here Brother M. S. Spear was just organizing a Men's Bible Class. The men put forth a noble front in the meeting and the ladies brought up the rear with refreshing refreshments. Dunmore's men will affiliate with the National Brotherhood and join hands with the five thousand others who have done so.

**LEHIGH VALLEY** The Lehigh Valley is noted for its entrancing beauty—its views are panoramic and kinetoscopic, but is also noted for other things, such as coal, pumpkins and piety. One ride down this valley behind the anthracite engine and you will never question the religiousness of its people. A stranger begins to wonder where he is as he hears the brakeman call out, "Jerusalem!" "Jericho!" Bethlehem!" "Nazareth!" "Egypt!" then suddenly drop to Allentown. A story is told in these parts of a fair Bible School teacher who asked her young Americans where Jesus was born. The class was stuck for a moment, then a hand shot up.

"All right, Benny," said the teacher. "Where was it?"

"Allentown!" shouted the little German.

"Oh, no," replied the teacher, "You know better than that."

Finally the class gave it up and at last the teacher said:

"Jesus was born in Bethlehem."

"Sure thing," said the boy, "I knew it was round here in the Lehigh Valley some place."

The people of this territory are religious. It is the unusual thing to find one who is not a church member. In Harrisburg we found a heroic band. We told the Brotherhood story to anxious ears. Brother J. M. Walters leading these people. They are solving th problems in a heroic way.

**FAIRMONT, W. VA.** Wednesday found with the men of Fa mont, W. Va. Fa mont is a wide-awake town and our Bro erhood men are wide-awake men. They ganized last February and have done go work even in vacation. Brother A. P. Jon the wide-awake president, is working at job and his brethren are with him in his forts. The pastor, I. N. Grisso, is enthusias with his men. This winter will prodce flourishing Brotherhood in Fairmont.

Once around and back to the little stati in the mountains, a six hours' ride down Elk River and we will be at the Charlest State Convention. Then we will meet O. White, the faithful Secretary of West V ginia, and a host of others.

The Charleston Convention is a thing the past, a crowded house greeted the Sec tary last night, and at the close of the me ing men were enthusiastic for the Broth hood. Many were the requests to go to local churches and organize their brethr These requests we hope to answer when o the convention season is over.

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# Shots From Shellenberger

## Omaha

Oct. 20th.—L. B. D. C. No. 272, North Side Church, Omaha, is a jolly crowd. And they are just as serious as jolly. They have C. A. Mangum and his printing office as their enthusiastic booster. Mangum is seconded by about fifty of the most loyal men you ever met. No surprise, then, that this Brotherhood is succeeding.

Judge Slabaugh, of the First Church, spoke first on the "Advantages of Affiliation With the National Brotherhood." He said "As well talk of a local lodge severing itself from the grand lodge, or the local church refusing to co-operate with the larger Brotherhood and expect to do its best work, as for the local Brotherhood to try to live without affiliating with the National Brotherhood."

C. A. Mangum gave some impressions of the National Convention.

Then Field Secretary J. K. Shellenberger made his address.

The music was rich. "Everybody Works But Father" was parodized in solo until we saw "Father" working like a beaver for a Bible Class for men.

Two new members received the covenant.

## Emporia

October 21st, at and on the Santa Fe Trail—Emporia, Kan., has a quiet but determined band of men. O. L. Smith is the pastor. They listened to the Brotherhood story with interest and asked many questions in their eagerness to learn more. Every man present took the covenant. Another meeting w set for next Friday night, when they are ing to double their number and permanen organize. Every man present became a s scriber to CHRISTIAN MEN. These small ginnings have heretofore proven themsel prophecies of large things. Emporia will reverse the rule.

## Mound City

October 23d.—The Field Secretary spoke the Mound City Christian Church to a pac house. A good majority were men. The to "The Tenth Amendment," which was basis of the campaign for State-wide proh tion in Missouri. The men of Mound City intensely in earnest regarding the fight righteousness. J. W. Comstock, the past is on high ground and he is honored for clean cut convictions.

## Galesburg

October 25th and forty-one men gathe at the First Church at Galesburg, Ill. J. Barnett is the pastor. E. F. Young is President. He gave an account of the peka Convention. His address was both teresting and instructive. The Field Secret then addressed the meeting on the purpo and ideals of the Brotherhood. At the cl of the address it was decided to take regularly the programs printed in CHRIST MEN. A Dutch lunch was the social feat It consisted of coffee, doughnuts and wein The service was stag and a la carte.

ɔurg men are a manly set of fellows. are planning larger things for the com- ɛar than ever before.

### Columbus

ɣember 6th.—Political pot boiling. M. ker, of Hiram, got here first. Baker is er. He knows every church in Columbus and.

day morning was spent at Fourth Ave- Church, T. L. Lowe, pastor. The house filled. Thirty-six men took the cove- and the name of the local men's organiza- vas changed on Monday night to Broth- d of Disciples of Christ.

day afternoon found us with the Wilson e brethren. Fifteen men present. They he covenant and decided to affiliate their ɛmon Club" with the National Brother-

day evening was spent with the Broad t Church. H. Newton Miller is pastor. are three Adult Men's Bible Classes in road Street Church. As a federation of men's classes a Brotherhood organization ffected. Twenty-nine men took the cove- and a temporary organization was ɛd.

nday evening was given to Chicago Ave- The Men's Bible Class were having a ess session. They invited the Secretary ɛet with them and tell the Brotherhood Fifteen men were present. Every man the covenant and they voted to affiliate men's class with the Brotherhood.

### St. Louis

November 15th.—What a splendid array of men Union Avenue, St. Louis, is able to marshal! About seventy-five were present. Paul Moore is the President. W. R. Warren, of Compton Heights; L. W. McCreary, of Hamilton Avenue, and M. Pittman, of East St. Louis, Landsdown Church, were there with some of their own men. B. A. Abbott is doing a successful work at Union Avenue. The meeting was full of interest and enthusiasm.

At the close of the meeting two great heaped up trays bearing Grimes Goldens were carried and we all had a free-for-all apple eat and a social time.

### Shelbyville

November 16th.—W. L. Pinkerton has just closed a successful meeting here, but the men are not satisfied with being simply church members, so they wanted to hear about the Brotherhood. Forty-two men gathered at the banquet table. The Shelbyville band furnished the music. Eighteen men took the covenant and all caught a vision of larger service.

Brother L. Hulser is leading his people onward. The Christian Church is already a power in the community. With an efficient Brotherhood, to match their efficient C. W. B. M., the church will become a tower of strength.

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1864

**THE WESTERN UNION TELEGRAPH COMPANY**

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T C. CLOWRY, PRESIDENT — BELVIDERE BROOKS, GENERAL MANAGER

CEIVED AT

KS G.----------22. 41

PK Boston Mass Oct 17 1910

Elliott,

Care Brotherhood of Disciples Convention

Topeka Ks.

ɛtiest greetings so much held in common, so little in dif- ɛence that against the foe and for the kingdom we are one

Congregational Brotherhood of America

016 A.M.

# Wireless Whispers

L. B. D. C. No. 251, Rockford, Ill., published thirty issues of the church bulletins and contributed $50 to the budget during the past year.

One of the neat church papers coming to our desk is the *Calendar,* published at the First Christian Church, Rockford, Ill., where William B. Clemmer is minister. This is the home of L. B. D. C. No. 251.

A. C. Barbour, one of our most faithful members of Oregon, residing at Eugene, called at the Brotherhood office a day or two ago. He joins with all the Northwest in a hearty invitation to come to Portland in 1911.

An echo of the lost battle for State-wide prohibtion in Missouri is the following song by Chas. McCubbin, of Nevada, Mo., which was sung to the tune of "Just When I Need Him Most."

Recently the Eugene Christian Bible School, of the First Church, carried off the honors at the athletic contest among the various churches of the city. In base-ball the first two games were tie. The third game was played on field meet day and was captured by our boys.

The Brotherhood is training men for elders and deacons who can and are able to lead. It is giving them a world-wide vision of the purpose and possibilities of the local church. It is doing for the men of the church what the C. W. B. M. has done for the women of the church.

O. E. Hamilton and Albert E. Buss are another enterprising team of Evangelists who use a Brotherhood organization as a powerful clincher to their Evangelistic work. It is their purpose to leave a Brotherhood organization behind them wherever they hold a meeting. Several other Evangelists have done this same thing and we see the results already in our work, and believes they do in theirs.

A copy of the *Disciple,* a weekly publication of the Lenox Avenue Church, New York City, William Craig, Editor, is at hand. Although the paper was established in January, 1896, this is the first we have seen. It is so good that our New York friends did not let it get as far West as Kansas City. The *Disciple* is a fine paper, filled with up to date information about the church at Lenox Avenue as well as the church universal.

## Unique Plan for Getting Subscriptions to the Magazine

Give it to the Brotherhood of the churc Bellaire, Ohio, for the most unique plan ye getting subscribers to the magazine. A lec was given on Monday evening, October 3 men only, by the pastor, J. N. Scholes "The Mystery of the Beginning," and year's subscription to CHRISTIAN MEN given to each ticket-holder, at half price. admission was charged.

## Brotherhood Banquet

The ladies of the South side served banquet for the Brotherhood. It was dainty, delicious and sumptuous. The quartette—Messrs. Davis, Graves, Graybill Long—flooded the room with cheerful uplifting harmony. Brother Charles F. ley, pastor of the church at Mansfield, livered one of the most clear-cut, compre sive and spiritual addresses it has been privilege to hear. Oakley should be heard on the Brotherhood problem.—I Massillon *Messenger,* H. E. Stafford, Ed

The Lenox Avenue Church, Disciple Christ, New York City, does a good business-like things. One of these is to each week a hectographed sheet of news mentioning the topics of the sermon for succeeding day and any items of impor about our local and general work. Thes sent to a list of editors in the city with a which says: "If you can use any of the items, please send marked copy to F Jerome, 124 East 28th St., New York.' method like this will gain for a local columns of publicity in the course of a that would not otherwise come. There boast nor boost about the matter, but re items of the kind most likely to get into

## The Brotherhood and the Evening Serve

The Brotherhood state committe has re mended that each local Brotherhood ob every fifth Sunday in every month tha such, as Brotherhood day, by taking char the services on that day either mornin night or both. Our Brotherhood has de to observe the evening service and will charge of the same. The men propose t charge of everything, even the playing organ. A male chorus will lead the si and there will be special addresses deli on practical themes. Begin now to pla

ervice.—From the Massillon *Messenger*, Stafford, Ed.

Y. Donaldson, the new State Secretary ssouri Missions, is getting into the har- nicely. He has just issued to the Mis- constituency some facts about Missouri ons which are worthy of deep contempla- Missouri is a big State. Our church is tionally strong numerically and we doubt ith the able leadership of Brother Don- n and his co-workers that great things e accomplished for Missouri Missions. next State Convention meets in Cape leau and every effort is being made to t the widest publicity in order to secure ge attendance. The Brotherhood move- will be given its proper share of the am and we appeal to our Brotherhood n Missouri thus early to get ready to go pe Girardeau several hundred strong.

al Brotherhood No. 273 is at Wooster, where Clarence S. Landers is the Presi- J. W. Hooke, Vice-President; Hubert nellenberger, Secretary, and Otto Hertz- Treasurer. During the third quarter of hey held four meetings with an average lance of twenty. The present member- s 38, and they have 40 men in the Bible They held two social meetings with n men in attendance. They made one to the sick and furnished fraternal aid e case. They have 31 men wearing the erhood emblem and all of the men in Bible Class wearing the B. D. C. Bible button. Twenty of their men subscribe HRISTIAN MEN. This is the home church eld Secretary J. K. Shellenberger and it ing great work under the sympathetic ion of Henry W. Schwan, the pastor.

e third installment of "Sunset Journeys," an account of the General Secretary's work on the Pacific Coast, died of ap- citis. The last account published told e visit with L. B. D. C. No. 266, of Ta- Wash. After that, there were inspir- eetings with the Brotherhoods of Seattle Bellingham, in Washington; San Fran- Stockton, San Jose, Los Angeles, Glen- Pasadena, Pomona, Riverside, and the tri- Brotherhood at Santa Monica-Sawtelle- n Park, all in California, and meetings been arranged for at Covina and San when the secretarial appendix developed cute case of indisposition. After this three weeks in the hospital and a long, is convalescence which is not yet com- l. But we still have our appendix and ot going to give it up without a struggle. e visits mentioned were without doubt g the most inspiring in the history of the al Secretary's experiences with Brother- work, and it is a matter of regret that assage of time and the impress of other s demanding space in the magazine have impossible a detailed account of these enjoyable occasions.

## Just Now We Need Men Most

Just now we need men, time is most dear,
Men who'll not falter, men without fear,
Ready to help and ready to cheer,
  Just now we need men most.

Chorus.

Just now we need men most, just now we need
  men most,
Missouri to clear of whiskey and beer,
  Just now we need men most.

Just now we need men, men who are true,
Sacrifice making all the way through,
Counting no labor too hard to do,
  Just now we need men most. (Chorus.)

Just now we need men, men who are strong,
Voting that right shall conquer wrong,
Voting that sorrow give place to song,
  Just now we need men most. (Chorus.)

Just now we need men, answer the call,
Men who love country whate'er befall,
Vote for your homes, yes vote for them all,
  Just now we need men most. (Chorus.)

When Mr. Long, the President of the Brotherhood, was on his European trip last summer, he was kind enough to remember a good many of his friends and employees in this country with gifts of different sorts. To each of the young ladies in the Wholesale Department of the Long-Bell Lumber Co., he sent a piece of Irish point lace. The thought of being remembered by their employer when so far away and with so many interests upon his mind, so touched the girls that one of them, Miss Mayme Weyer, was moved to express her feelings in rhyme. The little poem is given to our readers here, not so much because of its intrinsic worth, although it has merit, and not because it was Mr. Long's personality that called it forth, but because it is an example of very fine spirit obtaining between employer and employee, something which it is very difficult to keep up in the intensely complex development of modern corporation system.

DEAR MR. LONG:

Many a thought has followed you onward,
  Out o'er the ocean, to lands afar,
Many a wish that through all your journey,
  Never a shadow your joy should mar.

But now, like the birds who know their climate,
  And return to their dear, remembered haunts,
Back to the "Homeland" your ship has glided,
  Bringing you safely, this Autumn's dawn.

Every heart in the Long-Bell Company,
  Bids you a welcome deep and true,
And especially the girls who enjoy the favor
  Of being so sweetly remembered by you.

Your beautiful gift in itself we treasure,
  But better,—it cheers our hearts to find
That even across the placid waters,
  Amidst your pleasures you had us in mind.

The invitation of the Bellavben Bible Class for a recent Sunday reaches us on a handsome mailing card and reads as follows:

If You Are Interested
In
THE EFFICIENT LIFE
You should attend
DR. GERWIG'S PRACTICAL, INSPIRING AND TIMELY TALKS TO MEN.

Time—Sunday, 10 A. M.

Place—Bellavben Class Rooms, Bellevue Christian Church.

Subjects—Nov. 13th, "Ready."
Nov. 20th, "The Garden of Gethsemane."
Nov. 27th, "False Witnesses."

We heartily welcome every one who wishes to come.

You can help us just as much as we can help you.

No denominational restriction.

We are indebted to P. F. Hooper, Secretary of the Loyal Men's Class at Carlisle, Ind., for the following account of a banq given by the pastor to the class:

On the evening of November 18th, Le ard V. Barbre, pastor of the church Carlisle, gave a banquet to the members the Loyal Sons' Bible Class, of which he the teacher. S. D. Dutcher, of the Cen Christian Church of Terre Haute, made principal address of the evening. A year this class could scarcely muster fifteen. day the enrollment is one hundred and with an average attendance of seventy. aim of the class is to have 100 men pre every Sunday studying the Bible. And is bound to be reached, for the members filled with enthusiasm for the work that i be accomplished and such enthusiasm is fectious.

Last July the teacher told the class th certain man, who wished his name withh would give a banquet to the class whe reached an enrollment of one hundred. donor turned out to be the pastor and teac Mr. Barbre, and the affair was an enjoy one in every way, one long to be rememb by the Loyal Sons.

## Views of the Bible School Parade, at Topeka

Photo by Paul Moore

Massing for the Start before the Capitol Building

On the March

L. B. D. C. No. 272 is still doing things at the North Side Church, Omaha. The latest was on Sunday evening, November 6th, when they planned a big meeting for men. A neat folder was issued giving pictures of the male quartette and the pastor, H. J. Kirschstein, who was announced to preach especially on "The Man for the Hour." The folder carried on the back a picture of the Brotherhood organization, some fifty strong, and under it the legend "The Men Behind It." This folder, which is a very fine example of the printers' art, also carries the Brotherhood slogan, "All the Men of all the Church at all the Church's Work," and the Brotherhood motto, "A Man's Work in a Man's Way," together with the motto of the Local Brotherhood at Omaha, "The Men of Omaha for the Man of Galilee. This was prepared by the Brotherhood men in advance, and as a result w glorious success. There were forty-five in the chorus and twice as many in the ence. When it is recalled that this Bro hood flourishes in a church which at the ent time is without a home and worshi the home of the Plymouth Congrega Church, it is realized that these men, wo under difficulties, are furnishing a glo demonstration of the possible effectiv of the Brotherhood organization.

L. B. D. C. No. 294, First Church, Por Ore., has divided itself into two wings an generously vieing with one another in a to reconstruct their church building. Stephens is President and with a pasto W. F. Reagor, who was a man before h a minister, and afterward, too, for a in spiring example, they can and will do no less than succeed.

# eaned From Local Brotherhood Quarterly Reports

B. D. C. No. 317 is a joint Brotherhood churches at Santa Monica, Ocean Park awtelle, Cal. They have twenty-seven ers from the three churches.

B. D. C. No. 316, First Church, Little Ark., has a membership of seventy-six hey all wear the Brotherhood emblem.

B. D. C. No. 315, Nelsonville, Ohio, has undred and twenty men in the Brother- This Brotherhood is organized within eat Bible Class of more than eight hun- enrollment.

B. D. C. No. 313, Mount Vernon, Ind., nembership of nineteen with average at- nce of fourteen.

B. D. C. No. 312, First Church, Council s, Iowa, has twenty-five members of the erhood and twenty-one men in the Bible

e like to hear from the National or- ation occasionally, as it encourages us we realize that we represent such an nse body of Christian men."—L. B. D. o. 311, Third Church, Philadelphia.

B. D. C. No. 308, Sheridan, Ind., has a ership of thirty-six with thirty-five men e Bible Class.

B. D. C. No. 307, Orviston, Pa., has a ership of forty-nine with an average lance of forty.

B. D. C. No. 305, West Side Christian h, San Francisco, has a membership of n with an average attendance of eleven.

B. D. C. No. 292, Kendallville, Ind., n enrollment of fifty-two in good stand- vith an average attendance of forty.

B. D. C. No. 291, Elkhart, Ind., has an ge attendance of eighty-seven.

B. D. C. No. 288, Keokuk, Iowa, has y-five members in the Brotherhood with otherhood Bible Class of twenty-two.

B. D. C. No. 287, Central Church, Pitts- Pa., has twenty-one members with an ge attendance of eighteen.

B. D. C. No. 286, Massillon, Ohio, has mbership of fifty-six with an average lance at the meetings of fifty-five, and undred and eighteen men in the Bible

B. D. C. No. 284, Modesto, Cal., has y-two members of the Brotherhood, aver- ttendance at Brotherhood business meet- ifteen, attendance at social meetings one ed and thirty.

B. D. C. No. 283, Eldora, Iowa, has -two members of the Brotherhood and -five subscribers to CHRISTIAN MEN.

B. D. C. No. 279, Douglas Park, Chi- has seventeen members with an aver- ttendance of fourteen.

B. D. C. No. 319, Fort Wayne, Ind., has mbership of twenty-six with an average lance of fourteen.

L. B. D. C. No. 306, Mason City, Iowa, has a membership of forty-four and fifty-five men in the Bible Class.

"We were very much benefited by Mr. Macfarlane's answers to our innumerable questions. It seems we have ben steering along without any object in view, but he opened to us new visions of a greater work which we take hold of with renewed vigor and can work to an end of far greater results than ever before. We have sixty-four men in the Brotherhood and a hundred and five men in the Bible Class."—L. B. D. C. No. 276, North Yakima, Wash.

L. B. D. C. No. 273, Wooster, Ohio, has thirty-eight members with forty men in the Bible Class.

"The Brotherhood took care of a brother member of the church, cared for him for a time at his home and then removed him to the hospital, paid his expenses for two weeks, but we couldn't save him. He was called to his heavenly home, but we were glad to do what little we could for him."—L. B. D. C. No. 270, Pittsburg, Kan.

"We charge $2 per year dues, sixty cents General Dues, twenty-five cents for subscription to CHRISTIAN MEN, and $1.15 for local dues. Have fifty-eight members of Brotherhood and eight subscribers not members."—L. B. D. C. No. 266, Tacoma, Wash.

L. B. D. C. No. 265, First Church, Kansas City, Mo., has fifty members of the Brotherhood, sixty-five men in the Bible Class and an average attendance at Brotherhood meetings of one hundred and forty.

L. B. D. C. No. 261, Bedford, Ind., has a social program at every meeting, but no strictly social meetings. They have a membership of seventy-seven with one hundred and twenty in the Bible Class. All members subscribe for CHRISTIAN MEN

L. B. D. C. No. 259, Galesburg, Ill., has a membership of sixty-six and one hundred men in the Bible School.

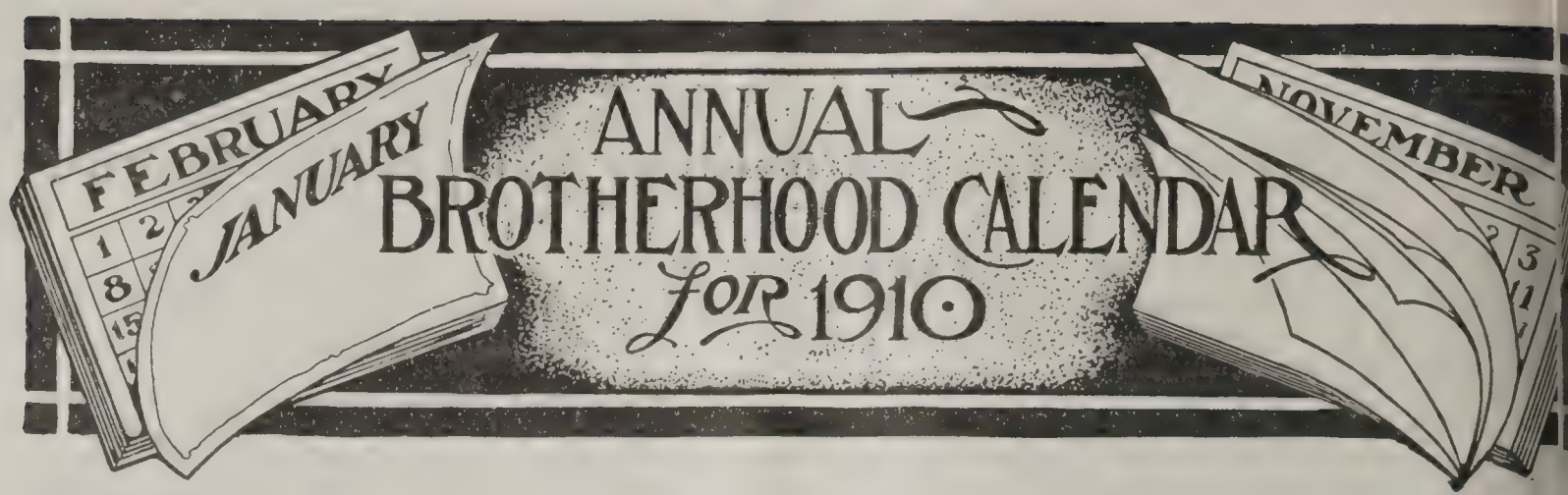
L. B. D. C. No. 255, Wichita, Kan., has a Brotherhood Bible Class of thirty-one men.

"All our meetings are largely discussions of church work and men's relation to the church, at which several lead with short addresses, ending with a general discussion. Enrollment nineteen. Men in Bible Class twenty-five."—L. B. D. C. No. 253, Washington, D. C.

Niagara Falls, N. Y., L. B. D. C. No. 252, has an enrollment of thirty-three with a Brotherhood Bible Class of twenty

"Our dues are two dollars per year for each member, payable semi-annually, and out of this we pay general dues of fifteen cents per quarter for each member. Local and general dues are not collected or handled separately."—L. B. D. C. No. 250, First Church, St. Joseph, Mo.

L. B. D. C. No. 294, Portland, Ore., has a Bible Class of seventy.




DECEMBER.

1. **Brotherhood Benevolence.**—An acknowledgment of services rendered by heroes of former days. The Brotherhood will remove the terrors of creeping age from the preacher's vision. The servant is worthy of his hire.

2. **A Visit to the Manger at Bethlehem.**—The greatest gift we can give is the gift of Christ to the Christless children.

JANUARY.

1. **Topics, Volunteers for the Ministry.**—The Brotherhood Volunteer Movement will use this meeting in an effort to enlist men for the ministry and subscribers the Comrades of Paul Fund, for the h ing of needy students through our E Colleges. Let the Social Committee m this meeting a reception to the pastor, the local pastors. Make these minis feel that they have solid backing in men of the community. Thus do you ment the efficiency of the man who is l ing you.

2. **Evangelism.**—Plans for the ye work. The Brotherhood will be Church's strongest and longest arm bringing men to Christ.

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# Programs for Local Brotherhoods

DECEMBER—Second Program

Prepared by R. A. DOAN

Note.—It is urged that every man bring one boy with him for this meeting.

**TOPIC—A Visit to the Manger of Bethlehem.**

**I.—Devotional.**

1. Hymn "Help Somebody Today."
2. Three brief prayers.
3. Special music.
4. Scripture, Luke 2:1-20.
5. Hymn.

**II.—Program.**

1. Three five-minute addresses—What the gift of Christ to the world has meant to me.
2. Three five-minute addresses—How may I use for others the blessing of this great gift?
3. Address to the boys—Christ's youth, a preparation for his great life.

**III.—Business and Social.**

1. A general discussion of local co tions among the needy. Appo ment of committees who will h in charge the receipt and distri tion of contributions for the po It is suggested that every Broth hood take the responsibility looking after the poor. Especia is it desired that children in p homes be remembered with c dies, toys, etc., as well as nece ties. A very rich experience awa every man who visits these hom
2. A romp with the boys.

JANUARY—First Program

**TOPIC—Volunteers for the Ministry.**

**I.—Devotional.**

Hymn.
Reading of Scripture.
Repeat Covenant (Standing).
Prayer.
Hymn or special music.

**II.—Cultural.**

1. Addresses:
   (a) "Paucity of Preachers."
   (b) "The Dignity of the Ministry."
   Music.
   (c) "The reward of the Ministe
   (d) "What constitutes a call the Ministry."
2. "Who will go?" Make a perso call for volunteers in the spirit feasting and prayer.

**III.—Social.**

Short toasts, one or two minutes ea would be interesting. Let refre ments be light, in view of the f that next month is annual meeti and banquet.

P. H. WELSHIMER

# Bible School Lessons for December

Prepared by P. H. Welshimer

LESSON 2—DECEMBER 11.

## "THE CRUCIFIXION"—MATTHEW 27:15-50.

American Revised

15 Now at the feast the governor was
ont to release unto the multitude one
isoner, whom they would. 16 And they
d then a notable prisoner, called Barab-
s. 17 When therefore they were gath-
ed together, Pilate said unto them,
Whom will ye that I release unto you?
arabbas, or Jesus who is called Christ?
8 For he knew that for envy they had
elivered him up. 19 And while he was
tting on the judgment seat, his wife sent
nto him, saying, Have thou nothing to do
ith that righteous man; for I have suf-
ered many things this day in a dream be-
ause of him. 20 Now the chief priests
nd the elders persuaded the multitudes
hat they should ask for Barabbas, and
estroy Jesus. 21 But the governor an-
wered and said unto them, Which of the
wo will ye that I release unto you? And
hey said, Barabbas. 22 Pilate saith unto
hem, What then shall I do unto Jesus who
s called Christ? They all say, Let him be
rucified. 23 And he said, Why, what evil
ath he done? But they cried out exceed-
ngly, saying, Let him be crucified. 24 So
when Pilate saw that he prevailed nothing,
ut rather that a tumult was arising, he
ook water and washed his hands before
he multitude, saying, I am innocent of the
lood of this righteous man; see ye to it.
25 And all the people answered and said,
His blood be on us, and on our children.
26 Then released he unto them Barabbas;
ut Jesus he scourged and delivered to be
rucified.

27 Then the soldiers of the governor
ook Jesus into the Prætorium, and gath-
ered unto him the whole band. 28 And
they stripped him, and put on him a scar-
let robe. 29 And they platted a crown of
thorns and put it upon his head; and a reed
in his right hand; and they kneeled down
before him, and mocked him, saying, Hail,
King of the Jews! 30 And they spat upon
him, and took the reed and smote him on
the head. 33 And when they had mocked
him, they took off from him the robe and
put on him his garments, and led him
away to crucify him.

32 And as they came out, they found a
man of Cyrene, Simon by name; him they
compelled to go with them, that he might
bear his cross.

33 And when they were come unto a
place called Golgotha, that is to say, The
place of a skull, 34 they gave him wine to
drink mingled with gall; and when he had
tasted it, he would not drink. 35 And
when they had crucified him, they parted
his garments among them, casting lots;
36 and they sat and watched him there.
37 And they set up over his head his ac-
cusation written, This is Jesus the King
of the Jews. 38 Then are there crucified
with him two robbers, one on the right
hand and one on the left. 39 And they that
passed by railed on him, wagging their
heads, 40 and saying, Thou that destroyest
the temple, and buildest it in three days,
save thyself; if thou art the Son of God,
come down from the cross. 41 In like
manner also the chief priests mocking
him, with the scribes and elders, said, 42
He saved others; himself he cannot save.
He is the King of Israel; let him now
come down from the cross, and we will
believe on him. 43 He trusteth on God;
let him deliver him now, if he desireth
him; for he said, I am the Son of God. 44
And the robbers also that were crucified
with him cast upon him the same reproach.

45 Now from the sixth hour there was
darkness over all the land until the ninth
hour. 46 And about the ninth hour Jesus
cried with a loud voice, saying, Eli, Eli,
lama sabachthani? that is, My God, my
God, why hast thou forsaken me? 47 And
some of them that stood there, when they
heard it, said, This man calleth Elijah. 48
And straightway one of them ran, and
took a sponge, and filled it with vinegar,
and put it on a reed, and gave him to
drink. 49 And the rest said, Let be; let
us see whether Elijah cometh to save him.
50 And Jesus cried again with a loud voice,
and yielded up his spirit.

**Time.** Friday, April 7, A. D. 30. **Place.** Calvary.

**Introduction.** The Jews accused Jesus of blasphemy, which was a crime worthy of death in the Jewish code, but being a religious crime, would not be accepted by the Roman government, so in order to have the Romans sentence Jesus to death, He was

taken before Governor Pilate, the Roman, with a charge of treason placed again Him. Pilate believed Him innocent, and sent Him to Herod. Herod returned Hi to Pilate, who still believed Him innocent and washed his hands before the people, bu not willing to secure the ill will of the mob, turned Jesus over to them.

**Explanatory.** 15-18—It was customary to release a prisoner at the time of the Pas over. This custom of the Jews had prevailed for a long time. Barabbas was a murdere John 18:40; Mark 15:7. Barabbas, being a noted murderer, it was the desire of Pilate t release Jesus in his stead, and thus he could evade the responsibility of his death. H also knew this man to be innocent. 19—Here is another case where a man had bette taken the advice of his wife. 20—The chief priests and elders were busy exciting th mob and urging them to call for Barabbas. They would rather have the noted mu derer loose on their streets than the spotless Galilean Teacher. 21-22—When the called for Barabbas, then the question came, "What shall I do with Jesus, which is calle Christ?" The cry filled the air, "Crucify Him." 23—It is the spirit of a mob not t reason, hence they yelled the more, "Let Him be crucified." 24—Notwithstandin Pilate washed his hands and said, "I am innocent of the blood of this just person," h was not innocent; it was for him to decide whether He should be put to death or no and by his turning Him over to the mob, he consented to His death. 25-26—Littl did the people know what it meant to have His blood upon them and their childre Barabbas is led forth a free man. Notwithstanding Pilate had said that Jesus was just man he struck Him with the lashes, giving Him a scourge, which all received be fore the crucifixion, then the man who had washed his hands and said, "I am free fror His blood," delivered Him to be crucified. Of all the peanut politicians who eve played in the tide of times, Pilate was about the smallest. 27-29—Jesus was strippe and a robe put on Him and thorns put on His brow, in mockery. The soldiers wer not displeased because of His claim, but mocked Him in the spirit of ridicule. 30-3 —Behold the Son of Man being spit upon, a weak reed being placed in His hand fo a scepter, and then the villains passed by, striking Him on the head, then He wa stripped and His own raiment put on Him again, and the procession starts on it march to Calvary. 32—On the way they met Simon of Cyrene, whom they compelle to bear the cross. Jesus was giving way beneath it. John 19:17. 33-34—Golgoth means a place of a skull. This was outside the city, but not far from the gate. Heb 13-12; John 19-20. Sour wine and gall were mixed together and given to sufferers t make them feel the pain less. Jesus declined to accept. 35-36—John tells us that Hi coat was seamless, hence the goods in it could not be divided. On this the lots wer cast. John 19:23-24. While Jesus was suffering, they were gambling for His clothes and sitting beneath the Christ, they watched Him there. How little sympathy ther was for Him in His suffering. 37—The inscription, "This is Jesus, the King of th Jews," was written in three languages—Greek, Latin and Hebrew. 38—A robber wa crucified on either side. This helped to give a more terrible setting to the picture 39-40—Jesus was misunderstood. The crowd wagged their heads and reviled at Him made sport of His claims, misinterpreted them and demanded of Him to save Himsel if He be the Son of God. If Jesus had come down from the cross, He would hav defeated the entire purpose of the Father. This they could not understand. 41-43— The chief priests, scribes and elders joined with the throng in making the request 44—Even the thieves joined with the crowd in taunting Him. 45—Darkness reigne from 12 to 3 o'clock. 46-48—Misunderstanding His cry, they thought He called fo Elias. In John 19:28-29, we learn Jesus also said, "I thirst." One, putting a vinegar soaked sponge on a reed reached it up to His lips, that He might satisfy His thirst The rest, still unsympathetic, said, "Let Him be and see if Elias will come to sav Him." 50—The end had now come. Jesus cried, "It is finished," and His spirit wen forth.

## Comments on the Lesson

What a mockery was the trial of Jesus. The one who betrayed Him, afterwar repented and said to the authorities, "He is innocent." He even threw the bloo money back upon the floor of the temple and rushed from their presence. The judg said, "He is innocent." Still the people clamored for His life. Again, the judge washe his hands in their presence and said, "He is innocent, I will be free from His blood but you take Him and do as you like." How long would such a judge be tolerate today? Imagine a throng around the court house, a lot of lying witnesses who hav testified, and as he who first plotted to deliver Him, comes the last hour saying, "H is innocent," and the judge saying, "I free Him," and then turning Him to the mo and saying, "Take Him and do as you like." Behold the Son of God wearing a purpl robe, His brow pierced with a crown of thorns and a little stick in His hand to be a symbol of kingly power, and behold men bow before Him in mockery, calling Hi "King of the Jews." Behold His blood-stained flesh, where the judge who had just said, "He is innocent" has now applied the lash. See those men one by one strike Him on the head and slap Him on the face with the palm of their hand. Others spit upon Him. Then, the robe, the crown and the scepter are laid aside and the procession starts for Golgotha. The women follow, weeping, for they were His friends

ı: faints beneath His cross and Simon of Cyrene is pressed into service to help bear t: burden. Golgotha is now reached. the wood is laid on the ground and the Son of (ıd is laid upon the wood and the nails are driven through His hands and His feet. hole has been digged, the cross is raised, it drops, and O! how the flesh was enched, when with a thud it strikes the ground. With all His suffering the soldiers near by and gamble for His clothing. Seven notable sentences were uttered by r Lord while He hung to that cross. They were, "Father forgive them, for they ow not what they do." To the thief He said, "'This day thou shalt be with me in ıradise." Again He said, "I thirst." And, "My God! My God! why hast thou forken me?" "Father, into thy hands I commend my spirit." To John He said, "Son, hold thy mother," and to His mother, "Woman, behold thy son." Just before His irit went forth, He said, "It is finished." For six long hours He hung there, suffering in an unsympathetic crowd. A few there were who loved Him and wept while He ffered, but the multitude taunted and ridiculed. This cross has become the symbol salvation. It is the price of life. It is a symbol of burdens to be borne. It speaks oquently of the awfulness of sin and the price of salvation. It shows forth the love God and obedience of the Christ. We can sing, "In the Cross of Christ I Glory" ıd "The Way of the Cross Leads Home." Paul could say, "I am determined to know ›thing among you save Jesus and Him crucified." Jesus said, "If I be lifted up from e earth, I will draw all men unto me." And, "As Moses lifted up the serpent in the ilderness, even so must the Son of Man be lifted up." This death of Jesus, coupled ith the resurrection, makes it possible for all men to be saved, but His death benefits not, unless we appropriate the blessing that comes from it. Through His death He uilt the way. We must walk in the road. In this death He has offered peace and ardon. We must accept it.

## Questions for Class Use

Before whom was Jesus tried? Why was He taken to Pilate? Who was in the rowd from Pilate's court to Golgotha? Who carried the cross for Him and why? Vhy was He crucified outside the gate? Why did He refuse the vinegar? Why did ıey cast lots for His garment? Why did He not come down from the cross and emonstrate His power? What were the seven sayings on the cross? Who put the uperscription above the cross and why in three languages? How long was Jesus on he cross? What chapter in Isaiah furnishes a good picture of this scene? How does he death of Christ benefit us? What is the power of the cross?

LESSON 3—DECEMBER 18.

## "THE RESURRECTION"—MATTHEW 28:1-20.

1 Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow; 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him; lo, I have told you. 8 And they departed quickly from the tomb, with fear and great joy, and ran to bring his disciples word. 9 And behold Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not; go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; 20 teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

**Time.** Sunday morning, April 9, A. D. 30. **Place.** Around and in the city of Jerusalem.

**Introduction.** Read in connection with this lesson, Mark 16:1-18; Luke 24:1-11; John 20:1-18; Acts 1:1-9; 1 Cor. 15:1-11. Jesus was crucified at Golgotha. Upon His death the veil of the temple was rent in twain. An earthquake tore the rocks apart and opened many tombs. The centurion confessed that Jesus was the Son of God. Joseph of Arimathea had asked for the body and had placed it in his own tomb. The sepulchre had been sealed and the guard was placed about the tomb. Here our lesson begins today.

**Explanatory.** 1—The women came not only to see the sepulchre but were prepared to anoint the body of Jesus. 2—The coming of the angel and the rolling away of the stone made an earthquake great in intensity. The tomb was sealed; the angel broke the seal and opened the sepulchre and sat upon the stone. 3-4—His countenance was like unto that of Jesus when He was transfigured. The guard on duty saw him; saw the stone rolled away. They shook and became as dead men. To use an expression common today, they were "nearly scared to death" and were as powerless as dead men. 5-7—In Mark, sixteenth chapter, we learn the angel had now entered the tomb and sat in one end of it. When the women came, they were astonished that the stone was rolled away, and looking in the tomb saw the angel, also the grave clothes that had bound Jesus. This was all to them a mystery. They were filled with fear, hence the angel's admonition, "Fear not ye." The tomb was large enough for several persons to enter, hence the women and the angel were there. The last at the cross was a woman. The first commissioned to go tell the glad news was a woman. Mark says that the angel commanded them to go tell His disciples and Peter. 8—Imagine their feeling as one mingled with fear and joy. How swiftly they must have run to carry the word. 9—And as they went, to their great surprise and joy, Jesus met them with the words, "All Hail," and falling at His feet to worship, they touched Him. 11—While the women were on the way with the message, the soldiers went to the chief priests, narrating all things that had been done. What a wonderful story they had to tell, and they were eye witnesses. 12-14—In order to hinder the idea that Jesus had risen from the dead and hence was divine, they gave much mony to the soldiers to swear that they slept and the disciples stole the body of Jesus. To sleep at a post of duty was punishable by death, but they agreed to persuade the government to save the soldiers. 15—When Matthew wrote this account, that statement was still a common report among the Jews. 16—Jesus appeared to the disciples ten times after the resurrection. It is well to read the closing chapters of the four Gospels, for the account of His appearances. Nine of the appearances were before this meeting in Galilee. 17—Even their sight could not be trusted. Some doubted. Not that He did not look natural or talk as He once had, but they did not think it possible that He should be raised from the dead. It is probable that the 500 whom Paul says saw Him, were with the disciples at this time. He had appeared to the eleven so frequently that they doubtless all believed. The doubters were possibly some of the 500 who had not seen Him before. 18-20—All power, means all authority. Jesus had never made this statement until now. He could not until after His resurrection. The word teach here means to make disciples. This is to be done by preaching the Gospel. Jesus' public career began after His baptism, and the last thing He does is to command the disciples to teach and baptize. To be baptized into the name of the Father and of the Son and of the Holy Spirit, means that we are to be brought into subjection to the Father, Son and Holy Spirit, and in consequence will receive the remission of our sins and the gift of the Holy Spirit, then we become a child of God. We are to be taught all things as He commanded the apostles. Jesus is with us to help and protect; it means more than His presence. He guarantees His co-operation and this will be ours if faithful to Him to the end of the world.

## Comments on the Lesson

**Answer to the Infidel's Argument.** Mr. Infidel number one says, "It is impossible for Jesus to have been raised from the dead." It is not more of a miracle for God to raise Jesus from the dead than it is for Him to create life in the first place. Number two says, "He was not dead." The soldiers guarding the cross said He was, for they broke not His bones, but pierced His side with a sword and gave over His body to Joseph to be buried in the garden. It was rumored that He had said He would arise from the dead, and to prevent His disciples from stealing the body and thus make the claim that He had risen, the authorities were requested to seal the tomb with the government seal and place soldiers on guard. Every precaution possible was taken to avoid deception. Number three says, "The disciples stole the dead body." First, what would they want with it? If it was dead, and He claimed He would arise and didn't, He would be an impostor, and what would they want with an impostor's body? Three days ago these same disciples were cowards and fled when He was arrested. If they fled when the living Christ was here with all His power, what made them so courageous when three days later, under the cover of darkness, they would steal past sixteen soldiers, who would kill them on the spot were they caught, break the seal on the tomb, which meant death if caught, and steal the body.

hich also meant death? Does it seem possible they would run this risk? And again, they stole the dead body, how put life into it? He was seen ten times after this. hey saw Him, ate with Him, heard Him, touched Him and walked with Him. They ad every opportunity of knowing whether it was Jesus of Nazareth or not. If they ommitted the two offenses—broke the seal and stole the body, which were punishble by death, how does it happen they tarried as they did right there in the city of erusalem, where the deed was performed, and not one of them was put to death? he Romans enforced their law better than this. If the disciples stole the body, here were the soldiers that they permitted it? Remember that sixty-four soldiers ere in charge of that tomb, sixteen serving for six hours at a time. Could they have een sleeping? Absurd. Would it seem probable that sixteen soldiers on duty would ll go to sleep when serving for only six hours, and knowing, too, that if caught sleepng, death would be the penalty? When fifteen had gone to sleep, is it possible that he sixteenth one, seeing the others sleeping, would fall asleep also and run the risk? he soldiers told the true story when they went to the authorities. The entire responibility rested upon God. He sent the angel who rolled away the stone, and then God aised Him from the dead. The only way to cover up the bad affair was for the uthorities to lay the blame on the soldiers and say they slept and while they slept the lisciples stole the body, and yet not one of the soldiers was put to death, for it was s the authorities had said, "We will persuade the governor and secure you." What joke it must have been for sixteen men to go about the streets of Jerusalem, saying o all the people, "We slept last night and permitted robbers to steal the body we ere guarding," when all the people knew that had they done so, they would not be live to tell the story. If sixteen men were sleeping about the tomb, liable to waken ny moment, and the disciples were in that tomb stealing the body, is it likely that hey would have tarried long enough to have folded the napkins neatly and put the rave clothes in order in the tomb? Do robbers generally in ransacking drawers today fold everything up nicely and place it in its proper place, especially if the occupants of the house are liable to waken any moment and detect them? If Jesus was not raised from the dead, does it seem possible that the disciples would have preached so boldly right in the city where a few days before they had denied Him? Would they have suffered martyrdom, as they did, for one who had proved Himself not to be what He claimed to be? Is it possible that the civilization which we enjoy and the blessings that go forth from the teaching of God's word, could come from an impostor? for if Jesus was not raised from the dead He would be an impostor. We can sing with Paul, "Now is Christ raised from the dead and become the first fruits of them that slept." He said, "I will rise again" and He did. And with Thomas we can say, "My Lord and my God." And with Peter, "Thou art the Christ, the Son of the Living God."

## Questions for Class Use

How long was Jesus in the grave? About how many hours? Who were the women that went to anoint the body, on the morning of the first day of the week? To whom did Jesus first appear? What effect did His apearance have upon the women? What must have been the character of the soldiers, who seeing what they saw, still did not surrender to the Christ and join with His disciples? Why were not the soldiers put to death upon their own testimony? What is the great commission? What are some of the infidel's arguments against the resurrection? Answer these arguments as given above.

LESSON 4—DECEMBER 25.

## "THE SHEPHERDS FIND JESUS"—LUKE 2:6-20.

6 And it came to pass, while they were
there, the days were fulfilled that she
should be delivered. 7 And she brought
forth her firstborn son; and she wrapped
him in swaddling clothes, and laid him in a
manger, because there was no room for
them in the inn.
8 And there were shepherds in the same
country abiding in the field, and keeping
watch by night over their flock. 9 And
an angel of the Lord stood by them, and
the glory of the Lord shone round about
them; and they were sore afraid. 10 And
the angel said unto them, Be not afraid;
for behold, I bring you good tidings of
great joy which shall be to all the people;
11 for there is born to you this day in the
city of David a Saviour, who is Christ the
Lord. 12 And this is the sign unto you:
Ye shall find a babe wrapped in swaddling
clothes, and lying in a manger. 13 And
suddenly there was with the angel a multitude of the heavenly host praising God,
and saying:
14 Glory to God in the highest,
And on earth peace among men
in whom he is well pleased.
15 And it came to pass, when the angels
went away from them into heaven, the
shepherds said one to another, Let us now
go even unto Bethlehem, and see this thing
that is come to pass, which the Lord hath
made known unto us. 16 And they came
with haste, and found both Mary and

Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

**Time.** B. C. 4. Christ's birth was four years before the beginning of our era. **Place.** Bethlehem and nearby.

**Explanatory.** 6—In Micah 5:2 we learn that Bethlehem had been named as the birthplace of Jesus. A law had gone forth, compelling the Jews to go to Bethlehem to be taxed. Bethlehem is six miles south of Jerusalem and was crowded with people. There was no room except in the stable. 7—In a stable, Jesus was born. Here He was wrapped in strips of cloth, known as swaddling clothes, indicating that they were prepared in a hurry. The stable was in the rear of the inn or hotel. When crowded travelers often resorted to such a place. What a lowly place for the birth of the King. 8-9—To the shepherds in the fields that night the angel of the Lord came and the glory of the Lord shone round about. 10—His message was good tidings. The reason is given in the eleventh verse. Bethlehem is called the city of David because he was the most distinguished man who lived in it. The Christ, means "the anointed." 12—It would be no mistake that the babe they would find wrapped in swaddling clothes was He. 13-14—An angel choir from heaven came and sang this, the sweetest of all songs that have ever been sung. 15-16—With haste they came. Behold! the babe was found lying in a manger. 17—How eagerly they must have told the story concerning the angel, to Joseph and Mary and the others. 18-19—The people could not understand, hence they wondered, but Mary knew and pondered those sayings in her heart. 20—The shepherds glorified and praised God for all that they had heard and seen. It was truly good news to man. It is good news to us today if we accept Him. Life to those shepherds could never be the same now as before. It had a new meaning.

## Comments on the Lesson

There was no room in the inn. If any home in Bethlehem had known the honor that could have been theirs by having the Christ born within its walls, what a clamor there would have been to have had Mary abide therein. The room was filled. Many have no room for Christ today because the room is filled with something else —selfishness, worldliness, prejudice and indifference. Drive them out, make room for the Christ. Prophecies were now being fulfilled, but the people knew it not. Prophecy did not make these conditions, but simply foretold them. What an interest all heaven took in the birth of the infant Savior. First an angel comes with the good tidings, then there came an angelic chorus. How sweet their voices must have sounded on the frosty air about Bethlehem that night. In their song, they described the conditions that would obtain through the coming of the Prince of Peace. The announcement was first made to the humble shepherds. They doubted not, but believing, went to see the child. The message was first told to these busy people, and they investigated to see if all they had heard was true. So today, God's greatest blessings come to the men who are busy, and if you want something done, the busy man is the fellow to ask to do it. For our sakes, Jesus became poor. How poor He was. For a babe to be wrapped in long strips of cloth and lie in a manger in a stable is about as humble a beginning as one could imagine. Born in a borrowed manger, and when He died buried in a borrowed tomb; and yet His name is above every name and before Him every knee shall bow and every tongue shall confess that He is Lord of all and as such He shall be crowned.

## Questions for Class Use

Where is Bethlehem? Why called the city of David? What was Mary doing in Bethlehem? Why was Jesus born in a stable? How was He dressed? What was the angel's message to the shepherds? What the song? What effect did the shepherd's message have upon the people of Bethlehem? What effect upon Mary? What effect did the angel's message have upon the shepherds? Why was the birth of Jesus delayed until this time? What prophecies can you recall relative to His birth?

LESSON 1—JANUARY 1, 1911.

## "THE KINGDOM DIVIDED"—1 KINGS 12:1-24.

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. 2 And it came to pass when Jeroboam the son of Nebat heard of it (for he was yet in Egypt, whither he had fled from the presence of king Solomon,

.d Jeroboam dwelt in Egypt, 3 and they
nt and called him), that Jeroboam and
l the assembly of Israel came, and spake
ito Rehoboam, saying, 4 Thy father
ade our yoke grievous, now therefore
ake thou the grievous service of thy
ther, and his heavy yoke which he put
on us, lighter, and we will serve thee.
And he said unto them, Depart yet for
ree days, then come again to me. And
ie people departed.
6 And king Rehoboam took counsel
ith the old men, that had stood before
olomon his father while he yet lived,
aying, What counsel give ye me to re-
irn answer to this people? 7 And they
pake unto him, saying, If thou wilt be a
ervant unto this people this day, and wilt
erve them, and answer them, and speak
ood words to them, then they will be thy
ervants for ever. 8 But he forsook the
ounsel of the old men which they had
iven him, and took counsel with the
oung men that were grown up with him,
hat stood before him. 9 And he said
nto them, What counsel give ye, that we
nay return answer to this people, who
ave spoken to me, saying, Make the yoke
hat thy father did put upon us lighter?
0 And the young men that were grown up
vith him spake unto him, saying, Thus
halt thou say unto this people that spake
into thee, saying, Thy father made our
oke heavy, but make thou it lighter unto
is; thus shalt thou speak unto them. My
ittle finger is thicker than my father's
oins. 11 And now whereas my father did
ade you with a heavy yoke, I will add to
our yoke: my father chastised you with
whips, but I will chastise you with scor-
pions.
12 So Jeroboam and all the people came
o Rehoboam the third day, as the king
bade, saying Come to me again the third
day. 13 And the king answered the peo-
ple roughly, and forsook the counsel of the
old men which they had given him, 14
and spake to them after the counsel of the
young men, saying, My father made your
yoke heavy, but I will add to your yoke:
my father chastised you with whips, but I
will chastise you with scorpions. 15 So
the king hearkened not unto the people;
for it was a thing brought about of Je-
hovah, that he might establish his word,
which Jehovah spake by Ahijah the
Shilonite to Jeroboam the son of Nebat.
16 And when all Israel saw that the king
hearkened not unto them, the people
answered the king, saying, What portion
have we in David? neither have we in-
heritance in the son of Jesse: to your
tents, O Israel: now see to thine own
house, David. So Israel departed unto
their tents. 17 But as for the children of
Israel that dwelt in the cities of Judah,
Rehoboam reigned over them. 18 Then
king Rehoboam sent Adoram, who was
over the men subject to taskwork; and
all Israel stoned him to death with stones.
And king Rehoboam made speed to get
him up to his chariot, to flee to Jerusalem.
19 So Israel rebelled against the house of
David unto this day. 20 And it came to
pass, when all Israel heard that Jeroboam
was returned, that they sent and called
him unto the congregation, and made him
king over all Israel: there was none that
followed the house of David, but the tribe
of Judah only.
21 And when Rehoboam was come to
Jerusalem, he assembled all the house of
Judah, and the tribe of Benjamin, a hun-
dred and fourscore thousand chosen men,
that were warriors, to fight against the
house of Israel, to bring the kingdom again
to Rehoboam the son of Solomon. 22 But
the word of God came unto Shemaiah the
man of God, saying, 23 Speak unto Re-
hoboam the son of Solomon, king of
Judah, and unto all the house of Judah
and Benjamin, and to the rest of the
people, saying, 24 Thus saith Jehovah.
Ye shall not go up, nor fight against your
brethren the children of Israel: return
every man to his house; for this thing is
of me. So they hearkened unto the word
of Jehovah, and returned and went their
way, according to the word of Jehovah.

**Time.** 982 B. C. Some authorities put it 939.

**Introduction.** Israel had had three kings—Saul, David and Solomon. Upon the death of Solomon, Rehoboam his son was the heir to the throne. His name means, "Enlarger of the people." He was about twenty-one years old when he became king. His mother was Namah, a young heathen princess of the kingdom of Amon. For her, Solomon had built a sanctuary on Olivet, opposite the temple, in which she could worship Molech. From such a heathen mother came the young king. Solomon with a thousand wives and concubines could not have much time for training his son. His training would be left in the hands of his mother, and yet he was reared in the shadow of the temple. Some good came to him from that. Rehoboam was a young man of some ability, but he was proud, overbearing and insolent. He was the heir to a great kingdom. It extended from the Euphrates on the north, to Egypt on the southwest, including the territory lying between the desert and the Mediterranean except a small strip occupied by the Phœnicians, who were on friendly terms with Solomon. The twelve tribes occupied the territory of about 13,000 square miles, but including the neighboring territory which Solomon had ruled would make a vast domain of 60,000 square miles, as large as England and Wales. This was a wealthy kingdom. Read 2 Kings 10:27. Solomon's revenue amounted annually from ten to twenty millions of dollars. There were great possibilities here for a good king. The people had been burdened to make the kingdom wealthy. There was much complaint It was the in-

judicious ruling and unsympathetic and untactful procedure of a hot-headed young man that practically led to the division of the kingdom.

**Explanatory.** 1-5—Upon the death of Solomon, Jeroboam, who had been banished to Egypt, was called home. Rehoboam, the heir, and who had been accepted by Judah went up to Shechem, thirty miles north of Jerusalem, to which place the tribes had been summoned to confirm the successor of Solomon. The Northern tribes now selected Jeroboam to lead them in the meeting with Rehoboam. During the reign of Solomon, the people's yoke was grievous. They had been compelled to give their labors on the public buildings and other burdens grievous to be borne had been laid upon them. They now come asking if his reign will be like unto that of his father. If he will make the burdens lighter, they will serve him. Like a wise man, Rehoboam said give me three days to think about it. 6-7—Rehoboam wisely called together the old men, who had been associated with his father, and asked their advice. They gave good advice and said, "Be a servant unto this people and speak good words to them and they will be thy servants forever." 8-11—This was not the kind of advice Rehoboam wanted. We can always find the kind we want, so he called for a council of the young men; inexperienced fellows; young fellows who wanted to stand in with the new king, hence knowing something of his desires would advise as he desired. They advised to make the yoke heavier, as indicated in these verses. 12-14—The third day arrives and the people meet Rehoboam again. He was haughty, indignant, answered roughly and spake as the young men advised. He said, "I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." What a promising future for the people. Could they love him? Could they desire to serve him? Could they hope for anything from such a tyrant? 15-16—Israel was displeased and said, "What portion have we in David?" "To your tents, O! Israel." This was the parting of the ways. Rehoboam must look for his kingdom to Judah The Israelites went back to their homes to make ready for war. 17-20—Adoram, a task-master, was sent by Rehoboam, but Israel stoned him to death and Rehoboam fled to Jerusalem. Word soon spread among the Northern tribes that Jeroboam had returned from Egypt, and the people called him before the congregation and made him king over Israel. Judah followed Rehoboam. 21-24—Rehoboam now assembled the house of Judah and the tribe of Benjamin—one hundred and eighty thousand picked men, who were warriors, to fight against Israel, to bring back the kingdom that had departed, but God interfered and through Shemaiah informed Rehoboam that he should not go up against his brethren, that every man should return to his house. And the division was pronounced and continued.

## Comments on the Lesson

Rehoboam furnishes us a splendid example of a boy poorly reared. Both heredity and environment were poor factors in the making of this king. A heathen mother, pampered and petted, gross immorality on every hand; his father with a multitude of wives. Everything was downward rather than upward. Here is an example where a father had knowledge and wisdom, but his son did not receive much of it. Solomon wrote a great book—the Proverbs, a splendid book to read on child-training and character-building, but he did not put this knowledge into practice with his own son. Another case of much preaching and little practice. It is the old saying, "No boy can select his own mother, but he has everything to do with selecting his son's mother." All men who succeed, do so because they have good advisers. It is well to listen to the men who have climbed the hill before us. The old men were wise and gave good advice. Common sense would have said to Rehoboam that their course was a wise one, but he was drunk with power, unreasoning, unsympathetic, inhuman and out of touch with God, hence his failure. A little tact, kindness and sympathy could have made Rehoboam one of the world's greatest kings, over its greatest kingdom. What he lost through hot-headedness, he thought to gain with an army of picked men. But alas! his opportunity had come and gone, he could not recall it. His hour was past. He had sown to the wind, he must now reap a whirlwind. And as he must have thought over the mistake of a few hours and as he beheld the division of the kingdom, he could think what our own Whittier has said, "Of all sad words of tongue or pen, the saddest are these, 'It might have been.'"

## Questions for Class Use

Who was Rehoboam? Who was Jeroboam? Why had Jeroboam gone to Egypt? Who was the father of Rehoboam? Who his mother? What was the extent of Solomon's territory? Were the people unjust in making a demand of Rehoboam? Did God censure the Northern tribe for the separation? Name five lessons you gather from the life of Rehoboam.

# CHRISTIAN MEN

gan of THE BROTHERHOOD OF DISCIPLES OF CHRIST

P. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
E. E. ELLIOTT, Manager of Advertising and Circulation



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# FAMILIAR TALKS

## The Blazed Trail

ogram is a nice little word. It came Italy some time before CHRISTIAN began to be published. Primarily, ans to write before, but secondarily, today most commonly, it means a outline or explanation of the order pursued. If a man knows where going he usually gets somewhere. does not know, he wanders aim- and is in danger of turning up his nder a snowdrift. Human experi- has been blazing trails since before y began. It is a dangerous thing t off the blazed trail. There are pathfinders of superlative genius who can go anywhere and come back, but for the most of us the highway is shorter and surer than any by-path. We have some Brotherhoods that are wandering aimlessly. There has been put before them a program, a broad, smooth highway, leading up to the city of Effective Christian Service. The road lies over easy grades. It was built only after a survey of all feasible routes, and in the place that promises the greatest service to the greatest number of travelers. It is macadamed in sound experience. It is surfaced and graded with practicable plans of service. Every rock in its foundation is a thing actually done in Christian Brotherhood

THE NEW CITY

service by some man somewhere. Notwithstanding this, there are many Brotherhood organizations prone to throw a leg over the fence, kick up their heels in the clover or wander by shady streams crying to one another, lo here, lo there. It is the exception when such an organization does not come to itself with decimated ranks, rallying in some slough of despondency or swamp of uncertainties a few discouraged and disconsolate members, who are unanimous only in proclaiming the expedition a failure. They may even go so far as to proclaim the Brotherhood road a failure, when they haven't even traveled on the Brotherhood road a half a city block. True, they all got together at the Brotherhood starting point. They took the name and the covenant. They acknowledged the Brotherhood ideal, but that pronounced individualism, that striving for independence, that over-bubbling initiative which is so valuable a thing in our manhood when harnessed into a great propulsive force, becomes, in an uncharted field, a mere expulsive influence scattering energies, dissipating forces and destroying the possibility of results. Someone looking on may say these men failed because the Brotherhood did not give them a definite program. Oh, yes, dear friends, it did, but they did not follow it.

DREAMS

And now, would you think with us just a little over this question? We are all one in our purpose to serve God, Jesus Christ and the local church. Back of the great skyscraper on which our eyes rest as we walk together is a skeleton of steel. Back of that steel was a plan, and between the plan and the articulated skeleton was a method by which the plan became a fact of steel and stone, fashioned into the features of the building before us. Buildings do not leap together haphazard. They are not born of visions, nor do they fall into shape with the nois painless perfection of dreams. It with the Brotherhood organiz There is a plan expressed in our sl "All the Men of All the Church a the Church's Work," and there method printed in our annual cal providing for twenty-four meetin year. Too many, you say? No, n we are to learn by experience. The no lodge, there is no labor union, are few social organizations of any acter whose coherence is sufficie make them bear the weight and s of practical service, that meet less quently than this. Many of them more frequently. Meetings, then, ings; that is the first and essential ment of Brotherhood success.

MEETINGS

Simon Stelytes on his pillar; John evangelist, on his isle; Luther, hidi the Wartburg; General Booth, pr in his closet for darkest London; men split by centuries and sundere circumstances, do not constitute a B erhood. Our church men's lives widely sundered. There are formal clasps over the back of the pew, are cordial contacts here and there in the main the church of today congeries and not a community. I gregates but does not congregate. It munes but does not communicate. first step in Brother work is meetings; m line meetings, where men meet as where we strip off the starch of cir stance and the varnish of social co tion and even the polished lacqu cool self-interest and meet togeth mere humans, actually longing fo society of one another, with some o magnificent primality which re manhood's most virile asset. That B erhood meeting will be best in which strip themselves of themselves an for an hour, each in the selves o

's. Better a gang, better a pack, a passion to do something and be thing, than a collection of wax fig- with the blood freezing in the veins. first definite duty, then, of the herhood is meetings, the realization e Brotherhood by the breaking up of idualities, for the time, in the cruci- f a sociable gathering, from which individuals fuse again into their er selves, but with something more, some few glistering particles adher- hat were appropriated in the moment the common talents lay heaped to- er. The first thing, then, for a broth- od to consider when starting out on ighway to the city of service is meet- Have meetings. Have regular ings. Have regular meetings at fre- t intervals.

RAMS

But if you are to have meet- ings, they must be worth meetings, or the men will not at- the second time. They must consid- pics that are of interest and these s must be discussed in such a way here is not only opportunity for the ting of instruction by those capa- f instructing, but for the develop- of the individual members by ques- conference, debate, discussion, ar- nt—those forms by which, in seek- impart our opinions or express our ctions, we really educate ourselves npress our personalities. Men are ng beings today. They want to more and they will think if the tunity is given them. Our church ization in the past has put men in passive voice. The Brotherhood to get them into the active voice nto the potential mode.

is not enough that there shall be ngs and that these meetings shall teresting and helpful from a cul- point of view. It is necessary that they shall connect with some practical issue. Men today are dissatisfied with talk that gets nowhere in particular. Many Brotherhoods fail of efficiency just here. They start with the meeting idea, they rejoice in its fellowship, but they fail to connect with anything vital. They become a mere sending up of toy balloons. Men want to think about things and then they are likely to want to talk about things, and next they will want to do the thing they have been thinking about after they have talked it into practical shape.

A LOCOMOTIVE

This failure may be due to two things: First, that subjects have been chosen that do not lead to a practical issue; or, second, that the right kind of subjects have been chosen, but that the executive officers of the Brotherhood did not seize the occasion to hook on the train. Every Brotherhood meeting is a locomotive. Every program is a tender full of coal and water. Every giving of that program puts fire in the engine and steam in the boiler, and every meeting that does not usher in some practical thing to do, or an impulse to practical things already doing, is a wild engine, steaming down the right-of-way with no load attached. Our Brotherhood program involves, therefore, not only meetings interesting and helpful, but meetings with a practical issue.

Would you think about this with us now real seriously, for a minute? In the first year the General Brotherhood depended upon the local initiative in the matter of programs, only offering general suggestions. In a year's experience, from a wide survey of the field, we have seen that the Brotherhoods would succeed better if we could give them carefully thought-out topics one year in advance—just as the Bible School and the Christian Endeavor—that what the uni-

form topic meant to those two interests it would mean to the Brotherhood organization, hence the announcement of our annual calendar for 1910. This calendar provided for subjects for twenty-four meetings in a year. It provided subjects that related to a wide variety of things in which men are interested and all of which could have a practical issue in Brotherhood service. Some half a dozen of these were designed to interest men directly in a consideration of the church enterprises, and of our Brotherhood at large, usually denominated missions and benevolences, subjects of which the majority of our men are sadly ignorant, and to which they are lamentably indifferent. There have been perhaps a dozen subjects that directed the interest of men particularly to work in which, as local church men, they should be interested, and in which they should serve. There have been possibly a half dozen other subjects which related to sociological and civic affairs, in which Brotherhood men could wisely concern themselves.

THE BLAZED TRAIL

In preparing these programs, we blazed a trail. The meeting meant, first of all, that men should come together. It meant that the executive officers should call for reports of committees duly appointed by the Brotherhood for practical service, that the Brotherhood should hear these reports, encourage and stimulate committee activities, and direct their energies for future work. It meant that they should consider at the same time some theme of interest, after a fashion, that tended to the development of the men of the organization as a whole; and yet, it meant that these men should be afforded an opportunity not only to think and talk about a subject of interest, but to do in its behalf. A year's experience with this calendar leads to the writing of this article. Where Brotherh have adopted it, where they have lowed it faithfully, where they have to utilize its possibilities to anything a full extent, their success has bee the highest. Where they have ignor as some have, where they have foll it after a hit and miss fashion, as o have, where they have taken its form omitted its substance, as still others there has been less of satisfactory ac plishment.

In this magazine we print the an calendar for the ensuing year. It sh be the backbone of your Brother work. Out of it will grow every acti Each month the magazine carries det programs in advance to help your committee, and these definite prog contain practical suggestions that sh not be overlooked.

BLIND TRAILS

It may be that the re will feel we have gon to say little, but experience indicates we must say this over and over over again, because of the dispositic so many to disregard that wisdom upon experience of those who have before and got there, and to turn to wander over blind and uncertain and in paths which experience has yet straightened out. We would li call especial attention of pastors Brotherhood officers and chairme program committees to this matter urge, with all our power, that you the Brotherhood Calendar and the m ly programs, follow them closely, your meetings as a stimulus, as ar listing force, and as a driving powe the dozen or more departmental a ties that every successful Brother organization will be carrying on.

That this tieing together may itse tied to some practical issue, we call cial attention now to the two prog

January. The first of these is the nistry as a Calling. That program s published in the December magazine l repeated in this issue. Get it, and pt it to the capabilities of your Brothood organization. The outstanding tures of it which you ought to be sure give are these: First, have confidence this program as one that will interest r men. There is an unfortunate no- n among program committees that ev- program must be made to appeal to men outside the church. Gentlemen, is a mistake. Get a program that l interest the men inside the church they will bring the outside men there, what interests the insider will inter- the outsider. Take this subject, "The nistry as a Calling." At first it does look interesting, nor attractive. Ev- man has an opinion about the min- y as a calling, however. The writer nced to hear a workingman discussing single tax the other night, and in al- ng to the different professions, he ke of the ministry as "I think the most ess of all." His opinion, expressed Brotherhood meeting, would be likely tart something and insure a warm and usiastic discussion of the subject. , it is interesting. Make the most of In addition to the subjects in the pro- n, try a symposium of one minute ches, under this head: "What kind preacher would I try to be if I were g to be a preacher." This will be ful to the minister. He will see him- as others would like to see him in ost interesting medley of well-meant ions. Then, try to get something in program that will interest and at- your men. Work hard to get the g men, the idealists of your congre- n into this meeting in large numbers. one or two of them down for short , or have a very short debate on the ministry as a calling. Then have someone present the "Comrades of Paul" Movement. You do not know just now what the "Comrades of Paul" is, although we have written about it and talked about it in speeches for two years. You will find reference to it in another part of this issue. But present it.

THE VOLUNTEER

Finally, let the pastor, or some spiritual leader, present the ministry as a calling and if the situation justifies it call for volunteers for the ministry. If it does not justify the call, impress upon the young men present the serious consideration of the ministry as a profession. You will also, in the presentation of the "Comrades of Paul," pass the pledge cards and give the men who cannot themselves respond to the call for the ministry an opportunity to have fellowship in this work through the giving of a small portion of their money to help others prepare for it.

The effect of this meeting, if properly conducted, will be to deepen immensely the interest of men in the work of the ministry. It will lead to self-examination, to individual resolutions to support more faithfully the work of the minister, without doubt, lead young men in increasing numbers to choose the ministry. That is definite, my brother. That is practical. That is the Brotherhood program for the first meeting in January. Will you do it? Will you not see that your Brotherhood walks this far on the highway to the city of Service, and sets up a milestone there?

We are asking every minister on our mailing list to reserve one service on the third Sunday in January for preaching a sermon on the subject of "Men for the Ministry." Please bear it in mind. You might give the Brotherhood charge of the

meeting this night, leaving all details to them and make it a service in which you emphasize the duty of men in regard to Christian education and the opportunity which the church offers for the men to serve in its various departments.

We have said something in another place about our programs. This is of the utmost importance. Your men want something definite to do. They want a line of action marked out that they can follow. Put them at the task of maintaining the cultural and social meeting and of following faithfully, especially as to practical features, the programs laid down in CHRISTIAN MEN, and success will come. We do not say this because we have made some programs, and then want you and your men to follow them, but we say it because out of our experience we, who are as anxious that your men succeed in the Brotherhood work as you yourself can possibly be, see that success comes this way.

The second program in January will be found on page thirty-seven, with a different subject. In accordance with our plan to vary the order somewhat, we are bringing you in this program face to face with the boy question.

## A Husking Bee

A Brotherhood meeting is not merely a social meeting. It is a place to get work done.

Brotherhood success depends very largely upon sub-organization. Not the mass but the man is the slogan of the Brotherhood. You have not enlisted your men if you have merely brought them together for an hour or two. You have only enlisted them when you have organized them and sub-organized them into departments and committees so each man has a definite duty and these different departmental activities, upon which the life of the Brotherhood depends and upon which the successful life of the church depends, must be carried on co currently. The President of your Bro erhood is a sort of a charioteer. He driving many activities abreast. He m know what these activities are to be, must have a clear and concise conc tion of what his committees are to do a see that the committees do it and that Brotherhood as a whole knows what committees are doing. We have giv considerable space to the matter of se monthly programs. It should be reme bered that in our monthly order of bu ness the reports of committees and discussion of activities which the Broth hood has in hand comes first and af this a recess of from ten to thirty minu for social relaxation, and then the p gram. The Brotherhood meets promp at eight o'clock. Its business should transacted by eight-thirty, or sho thereafter.

**SOCIAL COMMITTEE**

Here comes the Soc Committee's hour, a gentlemen of the com tee, let us urge upon you to be p pared to take full advantage of t The moment recess is declared, men likely to lose themselves in conversat with those with whom they are quainted, or in the discussion of featu of the work with which they are char and the strangers will be overlooke the Social Committee, which is also u ally the membership committee, does seize the opportunity. A man may into an organized meeting and leav a stranger before it breaks up with feeling his aloofness very much, bu the recess if he is not reached almost mediately he feels extremely uncomf able. This is the Social Commit opportunity.

**THE PROGRAM COMMITTEE**

The Program Comm has made it for you given it to you. The cial Committee, of course, becomes

ainted with every member of the otherhood. Its members will immedi-ly recognize strangers and greet them d see that they are made acquainted th one another. Find out what you about them as soon as possible and vass them for membership in the otherhood. Remember that the otherhood meetings are not haphazard, egular affairs. There will be another eting in two weeks from tonight and other two weeks from that, and so on ht through the year. The aggregate what you will be able to accomplish twelve months is one of the greatest portance.

STRIC JUICES There is a remarkably close relationship be-een the flow of the gastric juices and flow of the currents of sociability; nce, the wise social committee will, th considerable frequency, provide a sket of apples, a hamper of popcorn, a n of roasted chestnuts, or a hatful of nething equally unpretentious and ually effective in the promotion of so-bility, to pass during the recess hour. is recess affords an opportunity for mmittees that have been appointed to t acquainted with each other and for chairman to set the time for the first eeting, for conferences and for the ening of various matters of business t are under consideration, for with all social side, and with all the cultural phasis, the fact remains that a Brother-od is a business organization.

During this interval also members ould be reminded that dues are due, d the Finance Committee can busy it-f conducting members to the Secre-y's desk for this purpose.

The length of the recess is at the dis-tion of the chair, but from five to enty minutes is usually sufficient.

The Model Constitution provides for first meeting in February, which is to be the big annual meeting of the Brotherhood. The plans call for a banquet, and they ask that whatever else your program shall contain, there must be one address upon "The History and Teachings of the Disciples of Christ." Make this the great affair of your Brotherhood year. It is not too early now to appoint a committee on banquet and to call attention of the program committee to the important features and engage special speakers, and also notify secretaries, treasurers and committee chairmen to get reports of the year's work into such shape that they can be put before the organization as a whole. The results, if they have been carefully conserved, will be gratifying.

This will be a meeting to which you can invite many of the outside public and out of which will grow a new conviction and sure determination to do more effective work in the coming year.

## Men For The Ministry

MEN! Yes, that is what we mean. Men. Not sissies, not mollycoddles, not time servers, not train bearers, not adulation wafters, not place seekers, but men; real, live, energetic, full-blooded, full-muscled, full-brained men. The pulpit is no place for a ham-strung soul.

The men in our ministry today are the best men in our Brotherhood. Somebody was writing an editorial not long ago and suggested that the laymen teach the preachers spirituality. We have some wonderfully spiritual-minded laymen. It may be that the greatest spirit among us just now is a layman. But our ministers are the cream of our men, and we need more cream in order that there may be more butter in our churning. To be a preacher today is greater than to be anything else that is great. The pul-

pit always has been the proudest platform under heaven. It never was so important as now. The world today is becoming conscious of a great spiritual need as it never has been conscious of it before. There was a time when the forms of government, or the fundamentals of philosophy were the things for which men clamored. The greatest of ancient philosophers dreamed out the plan of a republic which should perfect the lives of men.

But today we have synthesized all the philosophies into one, and out of that one get only light enough to see that the world around us is dark.

We turn now from systems of thought and systems of living to learn of Him who discourses on the systems of being.

Then, too, the pulpit is untrammeled today as it never has been before. Men may go up to God on what mountain they will. The people will wait for the vision. The preacher of today has an unlimited field for the most varied abilities, and the field is pliable, so that he may not only adjust himself to its limitations, but adjust it to his limitations. We have preachers who are eloquent and studious, but with little aptness for organization and little inclination or capacity for social life. Some of these are doing conspicuously good work. We have pastors who are talented only with a capacity for thoroughness. They are good preachers and good pastors and their work succeeds. We have men whose gifts of public speech are plain, whose message can never find other eloquence than that of earnestness, whose diamonds are unpolished and whose rhetorical flourishings are nothing less than angular, but who couple with this a practical passion for the service of men and of Jesus Christ, and they succeed. No field is so adaptable. No position promises so much in the values that real. Theodore Roosevelt, J. P. M gan, J. J. Hill, R. A. Long, Robert LaFollette, Frances J. Heney, Ben Lindsey, Joseph G. Cannon, Nelson Aldrich—yes, even William J. Bur the detective—these men, had they giv themselves to the serving of Christ the Christian ministry, with the sa consuming passion that they have voted themselves to otherwise, could e have made a conspicuous success. Tr it is conceivable that some of them that event might today be pastors small churches, instead of at the he of mighty enterprises, but they wo have succeeded and the chances are t each, no matter where his field, wo have rendered a great Christian serv They might have been poorer, and famous, but the world would have b better.

All this is but another way of say that the ministry is the greatest call in the world; that it affords opportu for the greatest talent and that it pro ises the most satisfying compensati known to human experience. Take pictures of any choice dozen of our r lionaires. Take the pictures of dozen of our ordinary type of preach sitting around on the steps of a conv tion, church, or hall, and ask yours which are the happiest.

A father who is a successful busin man in a Western city spoke a few we ago of the death of his son, who wo just now be twenty-one, and he s "Now that the pangs of my grief are suaged by time, I do not know tha would have him back. Business lif such an uncertain proposition today." that man's son had been designed for ministry, could he have said that? E where the service be half a failure the compensation so small that it

ces poverty, what father could feel h: the life of his son in the ministry, vn characterized by consecration and ccentration, could be a failure?

ll this; now, to say a serious and nving word to the young men. Will vo not consider seriously the ministry as a calling? Your talent for it is your ca and your obligation. It is a happy w k, because it is a whole-souled work, because there is a burning of bridges, be-cause there is a narrowing of purpose, because there is a flinging away of every-thing but your real self, and that is ex-ended to the uttermost. When you enter the ministry, you do not work for a secretary, you do not work for an offi-cial board, you do not work for a church, but you work for God, and Jesus Christ, and humanity and a good con-science. You do not try to save your-self in the ministry, but try to expend yourself. God does not ask of a min-ister that he shall mortify his flesh, or inflicte hardships that destroy his useful-ness, but he does ask that he shall give his body and soul and whole personality to be a consuming fire, to burn itself out like a torch in the gardens of the Em-peror of this world. It is a tremendously worth while passion that to give your-self for the service of your fellow-man and of Jesus Christ. It is a marvelous ecstasy, this which comes to the preacher of the Gospel when he sees souls turn-ing to the Cross in response to his ex-hortation. It is glorious companionship with Jesus Christ that comes from an afternoon of calling upon his flock, when there are lying upon his heart the bur-dens, the griefs, the sorrows, the per-plexities, the stresses, the tribulations of those whom he has visited.

The Christ whom your people will know is not, my young brother, the Christ of your impassioned oratory, not the Christ of simile and metaphor, but it is the Christ who is revealed by the spirit of your daily life. Are you wise? are you gentle? are you patient? are you hopeful? are you unselfish? are you for-giving? are you noble and generous in thought? are you willing to bear the bur-dens uncomplainingly? are you willing to carry the sins of your people, like a priest, unto God and to carry the message of God, like a prophet, unto your people? to be all things to all men? a friend and advisor? an inspiring leader and faithful follower? a patient organizer? a dissem-inator of good cheer? a constructive force in the community in which you live? a wholesome example to those without and a wholesome counsellor to those within? Are you willing to wear out your life trying to be and to do these things?

Then seriously, solemnly send your-self into the ministry. This is at once a setting apart and a putting together. You disentangle your life from the world that your soul may be bound up in the bundle of life with Jehovah.

The Local Brotherhood, on its first meeting night in January, is voicing the cry of the Brotherhood Volunteer move-ment for men for the ministry. Your minister has been requested to preach on the third Sunday in January on "The Ministry as a Calling." He will call for volunteers. Will you be one of them?

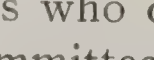
## The Team Work Campaign

Elsewhere in this magazine, is a de-tailed account of the Team Work Cam-paign, in behalf of men and missions, being conducted under Brotherhood auspices with the coöperation of all our missionary and benevolent organi-zations. The advantages of this plan

are obvious. In the first place, it takes off the pastor the burden of informing and inspiring his men in regard to their duty to these great general interests. In the second place, it gives opportunity for a symmetrical presentation of all these interests upon that parity to which they are entitled. Again, it puts before the men and the ministers a thing sufficiently big to be really worth working out. Here is an opportunity to hear three or four missionary experts regarding our own work. It may be interpolated here that our missionary experts are as good as there are in the world. It also makes it possible for the entire energies of the local churches to be combined in one great effort to get the men together for a missionary rally of striking proportions. Not just Foreign Missions, not just Home Missions, not just Benevolences, but all are to be considered at one time.

Under these circumstances, the effort becomes worth while and the attention of your men can be enlisted more effectively than otherwise.

The list of cities to be visited, published elsewhere, was determined upon by a meeting of the General Secretaries' Association at Cincinnati and represents their wisest choice, although they freely concede that mistakes may have been made in the itinerary. However, it is already apparent that this is going to be a striking success. We urge Brotherhood men and ministers and readers of our magazine where there are no Brotherhoods, to throw yourselves whole-heartedly into this campaign. Men and pastors in nearby churches who do not receive a visit of the committee had better arrange for delegations from their own congregations or Brotherhoods.



Frank Waller Allen, pastor of church at Paris, Mo., has come ag via the publication route, with a r ance of the Ohio Valley entitled "' Golden Road." The book is publis by Wessells & Bissell Company, N York, and sells for $1.50. It is ha somely bound, printed on a fine q ity of paper with illuminated bord a mounting so sumptuous that know in advance the story itself m be a treasure in words. Review of work and something of the man f whose brain the story comes will pear in the February magazine.

## Brotherhood Classes, Attention!

We want a complete list of all cla bearing the Brotherhood name in o that we may keep in touch with t and have reports of their work f month to month with a view of en ing all these classes. Whether have ever reported your Brotherh class to us or not, we would very m like it if you would furnish the formation to us immediately. Give name and date of organization of y class, names of its officers and teach and its total enrollment and its last tendance. Can we not have this formation by return mail?

## What Grafton Thinks

Is the Brotherhood Movement am the Disciples of Christ a success o failure? For an answer to this quest we must determine what we mean success and what constitutes failure.

Most of the disappointments of grow out of false standards of val We have come to regard bigness as an dispensable element of success in ev thing. We have accustomed ourselves national things, to think in large figu Big finances, big farming, big enterpri

ventures spell success. From the commercial world, it has leaped into the arena of the intellectual and spiritual and claimed for itself the title to supremacy. The biggest meeting marks the success-ful evangelist, the biggest Sunday-school the successful superintendent, the big-gest church the successful pastor, and that without questioning whether the converts are really converted, whether the Sunday-school is really teaching the word of God, or the church is really teaching the spirit of Christ. With big-ness as the standard of measurement, we have all joined in the mad rush for the biggest, and have branded as a failure every man or measure that does not take a front rank numerically.

The Brotherhood of the Disciples is in danger of being unfairly judged by this measurement, and it is this that is doing more to discourage men in their effort to find themselves and a place in the service of the church than anything else. There may be an impression in some quarters that it is a failure because it has not swept all the men of the church into its ranks and, within the brief two years of its history, solved all the problems that have been trying to solve for a cen-tury, without success. It is expected to walk before it creeps, to read the con-stitution before it has learned the alpha-bet, to undertake unattainable tasks be-fore it has learned the use of its hands and its feet. The danger of yielding to these expectations and criticisms is its menace. To attempt to swell itself to these proportions assigned it would be to repeat the experience of the frog which tried to swell to the dimensions of the ox.

I remember a Galilean teacher once started out to organize a brotherhood. He had his eye on the great world. He hoped ultimately to touch it with his doctrine, and he looked toward an or-ganized brotherhood as a means of ac-complishing the tremendous task. Then he chose twelve men, only twelve. They were just ordinary men, untalented and untrained. But he organized them into a band and invited them into his confi-dence and sought to imbue them with his spirit, that they might catch his vision. It was a tedious, trying experience. I wonder he did not get discouraged and declare the attempt a failure and aban-don the whole enterprise. But he per-sisted. Overlooking the imperfections of this band of men, bearing with their infirmities, stimulatng their ambitions, directing their energies, deepening their convictions, he pursued his unchanging purpose until one day, in his absence, they set the world on fire with the doc-trine for which he had given his life.

Measured by his standard of success, have we reason for discouragement? If we were only willing to begin a Brother-hood movement with the few men to be found in every congregation who are really willing to follow the Great Teacher in a practical way, might not a marvelous work he wrought today? What greater work can a pastor do than to gather around him a nucleus of the consecrated men of his church, organize them into a Brotherhood, imbuing them with his spirit of service and helping them by his counsel to take up the work as they find themselves fitted for it, doing the things that most need to be done?

What if there were only a dozen for the first year, or two, or three! A dozen brave, strong, consecrated, willing men will become a power in any church. Would such a Brotherhood be success-ful? Not according to our modern, arti-ficial standard. But in real service and helpfulness, what greater blessing can an overworked pastor desire? Any church

can have such a Brotherhood. It may be few in numbers at first, but it will grow. However small, a Brotherhood that is doing things will attract others who have a passion for service. Devotion to duty, not numbers, was Jesus' standard of success. The greatness of purpose and not the length of the membership roll, must be the measure of the movement. Abraham Lincoln once said, "God does not require men to be successful, but He does require them to do their duty." Any work well done is a complete success, whether it is great or small.

If a few men in your church are coming up to their measurement, you have a successful Brotherhood, and you ought to thank God for bringing to His service such an organization, and show your appreciation by helping to forward the Brotherhood Movement by affiliating and coöperating with its leaders.

The Brotherhood has come to stay. It has a mission in this Twentieth century, but let us guard it from shipwreck by not attempting, at the beginning, the unattainable, or by inflating it to abnormal size and then expecting a man's work from an overgrown boy.

T. W. Grafton.

## Comrades of Paul

There are hundreds of earnest men among our laymen who would have liked to have been ministers, but could see no way, perhaps, to care for themselves and their families while they obtained the necessary education. With some of these men, it is not yet too late, provided there can be a helping hand in the way of a loan fund to supplement their own resources and earnings. With many, it is too late. Many others have, like R. A. Long, deliberately chosen another field of activity or have confessed an obligation to further the work of the ministry a to increase the number of recruits f that ministry. To all these men, t Comrades of Paul Fund comes as a hel ful medium. One becomes a Comra of Paul by binding himself to pay o and a half cents a day, or $5 per yea to go into a fund for the support young men while they are preparing f the ministry. This fund, as it is r ceived, goes into the General Broth hood treasury and is held there sacred to be apportioned year by year to o different Bible Colleges upon a pro-ra basis, according to the number of mi isterial students. There are many pe sons who would like to see their mon loaned to some particular minister students, or to students at some part ular educational institution. This can be arranged by the General Brotherho Suppose that the Brotherhood at Dave port, Iowa, procures this year twe signers of the Comrades of Paul pled which would mean a fund of $100, wh it is collected. And further, suppose is the wish of this Brotherhood that t fund be used in helping men at Dra University, one of their own Iowa in tutions. We write to the Dean that have in our Comrades of Paul fund $1 which is to be used to assist worthy s dents in the Bible College. In nearly of our schools there are more men nee ing help than can be assisted. The D recommends to us one or two men a arrangements are made to loan them t money. In a particular instance Local Brotherhood might have some s cial student in mind and they can r range that this student shall receive benefit of their loan, although that l goes through our general fund.

The advantage of having the mo contributed through the Comrades o Paul fund is that it interests men

n give only small sums. It is brought to eir attention perennially by our work-s, and the money is not given outright, t loaned for two or three or four years, thout interest, and a note taken. When is note matures, it begins to bear in-rest at the rate of five per cent per ar. The student thus has an incentive pay it back, and it can then be loaned other students, going on and on rough the ages, rendering an endless d priceless service.

The Comrades of Paul pledge cards n be had from this office without arge. Every Brotherhood organiza-n should give the program on "Men r the Ministry" at their first meeting January, and at the close of this pro-am they should call for Comrades of ul and for volunteers for the ministry.

Remember that this fund is devoted the assistance of students in all our ools, except where it is stipulated that e loan shall go to a particular student a particular school.

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## A Letter From President McGarvey

The following letter from President cGarvey, written in his own hand, ich comes to us as we finish writing e appeal in behalf of the Comrades of ul, emphasizes the need for this fund re than anything else that we might y:

The College of the Bible.
LEXINGTON, KY.,
December 19, 1910.

EAR BROTHER MACFARLANE:

I know, by my correspondence with ung men through many years, that ere are always a large number who rnestly desire an education for the nistry but cannot obtain it without lp. If they have no one to provide for t themselves, they are without excuse; in this free and prosperous land, where there is a will there is, in all such cases, a way, provided the aspirant has brain enough and brawn enough to make a preacher. But thousands of earnest Christian young men have parents or younger brothers and sisters dependent on them for support and find it impossible to meet these obligations and at the same time accumulate the means necessary for an education. There is no more imperative demand that those who are able should render these young brethren the needed help. The College of the Bible has among its students annually from fifty to seventy men who, without such help, would find an education beyond their reach, and many of these are among the most successful as students while at college and the most useful in their subsequent lives.

From my knowledge of young men who have brains and hearts fit for the work of a preacher, I believe that there is not one in a thousand who declines that work on account of the poverty which it entails, but thousands are kept from undertaking it by financial inability. For the scarcity of preachers in proportion to the demand for them, the churches that need them are largely responsible. Fraternally yours,

J. W. MCGARVEY.

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## Brotherhood Volunteer Movement

One of the works of the General Brotherhood is to emphasize the ministry as a calling, and to issue a call for volunteers. Once a year the Brotherhood Volunteer Movement conducts its campaign, which appeals to every minister to preach a sermon on "The Ministry as a Calling," on the third Sunday in January. At this service it asks that a call be made for volunteers for the ministry, and it also asks that one meeting in January shall be held dealing with the sub-

ject of "Men for the Ministry," and appeal there made for volunteers or for men who are worthy and able to give serious consideration to the matter.

In this connection we print an article by Louis S. Cupp, Chancellor of Christian University, Canton, Mo., entitled "A Plan to Make Brotherhood Volunteer Day Effective," which will be worth your reading.

## A Plan to Make Volunteer Day Effective

Let the pastor and elders of each church meet before January 15th for prayer and conference concerning the crying need of more men for the ministry. Let them select, with due deliberation, one or two of the most promising young men of the church for this holy calling. Appoint a committee to call on each young man privately, and tell him the elders and pastor have singled him out for this work. Then lay upon him the claims of the ministry for his prayerful consideration. Let him think the matter over for several days.

If he decides to volunteer, have him come forward before the whole church January 15th, at the close of the serm on "Men for the Ministry." Follow sermon with an offering for ministe education. If the young man has insu cient means for securing a college edu tion, let the church supplement his fu until he can support himself by preachi If necessary, follow the church offer with a personal canvass, until at le $100 per year is pledged for three yea Place this money in the ministerial lo fund of the college selected. The c lege will lend it to your young man wi out interest, to be returned by him to college after graduation, where it will on helping other young men for all ti

If every live pastor among us wo take up earnestly some such plan as above, we ought to secure at least young man for the ministry from ev aggressive church in our Brotherho and at the same time roll up a magn cent offering for ministerial education

Christian University at Canton, M souri, has such a loan fund for minis rial students, and is looking to Brotherhood to send us 200 you preachers.

LOUIS S. CUPP, Chancellor

## The Brotherhood Gets a Christmas Present

DECEMBER 24, 1910.

Mr. P. C. MACFARLANE, Gen'l Secretary,

Dear Sir:

This is to advise that Mr. R. A. Long has today instructed me to cancel the charge of $23,000.00 shown on the R. A. Long Real Estate & Investment Co.'s books against the Brotherhood. We are making entry in accordance with his instructions and also crediting the Contribution Account on the Brotherhood books, closing the R. A. Long R. E. & I. Co. account.

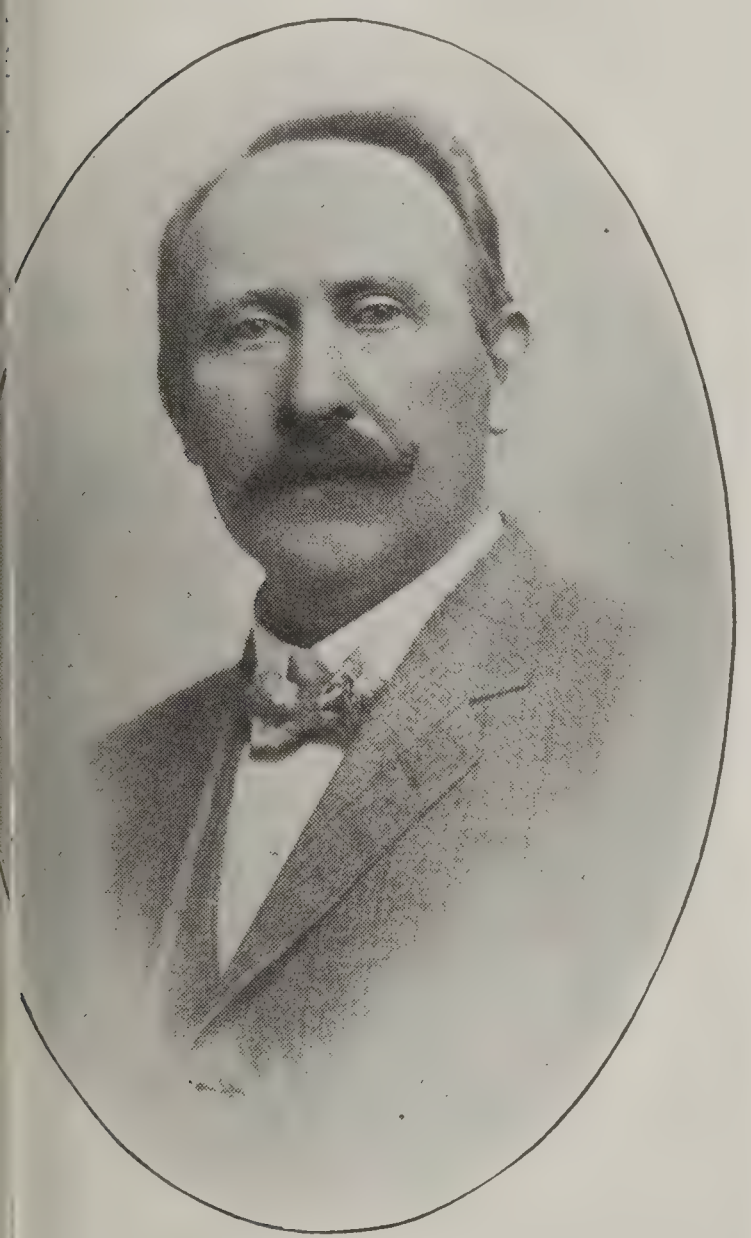
Yours very truly,

F. J. BANNISTER, Treasurer.

The foregoing letter tells the story of a great and generous act. It comes to us as the forms for the magazine are closing. We can only say that it gives us a clean slate for the new year. Let us now go to work to keep it clean and see that at the end of the year 1911 the deficit which we are compelled to raise is very much smaller than it has been in either of the previous years, and let us prepare in 1912 to put the work on an entirely self-supporting basis.

## A Human Nugget

he gold in California is not all hidden ıe hills nor bubbling from oil wells ıing thirty thousand barrels a day. ıe of it is throbbing energetically ıt in the veins of noble, clean grained, souled Christian men. One whose d carries an unusually high percent- of the precious metal of Christian acter looks out at you from the pages ıis magazine, in the sincere face of . Warren, of Los Angeles.



the state where they make presi-, J. G. Warren was born. His col- degree reads from old Hiram and rst spurs in Christian service were in Cleveland, where, in his younger which were not so very long ago, as a leader in Christian Endeavor hen Superintendent of the Sunday-School and leader of music and general utility man. It was the Euclid Avenue Church which claimed his activities, and those were the days of the pastorate of Jabez Hall. Cleveland, famous among us for the quality of its laymen, spared him reluctantly when some dozen years ago he became an angel. His first duties in Los Angeles were as Superintendent of the Sunday-School in the First Church. He has been an elder there, Chairman of the Board of Officers, teacher of the Business Men's Class, Treasurer of the Southern California Missionary Society, a large contributor to its funds, director in the Y. M. C. A., and very active in all lines of Christian work in Los Angeles, has been a prominent supporter of the Brotherhood movement, and one of the largest individual contributors to its work, and the fame of his good deeds extends far beyond the borders of Southern California, even as the memory of his activities in Cleveland survive there long after his departure from the city by the lake.

While doing all the things recorded above, somehow, just as a matter of incident, perhaps, he has accumulated a fortune. Orange groves, town sites and other bric-a-brac of that nature, attach themselves to his name and title like rock candy crystals to the string. As he grows in wealth, he grows in liberality, and our best wish for him is that in his death he may escape that disgrace of which Andrew Carnegie has so feelingly warned his class.

❖ ❖ ❖

"Put our men behind the churches and make them Front Rank Churches," said Judge Haymaker at the Kansas State Convention.

Brotherhood
Bible Class Button

**If you have a successful Men's Bible Class or Classes, organize them into a Brotherhood. You must DO as well as TEACH. The Brotherhood is the DOING part of the combination.**

**If you have a successful Brotherhood, organize them into a Bible Class or Classes, or get them all into the existing classes. You cannot make one man strong without the Bible and you cannot make a Brotherhood strong without it.**

**The Brotherhood will help the Bible Class.**

**The Bible Class will help the Brotherhood.**

**Each will strengthen the other—each will develop forces which will be wasted if the other is not there to conserve them.**

## The Adult Men's Class

The relation of the Brotherhood to the Adult Men's Class is one that just now seems to be having a good deal of attention. This question was one that was taken up and considered by the General Brotherhood in the beginning, and such arrangement and allotment of Brotherhood work made that the organization could never, in any sense, become a competitor of the Adult Men's Classes. The Brotherhood aims to be the one inclusive organization for men in the church, to which all men may belong. As a department of its activity, it considered the duty of all men to the Bible School, a to the Adult Class and enlists men in b half of these classes and in no way d tracting from the force and power their organizations. The work may mutually complementary. Where the is no men's Bible class, an aggressi Brotherhood will immediately proceed the organization of one. That it h done this successfully we can prove a score of instances, several of whi are mentioned in the magazine t month. On the other hand, where the is already existing a Bible Class, we b lieve that the organization of a Broth hood within this class and in connecti with it, or as a federation with seve existing men's classes, will be found solve the problem of a better conserv tion of the results of the Bible cl work and will insure greater permanen and closer relationship of the class me bers to the church and to the work the church and will in all other wa make for the betterment of a work t is already good. Examples of wh this has been done are mentioned in other place in this magazine.

We have heard of ministers who ha not attempted the Brotherhood work cause they preferred to put their energ into an organization of Adult Me Classes. To all such men we say t you can as readily name your class Brotherhood class as anything else. T name is scriptural, it is spiritual, it suggestive, it is alluring and we beli it will be a most important step tow the linking up of this Bible Class w the Brotherhood work on the basis co prehended in the Model Constituti and that whatever you call your cl you can affiliate the core of it with Brotherhood movement as readily as can any other men's organization in church. Write to us and we will you how.

# John William McGarvey

By HALL LAURIE CALHOUN

Among the many eminent men who e shared in the work of the reforma- n inaugurated by the Campbells, no er name, unless it be that of Alex- der Campbell himself, is more wide- known or highly honored than that John William McGarvey. He was n in Hopkinsville, Ky., March 1, 1829, duated from Bethany College, and er short pastorates in Missouri and ntucky he was elected in 1865 Profes- of Sacred History in the College of Bible at Lexington, Ky. After thirty rs' service he was elected to the Pres- ncy of the College of the Bible, which ition he has held till the present day. long he has been recognized as one the most distinguished representatives he reformation of the Nineteenth cen- y.

Four years under him as his pupil, plemented by seven years' association h him as a member of the faculty of College of the Bible, during three rs of which time it has been my pleas- to share with him the teaching of a ss in sacred history, constitute the is of my acquaintanceship. And yet it not my purpose to write of him as cher, nor even as preacher or author. pupils, his sermons, his books are rywhere known among us. But I do h to say some things of him as a *man,* great as he is as preacher, teacher and hor, he is far greater as a Christian n. It has been said that familiarity eds contempt and that no man is a o to his own servant, but of John Wil- n McGarvey this is not true. After en years of intimate association with I can unhesitatingly say that he is far ater in my eyes than he was when I ved him from a distance.

One thing in his character which has impressed me strongly is the *purity* of his daily conversation.

Another trait of his character which I greatly admire is his humility. He has less pride of opinion and more willingness to look with charity upon those who differ from him than any other man I have ever known. Some of his expressions when seen in print seem exceedingly plain, if not even harsh. To those who know him intimately and who have learned to expect the utmost frankness in his expressions and who hear the same plain statements in his personal conversation, but feel them tempered by the kindly beam of his eye and the tenderness of his tone, they lose all semblance to harshness. His native Irish wit enables him to see readily the ridiculous, and he has ever regarded ridicule, when tempered by charity, as perfectly proper. He seems harsh and unfeeling to those only who forget his charity or who fail to give him credit for it.

Another attribute of his is childlike and implicit trust in his Lord. Truly he could say with Paul, "I know him whom I have believed and I am persuaded that he is able to guard that which I have committed unto him."

The increasing weight of years which has weighed down the hopes of so many good men, seems only to make *his* hope soar ever higher and higher. The mellow light of life's sunset seems in him richer than its noontide glow; and one feels like saying that in him is fulfilled the words, "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

Another element in his character is his keen an unabating joy in the success of

those men who have been trained by himself and his co-laborers for the work of the ministry. Of the more than 6,000 men who have been under his tuition, the progress of almost all who are still living is a matter of deep and abiding interest to him.

He can say with John, the beloved, "Greater joy have I none than to hear of my children walking in the truth." It is entirely laudable in him to note with pride the prominent part which "his boys" take on the programs of all our state and national conventions. He has sown bountifully in the field of ministerial education and he is reaping bountifully and enjoying the harvest immensely.

Another of his most striking characteristics is the simplicity of his words and deeds. There is about him absolutely nothing akin to pedantry. His diction is so simple that some persons who are struck by high sounding phrases and involved sentences rather than by the importance of the thought are disappointed when they hear him speak. His *manner* is as simple and unaffected as his words. There is never any effort to appear striking or spectacular. Like all other truly great men he relies upon the dignity and worth of his thoughts rather than upon its dress. His simplicity of manner is no studied effort. It is just the real man working in his own honest and natural way.

With the gentleness of a woman, and the simplicity of a child, and the energy of a tireless worker, he goes about always doing good. If those persons who have been inclined to consider him harsh in his treatment of those who differ from him could but know by personal association the beautiful frankness, simplicity and charity of his spirit, they wou never again think of him as unkind anyone. Remarks imputing uncharitabl ness to him are never made by those wl know him best.

Another worthy trait which he po sesses is absolute freedom from that ca niness which expresses itself in the pu ing of wires and the rolling of logs.

He goes at all his undertakings in t most open, frank and sincere way, r lying upon the merit of his cause rath than the shrewdness of his plannin He scorns that crafty manipulation circumstances, and that shrewd manag ment of men and things, which are t chief capital of some souls who aspire be considered great.

Another marked trait of his charact is his abiding and unshaken confiden in the Bible as the holy and inspired wo of God. He believes implicitly its stat ments of facts. He accepts as really a thoritative the commands found upon pages, and he ardently hopes to enjoy t rich blessings vouchsafed in its excee ing great and precious promises.

And with that statement of one of t supreme facts of his faith, this litt sketch comes to an end. It has n meant to be a fulsome eulogy—such thing would be an affront to the simp sincere man himself and to the thousan who revere his modest life. Its aim h been rather to present to the readers CHRISTIAN MEN—and especially to t young men in its clientele—a sane a moderate statement of some facts r ative to the personal character of o who belongs not alone to the college ov which he presides, but to the great bro erhood whose best interests he has long and eminently served.

Lexington, Ky.

# The Holy Ground

By Arthur Holmes.

'he first great need of men is for re-
on. This trite demand remains all in-
ent in the human breast, in spite of
ıy indiscriminating and abortive
icisms to the contrary. No interest
ıore wide-spread over the earth and
opic causes livelier discussion in shop,
e, market-place or social center than
eternal one of religion. One phase
t especially is fraught with the liveli-
concern to most men. This is the
nitive and persistent desire for a here-
r. It is the common man's one solid
stable piece of theology. The demand
life hereafter is basic. Considered
ely from an intellectual point of view,
e are some thinkers who insist that
world needs another to make it ra-
al. For example, Henry Sedgwick,
ed by the late Professor James "A
st exasperatingly skeptical" scientist,
eves that ethics can find no rigid and
ntific basis for reasonable acceptance
ess the justification for self-sacrifice
his uncertain world is to be found in
eater weight of glory in another. To
e meaning to the unmeaning and un-
shed events of this short span; to
und sacrifice for right and future gen-
ions in reason; to fortify the soul
inst discouraging pessimism, corrod-
cynicism and deceiving sin, rational
itures demand a belief in the world
ome.

ut the Church cannot stop with bare,
l rationalism. Once the field is
red of intellectual opposition to any
itful dogma—as it is in this case—
e should be no uncertain note in the
ing enunciation of it. There is a
m of values and motives to human
duct quite beyond the present conservative cognizance of unity-seeking science. Therein the mission of the church is to create *faith*. Faith is belief energized by love. A passionate belief is the only one that is contagious. A needed belief needs no proof. The human heart, not the human head, requires to be stayed and sustained.

Therefore, let the preacher still sound his message of the other world. In a reaction against emphasis upon a far-away heaven wherein all things were to be miraculously recompensed, ardent souls may lose sight of heaven altogether. It is well to pause long enough to remind ourselves that the supernal must always be the distinctive message of the church. Otherwise, it has no message at all. For many other single organizations, and certainly the aggregate of organizations, can well take care of this world. All of them, however, unless resting upon the church, or its hope, are but broken arches with one chord hanging in mid-air. There are issues of life that must reach into another existence for their motives and perfectment.

It will be well for the church to let its members know precisely upon what grounds they believe. This may reduce the modicum of faith, but it will insure the permanency of it. There is a wide difference betwen pragmatism and sentimentalism. Many a man has lost faith in his God and repudiated the church because, in the stress of some sudden affliction he found his hope built upon simile, allegory and oratory. In robust health, out under the blue sky, with the air against his cheek and the song of birds in his ears, any man may be able to quote—

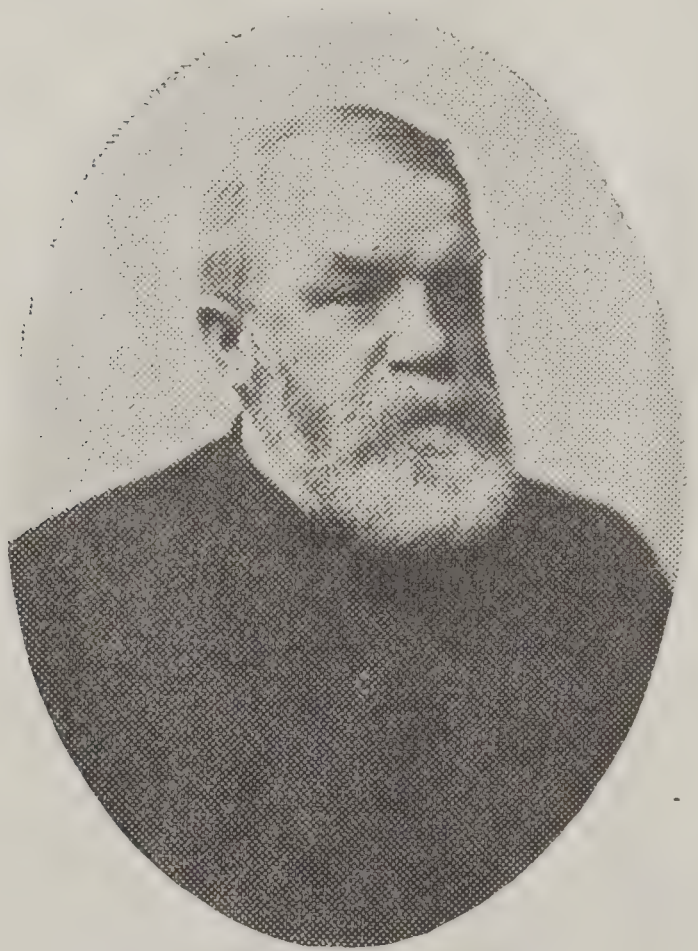
"So live that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

But in the sudden hour, all black with insistent, bounded factual force, it is vain to bolster up faltering faith by repeating words or reading sentiment.

"Can storied urn or animated bust
Back to its mansion call the fleeting bre
Can honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of dea

Socrates, the heathen, died like a g
The Christian must live like a god.
stoic death nor stoical life, but life
umphant must be the unique possess
of the church-members, so that e
when bone of his bone, life of his
heart of his heart, goes, he may
smile the patient smile of faith in-

"That God which ever lives and loves,
One God, one law, one element,
And one far-off, divine event
To which the whole creation moves."



THE LATE DWIGHT L. MOODY

Dormitory for Women. Moody Bible Institute, Chicag

The passing years serve only to increase the appreciation by Christian people of the English speaking world of the great work of Dwight L. Moody. In every great religious gathering of an interdenominational character today are to be found men whose spiritual life was quickened by thoughts of this great, simple, earnest man. What this generation owes to him in the way of Christian workers it would be hard to estimate, but along with his influencing spirit today there linger also institutions planted by him which grow in strength and widen annually the circles of their influence. One of these is "The Moody Bible Institute of Chicago." It is planning to celebrate its twenty-fifth anniversary by a week of special services beginning Founder's Day, February 5, 1911.

Invitations have been sent to over six hundred graduates and former students, who are scattered all over the world engaged in ous forms of Christian work.

At that time it is expected that the dormitory for women will be ready for c pancy. It has cost $200,000 and will ac modate two hundred. This is the secon the three new buildings made necessary b steady growth of the Institute.

Last year the enrollment was six hun and fifty-one, of whom about four hun were men and two hundred and fifty women.

The object of this anniversary week is simply to mark off another milestone in history of the Institute, but also to inaug a vigorous campaign for awakening intere Bible study and in individual effort to win to Christ among Christians generally.

## PRESIDENT R. A. LONG

On his Favorite Horse, "Messenger Boy," Leading the State-wide Prohibition Parade in Kansas City on November 6th

# Shots From Shellenberger

ovember 20th—At Seymour, Ia., and d by side with "Will" Fisher, the Iowa a Bible School Superintendent—a royal l w—a big-hearted, wide-sympathied panion. He spoke in the morning on il school work. The Secretary in the noon to men only on Brotherhood o:. In the evening the time was divided inutes each. Eighteen members of the herhood here, of which E. Roberts is ident; they have set for themselves the s of a larger Bible school.

ovember 22d—Salina, Kan., B. L. Smith gathered a number of his men to hear the Brotherhood proposition. Twelve present and twelve covenants were taken and a Brotherhood was organized. B. L. is leading the men onward. It is not a large beginning but a good beginning.

November 24th—Thanksgiving, and the Secretary has his feet under E. D. Shellenberger's table, at Mound City, Mo. While he eats of the juiciest turkey in Missouri, he is wondering what a little family back in Ohio is doing.

November 25th—Manhattan, Kan. Everything in readiness for a good meeting. Fifty-one men present. Thirty-two had

pledged themselves to membership before the Secretary arrived. They all took the covenant. The pastor, C. A. Richards, just got out of the reformatory at Hutchinson a few months ago (he was chaplain) and knows how to reach men and boys. Manhattan will do good work.

November 27th—Hutchinson, Kan., is frozen up. That is, everything but the hearts of the men. They are as warm as a sun parlor on the 4th of August. Here are a great host of earnest men. Fifty-one of them took the covenant and have determined to double their membership before their next meeting. Bro. O. L. Cook, the pastor, has a mighty working force here and he is hitching it to the church's problems.

November 28th—The first Disciple we saw in Wichita, Kan., was Bro. W. S. Priest. He was nailing the Secretary's pictures to a bill-board,—just plastering the board with them. But that is the way Priest does things. This is the home of Judge J. N. Haymaker, one of our National directors. The weather was cold, and the wind roaring, but we had a fine meeting. A committee was appointed to take the matter under advisement.

—Later word from Judge Haymaker says they will organize at Wichita.

November 29th—At Joplin, Mo. Here is a great Brotherhood. J. W. Perry is a real estate man and the President. Representatives from three Joplin churches were present. Enthusiasm reached high water mark. Bible school and personal evangelism are their special tasks. Bro. Blunt, the pastor, is happy among his men. What a glory of strength such a gathering represents!

November 30th—And we are setting down to quiet prayer with Bro. D. W. Moore and his people at Carthage. It is a real feast to a hungry soul to sit in the prayer-meeting once more. And now the prayer service is over, thirty minutes of devotion surrounded by brethren carries one close to the throne. The Secretary tells the story of the Brotherhood. The men gather about and anxiously ask questions and suggest a return date for organization. Such are the delightful experiences while on the Brotherhood mission.

December 2d—And we clasp hands with Sam I. Smith at Pittsburg, Kan. Sam's from Kentucky. But you would scarcely need to be told that, when you see his towering form, and genial smile, and feel his warm welcome. He had done his work well and a popular audience well filling the church was the result. The Brotherhood L. B. D. C. No. 270 was stimulated and twenty-six new covenants were taken. J. U. Treadwell was elected President.

December 3d—Saturday night and in Oklahoma City. The great Scoville meeting is on. More than 1,200 additions to date and meeting under full headway. J. H. O. Smith and his men are all busy in the meeting. Here is a good local Brotherhood but unaffiliated. They are going to connect and get the full current from the Brothe hood dynamos.

December 4th—Kingfisher, Okla., is al in a meeting. Lowell McPherson is t evangelist, and C. T. Runyan is the past The Secretary spoke to a Union Brothe hood gathering in the afternoon. Fi Brotherhoods were assembled, about 1 men present. The Brotherhood is solvi the problem of Christian union. This home of L. B. D. C. No. 333.

December 5th—D. A. Wickizer is the pa tor at Tulsa. Everybody was shiveri here, including the Secretary. If we a going to have winter we prefer the Nor to the South. But we had a meeting a organized a Brotherhood. The hearts the Oklahoma people were in strong co trast to the weather. They gave t Brotherhood a warm reception.

December 6th—Enid, Okla., is the hon of Christian University, of which E. V. Zo lers is president. Here we met old frienc Professors Marshall and Hart. W. Wright is pastor. On account of serio illness of his wife and child he was unab to attend the meeting. A committee w appointed to take matter of organizati under advisement. Our heartfelt symp thies go out to Bro. Wright and his fa ily. Enid University is doing a great wor Here we spoke to the largest mission cla in our Brotherhood. Prof. F. H. Marsha is the teacher. It was an inspiration. En also claims more ministerial students tha any of our other schools.

December 8th—And back to Kansas Cit The day was spent in directors' meetin It was an arduous but pleasant day. Wo was done of which the Brotherhood w hear later, and which will tell for a larg growth.

December 9th—Savannah, Mo., is 14 mil from St. Joseph. It has a wide awa church of Disciples. W. D. Bray, editor the *Democrat,* was the Secretary's geni host. There is more fried chicken p square yard in Northern Missouri than a place on earth, and Mrs. Bray's is done the queen's taste. An enthusiastic congr gation assembled. Twenty-six covenar were taken and Paul F. Limerick w elected President. This Brotherhood w become a power in this church.

December 10th—Saturday night again a the Secretary is enjoying the homey atm phere of Bro. H. H. Harmon's home Lincoln, Neb.

December 11th—The morning and aft noon were spent with the East Side L coln Church, where Prof. Hilton is past It would be difficult to find a more symp thetic audience. The men wept as th caught the vision of the tremendous pos bility of organized manhood. Twenty-o covenants were taken and a Brotherho was organized. Prof. Hilton has gr hopes for his men.

December 11th—The evening was spe

H. O. Pritchard at Bethany, the home Cotner University. H. O. Pritchard is g a fine work among his people. The ter of Brotherhood organization will be n up in the Men's Bible Class next d's day. Bro. Pritchard says they will anize.

ecember 12th—The morning found us in isterial meeting at Frist Church, Lin-. The Lincoln brethren want to enter- a mid-year general Brotherhood con-ion. They are enthusiastic over such a ting and would take it up with a hearty d will. Shall we have a mid-year Con-tion? Lincoln and the Field Secretary s "Aye" with both hands up.

ecember 12th—Aurora, Neb. Pastor A. Burns is just leaving for Albia, Ia. withstanding the men met and organ- a Brotherhood. They realize that their k is needed all the more when they have pastor. Dr. H. G. Morrell was chosen sident.

ecember 13th — Sioux City is growing. have a growing church here. W. E. mon has been pastor for two months. is getting his work well in hand and the are rallying royally to his leadership. y had already organized a Brotherhood, met for conference on the work. We a fine meeting in the Y. M. C. A. They e set themselves to the task of building 5,000 addition to their church for Broth-ood purposes.

ecember 14th.—University Place in Des ines is the place to find a royal welcome. ther Medbury's cordial smile had "wel-e" written upon it so that one could d it at first sight. A conference at the ner hour with the State executive com-ee of Iowa of which Prof. C. N. Kinney president will be productive of good in a. They are planning for larger things. e purpose of the committee is to touch ripest fields between this and the next te convention.

he Secretary spoke to the prayer-meet- audience. There must have been 400 ple present. As usual the majority were men. But there were a goodly number of n also. Thirty-one covenants were taken twenty-two new subscriptions were en to the Magazine. A movement was on foot that night to make the number covenants 100 by their next meeting. d what the University Place church un-takes it generally does.

ust now Des Moines is in the heat of fight with the liquor traffic. "Shall the nses for another five years be renewed?" the question. The Iowa law requires more than 50% of the signatures of the ers of a given district in order to secure cense. Our men are doing heroic work.

ecember 15th.—Cedar Rapids, Iowa, has thriving churches. F. E. Smith is the tor of the Second church. He has been h them for nearly five years. He has noble band of men in his congregation. er a year ago they started a Brotherhood. attempt was made to affiliate with the National organization, neither did they take any definite program. The organization finally fell into desuetude. On this evening they started over again. They began with the determination of affiliating immediately and following the suggestive programs. This, we feel, will assure their permanency. Not a single organization has ceased which has affiliated and followed the programs. The Cedar Rapids men are in earnest. They will succeed.

December 16th—and in conference with the brethren at Irving Park, Chicago. We never met more earnest men than the men of Irving Park. The attendance was small from the fact that Christmas was so close. Many of the men are so busy that they remained down in the city all night in order to be early at their work in the morning.

The conference was an interesting one. The men asked many intelligent questions. A committee was appointed to take the matter up with a larger number of men and look toward an organization. Those present were enthused over the Brotherhood proposition. In fact that is the case wherever the Brotherhood proposition is put. Men listen with intense interest. And when once they understand it they invariably say: "If that is what the Brotherhood is proposing to do I am with it heart and soul."

C. C. Buckner is the paster. He has just lately come to this work from South Bend, Ind. He is enthusiastic over his work.

December 17th—gave us a short visit in the office of the *Christian Century*. Brother Morrison knows how to give a cordial welcome. His enthusiasm over the proposed "Team Work Campaign" is refreshing. Brother Morrison believes in the Brotherhood most heartily. He is frank enough and manly enough to say he feels that we have not properly interpreted it to the public. This kind of criticism we covet. And the splendid thing about Morrison is, he is willing to help to bring it before the public so that they will see it in all of its wonderful significance.

December 18th. — A. B. Houze is doing a great work at Kendallville, Ind. His Brotherhood is winning the confidence of the men of the city. So true is this that we organized a Men's Federation in the afternoon meeting. A committee consisting of one representative from each church was appointed. This committee is to report in the near future plans for organization.

Kendallville organized their Brotherhood about one year ago. They have done good work in the Bible school and are having their influence in the city. We had a great day at Kendallville.

December 19th.—Winter is on in earnest in Northern Indiana. We are at Hamilton for tonight. Great things are being planned. They are looking for 100 men. A banquet is on. If the blizzard does not drive us all in we will organize a Brotherhood tonight.

December 20th.—And HOME.

A Merry Xmas to Brotherhood men everywhere!

# A Conductor Evangelist

By W. S. BULLARD

What do you think of a man who runs a freight train six days in the week and preaches on Sunday? That is Isaac Wright, of Bluefield, W. Va. He is all *right*. We present a picture of him as he is just swinging on the caboose and then we present another picture of these same features as he swings into the pulpit on Sunday morning and shouts all aboard for the land of the sweet bye-and-bye.

Conductor Wright was born just before the war, and when he was married at the age of twenty-one, had lived all of his days in the seclusion of sparsely settled mountain districts, where a newspaper seldom or never reached and where the only books in the home were the Bible, a history of the United States and Baxter's "Saint's Rest." These he knew almost by heart. Reading his Bible one day he paused over the word Christian. "The Disciples were first called Christians," and he said to himself, "I will be a preacher. Yes, I will be a Christian preacher. Everybody will join my church and I will be the biggest man in the world." But financial losses came and the enthusiastical would-be preacher found himself laying track on a new railroad line. The boys were a whiskey-drinking, poker-playing crowd, among whom the name of God was not heard except in vain. When on Sunday morning one of these track layers laid down his shovel and pick to preach at a school house nearby, to pour out his soul against gambling and drink, but the young preacher was only a *hand*. He had condemned the practices of his foreman and even higher officials, and his impression when the sermon was done was that he had preached himself out of a job.

Instead the whole camp was reformed. He was placed in charge of a work train and in that position would not let his men swear. One day when the train-master got into hi cab and was free with his profanity, he wa reproved by the mild but effective statemen "This caboose isn't accustomed to such lan guage."

Promotion made Wright conductor of freight train. His run was from Bluefield t Norton, Va., at which place he held his firs revival meeting, resulting in sixteen conver sions. He preached regularly on Sunday i his overalls to the railroad men. Once th train broke in two on a mountain grade an threatened a disastrous wreck and a collisio with a special that was following. The brake man got scared and jumped, but Conducto Wright climbed out of the caboose, set th brakes on car after car until the wild das downward was stopped and the disaster avert ed. "Bully for you," said the superintenden "did you pray?" "No," said a friend who wa standing by, "he was braking then; he ha prayed beforehand."

He is still a conductor. He preaches ever Lord's day, giving his service to destitut places and is honored by officials of the roac who instruct even fast trains to stop at th blindest siding and let off the freight con ductor who, with sermon outlined on the bac of a way-bill in his pocket, is bound for th little church behind the hill. Year after yea he takes his train out and year after year h brings it in again. His record at headquarter is a spotless one, but the thing he is proude of is not the thousands of miles he has ru nor the hundreds of tons of freight that hi trains have hauled, but the fact that he has bap tized more than six hundred souls into th church of Jesus Christ. He has schooled hi native intelligence and seated in his delightfu study, among his well selected books one doe

think of the railroad conductor, but of the pastor and indeed he can preach acceptaio the city congregation, but he has chosen most literally give his services to the highs and hedges. Besides his personal gospel rs, he has helped another man into the stry, is helping to educate several more is also educating a young lady for the for- work. Nor is he yet old, but has the promise of many years of usefulness. With a double work and a double service in and for his day and generation, he will be able to say at the end, "I have done what I could; I have fought a good fight." All honor to men, who like this conductor-evangelist, not only make their own way in the world but who also continue at the same time to work God's will.

Bluefield, W. Va.

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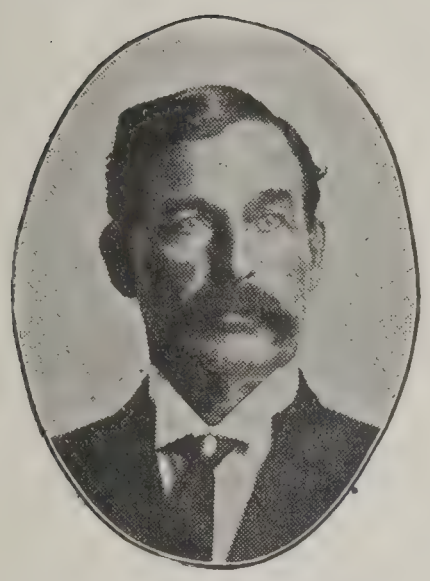
# A Brace of Man Handlers

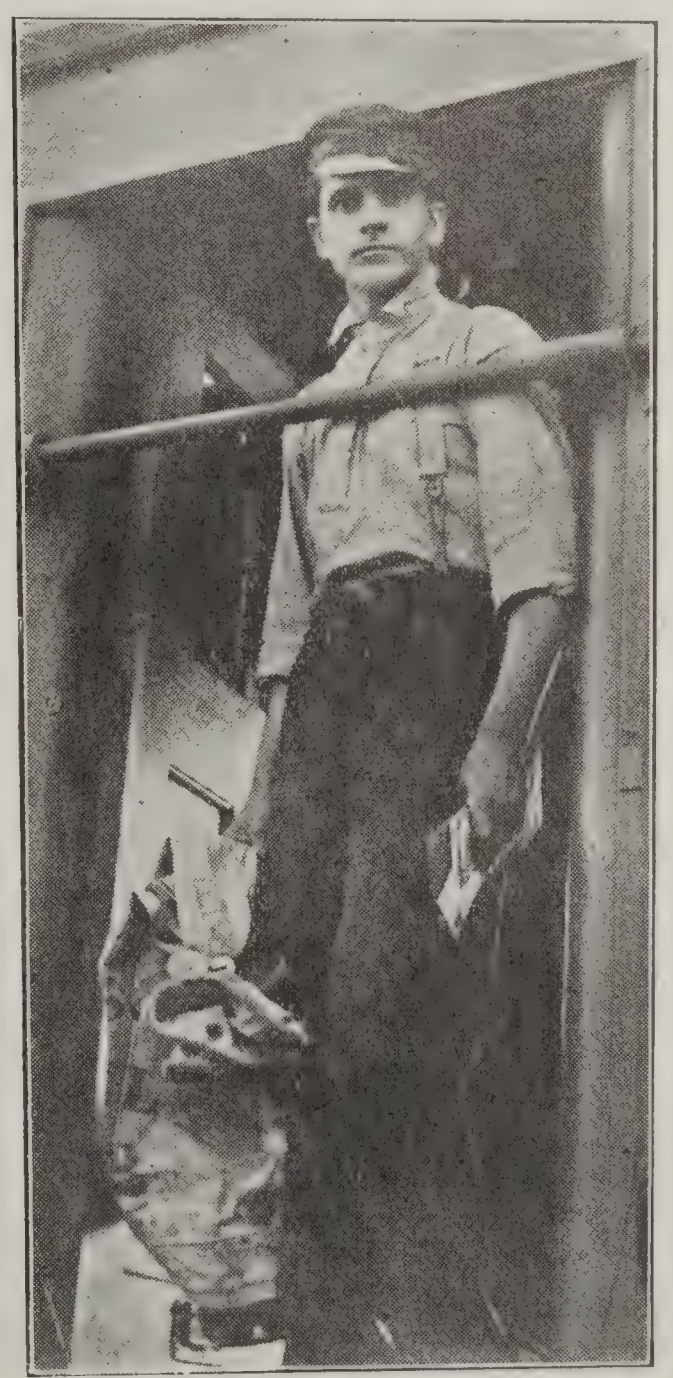


C. M. PINKERTON
Oklahoma

ne of the fortunate selections for State therhood President was that of C. M. kerton, for Oklahoma. He is the kind of an who can mix business and religion to n an extent that you can't tell where one es off and the other begins. His frent contributions to our religious press ce pungent reading and already his hand n the Brotherhood work is seen. Although State Convention is only sixty days past, ovement has already been inaugurated by Pinkerton to secure six hundred men, side of ministers, to attend the next State vention, which will be held at Enid in e.

he President's business takes him out over State and he is already in demand for adsses on the subject of the Brotherhood k in many parts of the State.

Not every preacher can work successfully ong the males. J. Francis Ashley, of Javille, Ind., is one of those who can. All long he handles the mails, being a railpostal clerk, having a busy one-man run two hundred and forty-four miles from onville to Terre Haute and back. For nine rs he has handled Uncle Sam's mails and y call him "Jim, the Quick." His record efficiency is high. For four years he has n looking after the Lord's males and the t of the folks, too, in the church at Jasonville. During these four years the membership has grown from forty to four hundred. He has a working Brotherhood and believes in it emphatically as an important feature of successful church work among and in behalf of men. On this page we show a picture of Mr. Ashley in the pulpit where for six days he preaches the gospel of industry and efficiency.



J. FRANCIS ASHLEY
Indiana

# Wireless Whispers

George W. Muckley, Secretary of our Board of Church Extension, represented the Brotherhood on the convention platforms of Mississippi, Alabama, Georgia, Florida and South Carolina. He is a brilliant exponent of the Brotherhood idea and is a member of L. B. D. C. No. 1 and in addition holds General Membership Card No. 186.

The closing service of the protracted meeting held in the Jackson Avenue, Church, Kansas City, was given over to the officers and members of Local Brotherhood No. 261. A chorus of thirty male voices and a male quartette furnished music and besides the ladies in the audience there were more than 200 men and 100 boys who listened to the inspiring address of the pastor, T. W. Grafton. The congregation was enthusiastic about the way the men sang. The service will be duplicated soon.

"I came here in September from Steubenville, Ohio, and I was told before coming here that this is one of the *'tuff towns of West Virginia,'*" writes Charles N. Jarrett, of Williamson, W. Va. "This is a railroad town on the north and west and the shops are here, hence there is a host of men to work with. I feel that if we can get a number of men to read CHRISTIAN MEN a while we will be able to organize a Brotherhood. We are at present building a $10,000 church house and we will need to interest all the men possible."

"Where do you go Sunday evenings?" is the cover greeting of an announcement issued by Local Brotherhood No. 329, Howett Street Church, Peoria, Ill. The President, Arthur W. Leu, writes: "The Carpenters' Union has been invited to attend in a body and has accepted our invitation. Our pastor, Brother William Price, has been elected a fraternal delegate from the Peoria Ministerial Association to the Trades Assembly and has addressed the Trades Assembly recently at their invitation upon subjects relating to the work of the Church."

The Brotherhood of the Franklin Circle Church, Cleveland, Ohio, is a live wire in the community. It holds regular meetings on definite dates and has a program every time that is abundantly worth while. H. H. Pounds is president and at a recent meeting R. A. Doan, of Nelsonville, gave an address on Bible School work which was enthusiastically received. The Bible School orchestra furnished music and dinner was served by the Ladies' League of the church. Other music consist of a solo by Mr. Alderman, Assistant Past and a male quartette. Officers were elect for the ensuing year: D. A. Depew, Pre dent; Mr. Roof, Vice-President; Ea Brown, Secretary; Charles Saltzer, Treasur W. F. Rothenberger is the minister.

The men of L. B. D. C. No. 329, How Street Church, Peoria, Ill., sent their Pre dent, Mr. Arthur Leu, and Pastor, Wm. Pri to Armington on the evening of Novemb 10th, to organize a Brotherhood. Our chur at Armington has the distinction of bei "The Only Church in Town," and has the e clusive opportunity to serve the entire co munity. R. B. Doan is the enthusiastic pa tor and arranged a large gathering to list to these Brotherhood men who know not o how to tell the Brotherhood story but ha demonstrated by their organization at ho their ability to do the work. A detailed a count of the meeting has not come to han but we doubt not that theirs was a success mission and we look forward to enrolling t Brotherhood of Armington as a chapter the General Brotherhood organization.

L. B. D. C. No. 291, Elkhart, Ind., held splendid meeting on December 2d, twent seven men being present. The subject f discussion was *"Resolved,* That the world growing worse," with D. M. Hoover and H. Warner on the affirmative and U. S. Cott and W. W. Templin for the negative. T meeting was an interesting one and after t program was rendered refreshments we served and there was a general good time.

R. A. Doan, who used to be from Nelso ville, is gradually spreading out until now comes from most all of Ohio. He took elder of the Nelsonville church, E. A. Wallac with him over to Glouster, Ohio, one Sund recently and made an afternoon address the Brotherhood and spoke in the evening Bible School work among men. The Bapti and M. E. ministers were present in the afte noon and plans for a union Brotherhood a in the process of formation. John L. Dav of Glouster, is a Disciple who is moving the enterprise. Our church there has pastor at present. A night or two later M Doan was found addressing a union meeti of Brotherhoods in the Methodist Church Marietta and shortly after that he was befo the Brotherhood of the Broad Street Christi Church, Columbus, Ohio, which, as a resu of a visit of J. K. Shellenberger, is just pe

ıg its organization. While at Marietta :nergetic brickmaker slipped in before a at a six o'clock dinner given by the ıerhood at the Congregational Church. writes: "I am meeting so many nice e lately who are not Disciples that I n danger of not continuing orthodox." will risk that, because we think the chances he nice people he meets will yield to the stible touch of the man from Nelsonville bcome Disciples, or at least join the Nelle class.

cal Brotherhood No. 273, Wooster, Ohio, tains the neighboring Brotherhood at ve, Ohio, at banquet.

e are indebted to the *Wooster Daily s* for the following account of the affair: many months the Philippian Brotherhood ıe Christian Church of this city has been ıing to entertain the Brotherhood of the stian Church at Shreve. Tuesday evening essed the first event of the kind in the The Shreve delegation was met at the at 7:07 by a committee and was escorted V. R. C. hall, where the banquet took At 8:30, after all had become acıted with each other, forty-five men sat ı to the banquet table. At the close of the er, J. W. Hooke, as toastmaster, arose after giving the customary introductory ırks, called out the following program:

st—Brotherhood and the Church.....
.....Wm. Harris, of Wooster
ction.....Male Quartet of Shreve
st—Brotherhood and the Pastor.....
.....Rev. M. S. Decker, Shreve
ction.....Male Quartet of Wooster
st—Brotherhood in History.....
.....Dr. R. C. Paul, of Shreve
ıo Solo.....Clyde Brandt
st—Brotherhood in Prophecy.....
.....S. G. Gill, of Wooster
ction.....Shreve Quartet

ıe following program of L. B. D. C. No. Massillon, Ohio, is so suggestive that we e it in the belief that it may be helpful other Brotherhood program committees. e next regular meeting of the Brotherhood be on Tuesday evening at 7:30, sharp—means just thirty minutes after seven. meeting will begin promptly on time the program will be followed strictly. The ting will be opened by devotional exercises, wed by a brief business session. Without y the following program will be given:

eral Subject..'The Move to the Country"
er, "The Modern Move to the Country"
.....N. Mollett
er, "The Clearing and Utilization of Our wamp Lands".....Mr. Rice
ıress, 'The Irrigation of Our Arid Lands"
.....Mr. Shillings
).....Mr. Gorrell
e Solo.....Mr. Denton
sic.....High School Orchestra
ebate. *"Resolved,* That the great irriga- plants of the West should be under the rol of the Government and not private orations."

Affirmative, Mr. Hughes.
Negative, Mr. Slater.

Debate will be thrown open and anyone may take part.

During the business session each committee will be asked to give a written report of the work done. Every man is urged to bring another man.

Peoria, Illinois, Brotherhood No. 310, at their meeting of November 25th, debated the subject, *"Resolved,* That the Brotherhood of Disciples of Christ is a justifiable organization." Three men on the affirmative and three on the negative. H. B. Holloway, one of the debaters, writes: "The judges unanimously decided in the affirmative. We had a splendid meeting and everyone seemed to thoroughly enjoy the debate."

## Big Brotherhood Bible Class Banquet

On Monday evening, December 5th, Local Brotherhood of Disciples of Christ No. 311, of the Third Christian Church, Philadelphia, entertained their newly organized Brotherhood Bible class with an elegant banquet. It was one of the largest and most enthusiastic gatherings of men that has ever been seen in that church. The distinction of being connected with such an immense body of Christian men, such as the National Brotherhood, seemed to be realized by every man present.

Owing to a severe snow storm there was only sixty-six present instead of the anticipated about ninety-five. As each man entered the church his name was tagged on his coat and therefore the strangers experienced no difficulty in making acquaintances, so the meeting was a great success from a social standpoint.

There were forty-seven Brotherhood Bible class men present, out [illegible]ty-five enrolled, and nineteen Brotherh[illegible] that are not connected with the cla[illegible]any of whom are connected with the [illegible]hool organization.

The banquet opene[illegible] with a prayer by Brother George H. G[illegible]erintendent of the Bible School, after [illegible]ur worthy and energetic President, Sa[illegible]isler, as toastmaster, gave us a short a[illegible]ss of welcome. Short talks followed by o[illegible] pastor, Brother George P. Rutledge, teache[illegible]nd chairman of the Brotherhood Bible cla[illegible]; President W. Butterworth, of the Bible cla[illegible]; G. P. Lemont, W. Hopkins and G. H. Grone. Aside from these addresses special music was rendered which was enjoyed by all. At the conclusion of the banquet Brother Rutledge called a short meeting of the Bible class and appointed the following committees to work for the success of the class: Employment, Ministerial, Reception, Relief, Entertainment, Membership, Advertising, Class Attendance and Church Service Attendance. These committees involved every man in the Bible class with a chairman for each.

At the concluison of their meeting they had decided to accept the challenge issued by the Jackson Avenue Brotherhood Bible class of

Kansas City, Mo., for a contest for attendance and new scholars, continuing for three months beginning January 1, 1911. Every man was enthusiastic and determined to do his very best to beat the Kansas City aggregation and denoted their intentions by rising and saying in concert "We must win." A photograph was then taken of every man present in an immense group.

## The Death of Mr. Houghteling

Mr. James L. Houghteling, founder of the Brotherhood of St. Andrew, passed away recently at his home in Chicago. He was one of the foremost laymen of the Episcopal Church, organized the first Brotherhood of St. Andrew in St. James Episcopal Church, Chicago, in 1887. The Brotherhood of St. Andrew has grown in strength and power until there is hardly an Episcopal Church in this country without its chapter of the Brotherhood, and they are to be found all over the world.

A leader among the foremost Christian business men of the country, Mr. Houghteling was identified with the Young Men's Christian Association and various civic organizations of Chicago and was prominently identified with country-wide movements of Christian activity. The Brotherhood of Disciples of Christ extends its sympathy to the Brotherhood of St. Andrew and feels with it the keenest loss of a fellow workman who labored for twenty-five years with the problem with which we ourselves are grappling.

## How to Make Your Pastor's Work Heavy

1. Stay away from the meeting of the church.
2. Complain about the pastor before your unconverted chil[illegible]
3. Tell him [illegible] you are not fairly dealt with and dem[illegible]ice.
4. Tell him [illegible]dly some of his flock are doing.
5. Disobey the [illegible]tor's revival rules and teach others to do [illegible] same.
6. Sit at h[illegible]mer Sunday evenings and leave him [illegible] with a small audience.
7. Talk dow[illegible] attempt of his to reach men in some w[illegible] other than your way.
8. When sic[illegible] never tell the pastor, but always blame hi[illegible] if he does not call.
9. When he [illegible] worn out don't fail to tell him of some people who are angry because he did not call on them.

Try this program and you will drive away the spirit of God and drive the heart out of your pastor.—*The Christian Visitor.*

## Simpson Ely's Book

When Simpson Ely died, there passed a man who, while alive, was always found contending earnestly and with facility of speech for the things most certainly believed by him. It is a fitting tribute that his son, Marcellus R. Ely, pays to his memory in giving to the public the volume entitled "Sermons, Essays and Outlines," which came from the pen of the father. The best tribute that we can pay to the man who is gone is not to r[illegible] mausoleum to his memory nor to en[illegible] the characters of his name in marble, b[illegible] honor the things which he honored a[illegible] strive to perpetuate the things which he[illegible] self sought to build into the eternities o[illegible] In this little volume of two hundred an[illegible] pages are a complete series of evang[illegible] sermons, a most interesting discours[illegible] prayer, some essays and a short story o[illegible]

The book is bound in cloth and ma[illegible] obtained from the Standard Publishing [illegible] or, we presume, from the son, Marcell[illegible] Ely, Puyallup, Washington.

The Tabernacle Society of Men of the [illegible]ernacle Church, Columbus, Ind., of [illegible] W. H. Book is pastor, held their secon[illegible]nual meeting and banquet on December [illegible] The wives and sweethearts of the men [illegible] guests of the society and their presence h[illegible]ened interest in the subject under discus[illegible] which was Marriage and Divorce. W[illegible] Harding had charge of the program, [illegible] was the one published in CHRISTIAN M[illegible] "The Integrity of the Home." The spe[illegible] were John W. Donaker, Marshal Hacke[illegible] T. A. Moore. The debate, "*Resolved,* [illegible] marriage is a failure," evoked consid[illegible]merriment. Two married men, G. L. F[illegible] and Charles L. Irwin, took the affirmati[illegible] the proposition, while two bachelors, Arc[illegible] Connor and Harry Short, took the neg[illegible] The judges were Gus Boyd, Thos. Bruc[illegible] A. C. Denison, who decided unanimousl[illegible] marriage was a failure, A. C. Denison r[illegible]ing the right to explain to one certain p[illegible] that his decision was only in fun. Ther[illegible] a piano solo by Esther Spannegal and a[illegible] by J. D. Emmons, with invocation by [illegible] Harding. The officers of the society a[illegible] O. B. Shank, President; C. M. Stetser, [illegible] President; Ira E. Guthrie, Secretary; [illegible] Irwin, Assistant Secretary; Edw. C. C[illegible] Treasurer.

Rev. Wilbur F. Crafts, of Washington, D. [illegible] sends us a note regarding the opium [illegible] with the remark that when a certain [illegible] battle for good legislation was on in a[illegible] legislature a preacher asked to help [illegible] that he could not speak on such matte[illegible] the following Sunday because it was [illegible] Sunday. Well, what do you think of [illegible] Mr. Crafts tells us that on December 2.[illegible] the anti-opium bill passed the Chinese [illegible]ment, providing for total prohibition, to [illegible] effect next year. Strong representatio[illegible] being made to the British Government [illegible] them to release China from the opium [illegible] Churches all over Great Britain observed [illegible]ber 24th as a day of humiliation and pa[illegible] this being the fifteenth anniversary o[illegible] opium treaty, by which the British G[illegible]ment forced upon China this soul and [illegible] destroying traffic. We prohibit traffic in [illegible] in this country and so does Great Bit[illegible] By what species of logic is it forced u[illegible] nation confessedly more helpless tha[illegible] own?

e Disciples in New York City are mourn-
he death of James Gray, Sr., a deacon in
istoric First Church of New York, which
rated its centennial a few weeks ago.
ıer Gray was a subscriber to CHRISTIAN
and a most faithful servant of Jesus
st. To his son, who bears his name, and
orrowing family, we extend the sympathy
ır whole Brotherhood.

ings are looking up at L. B. D. C. No.
Ashtabula, Ohio, where S. G. Buckner,
erly of Elkhart, Ind., has recently become
or, and they have greater things in view.
have a Men's Bible class with an attend-
above seventy and a prospect of immedi-
ncrease. Their first Brotherhood banquet
fall was held November 30th, with an
dance of seventy-six, and was declared
e the best ever held by that organization,
only in excellency of the spread but in
good, live program rendered and the prac-
things done. A leading feature of the
ram was a debate "Should Christians enter
ics?" Dr. Linsley and Geo. Cox on the
native, Theo. Smith and Dr. Holcomb on
negative. They are looking forward to
building of a larger and modern church
ling commensurate with their membership
the Brotherhood started the building fund
a subscription of $1,000, also pledging a
ar amount for the equipment of Brother-
l club rooms in the new building. One
e evidence of the Brotherhood's useful-

## ıe Lord's Day's Appeal to Brotherhoods

ıristian men are just awakening to the
sed meaning and duty of Brotherhood as
hasized in I John. All true children of
are emphatically brothers, hence the
herhood idea is first to grasp hands and
ts with all other children of God in real
herly co-operation, each helping the other
ll that is Christlike, all that knits us closer
ur Elder Brother.

fter an Indian tribe first heard the story
Jesus from Missionary Duncan an aged
asked, "Did you say He is your Father
our Father?" "Yes," he replied. "Then
't we brothers?" and they grasped hands.
all are our brothers. Our Elder Brother
e His life for each lost brother, so His
brothers are eager to rescue, even at
t personal sacrifice, any lost brother who
rushed by his employer's greed, or who is
hing his employee.

aid Bishop Ireland: "God's greatest gift
to giving Himself in Christ was the holy
l's Day." Man's chief need is eternal life,
ch is heart acquaintance and union with
ist. The prime purpose of the Lord's Day
ıat on one full day each week, freed from
t and toil, God may have opportunity to
e into closest fellowship with the soul,
nse out all the dust gathered during the
k, and insure and perfect eternal life. But
's body, mind, home, social life and char-
r also suffer when robbed of a weekly rest
day by others' greed for fun or money, or by his own ignorance or indifference.

So true Brotherhood demands not only personal work for the lost nearby and mission work for the lost far off but individual united work to defend and exalt the Lord's Day. (1) Earnest study and appropriation of its spiritual blessings; (2) Study of the serious mischief to body, mind, home and character of Sunday sport and toil; (3) Persistent distribution in every home of leaflets that will educate those now ignorant of these facts so clearly proved by science and history; (4) See that Sunday laws, especially on sport, are not weakened, but strengthened where they need it; (5) Persistently insist that all officers fulfill their sworn obligation to enforce all law, encouraging and helping all who seek to enforce Sunday laws; (6) Close postoffices Sunday wherever by united effort you can secure a large petition for it; wherever this cannot be done, secure release from Sunday work for letter carriers and as many clerks as possible. The National Letter Carriers' Association and Lord's Day Alliance unite in asking churches to secure these men Sunday rest. This work just fits Brotherhoods. Colorado Springs, Toledo and many other cities have done this. Detroit office was closed Sunday beginning November 20th. For information write G. W. Grannis, D.D., 203 Broadway. New York. (7) Do all possible to release others who work Sunday; (8) Appeal to Congress and your state legislature to enact laws giving all who work Sunday a full rest during the next six days.

Thirty sample Lord's Day papers sent to anyone for 10 cents.

J. B. DAVISON,
160 Harmon Street, Milwaukee, Wis.

## The Council on Christian Union

To our brethren in Christ associated with us in a movement to restore New Testament Christianty and to promote the unity of Christ's followers, everywhere, greeting:

DEARLY BELOVED BRETHREN: At our National Convention in Topeka, Kan., a Council on Christian Union was formed, as you are aware, to give special emphasis to the imperative need of that unity among the believers in Christ for which He prayed, and also to make known to the religious world in a fraternal way the basis on which we have been seeking to realize such unity, and to solicit from others any additional contribution which they may be able to make toward the solution of this great and pressing problem. The Commission appointed by said Council to carry out these purposes, together with other brethren equally interested with us whose names are hereto attached, feel, when we come to face the magnitude of the task assigned us and the great interests involved, that it is only by your united prayers with ours that God may grant us freely His wisdom and grace that we can hope to accomplish any large and enduring results. We are sure that you agree with us in the conviction that it is

only as we approach this great and holy undertaking in the spirit of humility and of unselfish devotion to the interests of Christ's kingdom that we can hope to have divine assistance. We do, therefore, most earnestly recommend that we all search anew our hearts and ask God to help us to put away any purpose or motive which any of us may have cherished which is not in accord with the mind of Christ and with His great desire for the unity of His followers. If, while pleading the cause of unity with our brethren of other religious bodies, we have sometimes failed to be sufficiently careful in avoiding causes of alienation among ourselves; if in our zeal for certain truths, as we apprehend them, we have not been sufficiently mindful of the rights and feelings of others who have differed from us; if we have been uncharitable in our judgments of each other and thus have weakened the bond of unity binding us together, ought we not, at a time like this, when great opportunities are before us and when great responsibilities are resting upon us, to rise above these weaknesses to which we are all subject and seek to rekindle on the altar of our hearts the fires of mutual love and of devotion to our Lord whose holy cause we are seeking to advance?

To this end, which seems to us essential for a more aggressive and effective propaganda of the plea for unity in Christian work, we recommend:

(1) That we neglect not to pray fervently for one another and especially for those who for any reason and to any degree may be estranged from us.

(2) That those having divergent views on current practical questions hold fraternal conferences with the view of harmonizing their differences and agreeing upon some common line of action. In these face-to-face and heart-to-heart conferences we shall be better able to see, eye to eye, than by arguing our differences at long range.

(3) That we abstain from all newspaper controversies in which each other's motives are assailed, and conduct our discussions, when they seem to be necessary, in a judicial and fraternal way, which will lead to greater kindliness and confidence.

(4) That we ask our editors and publishers, to whose papers we acknowledge our indebtedness for effective service in advancing all our common interests, to withhold from the pages of their journals all communications the effect of which might be to create ill-feeling and division, and that they lend their great influence to the things which make for peace and unity among ourselves, to the end that we may more perfectly illustrate the union we are commending to others.

(5) That all our ministers be urgently and affectionately requested to keep prominently before the churches to which they minister the plea for the unity of God's people, and to cultivate the spirit of unity and of fraternity among themselves and with their religious neighbors, working with them in all matters of common interest so far as they can do so without compromising their own convictions of truth and duty. In this way our ministers and local churches everywhere can aid most effectively the Commission in its propaganda in behalf of Christian union.

(6) We would further recommend and urge upon our ministers and churches the importance of deepening the spirit of reverence and devotion in our lives, and of so conducting the public worship that this spirit shall be manifest in our religious assemblies, and that they earnestly seek, both by teaching and example, to impress upon all who attend the public worship the spiritual value of such quiet and orderly behavior as becometh the house of God, and as is fitting to the recognition of His presence. We are persuaded that this spirit of reverence and devotion has a very vital connection with the cause of unity among ourselves and among others.

(7) That brethren everywhere be steadfast and cease not to teach, preach, obey and glorify Jesus as Lord of all and the only foundation and center of Christian union. "He is our peace." If He be lifted up He will break down every "middle wall of partition" and will draw all men unto Himself. If preached and followed fully and in singleness of heart He will create Christian union and will bring the world to believe and worship Him. Only in and through Him can Christian union be realized.

We feel, dear brethren, that these suggestions and recommendations which we very humbly and prayerfully submit to you, will find a ready response in your hearts and that you will co-operate with the Commission in the ways indicated, and in all other ways which may commend themselves to your judgment for the advancement of that cause which lies so near to the heart of our Lord and Master.

Sincerely praying that God and His goodness may imbue us all with such fullness of grace and truth that we may meet worthily the demands of the times in which we live and all the opportunities which are ours, we beg leave to subscribe ourselves,

Your brethren in Christ,
THE COUNCIL ON CHRISTIAN UNION.

## Team Work Campaign in Behalf of Men, Missions, Church Extension and Benevolences

The Team Work Campaign presented to the National and State Secretaries at the Topeka Convention as outlined in CHRISTIAN MEN for November and later adopted by our various societies, is at this writing under active preparation with prospects for one of the most enthusiastic and successful tours ever undertaken in the interests of our united work.

A brief outline of the plan with suggestive dates has been issued by the committee and

given herewith for the information of our aders.

**HE OBJECTIVE** is to inform our Church Men on the Subjects of Missions, Church Extension d Benevolences, and put them to work at e Problems of the Church.

There are 200,000 men (estimated) in the hristian Church, only a small part of whom nderstand in any adequate way what we as people are doing in the way of Missions and enevolences.

To stimulate Brotherhood work among men d boys in every church.

To inform them regarding what we are do g as a religious people, at home and abroad.

To arouse them to activity to do what we ght to do for Local, State, National, Inter tional, and World-wide evangelism.

To outline programs of Christian Service at will command the lives of our most effi ent men, and the service of our entire mascu ne membership.

To promote "Team work" throughout the hurch.

**HE METHOD** is a succession of stirring dinners for men only, in 36 of the leading cities of our rotherhood, in the Mississippi Valley, to be dressed by the strongest obtainable expo nts of our Missionary and Benevolent work.

To reach all our men at once with all our ork at once, is economy of time, concentra on of energy, and a combination of forces nducive to effectual education.

**HE PLAN** provides for a period of publicity and organization. For thirty days the Committee will place e outline of the plan before our churches and cure their co-operation; Local Committees ill arrange for the "team work" meeting, the our, the place, the "team work" supper, the ess notices, distribution of literature, etc.

Period of visitation, January and February, 11. Thirty-six of the chiefest cities will be sited during the month of January and the rst half of February, 1911. Evening or noon y dinners will be held wherever possible. he speakers will be experts in methods of en's Work, Foreign Missions, Home Mis ons, Church Extension and Benevolences.

A competent leader of song will accompany e tour and lead in inspiring songs. The rotherhood representative will act as toast aster and lay the foundation for those who e to address the gatherings. Each speaker ill be heard for thirty minutes, making a pro am exclusive of the meal of two and one lf hours.

No offering for any cause will be taken. he Local Committees will be asked to provide tertainment for the speakers while in their idst, preferably at hotels, as in addition to the labor of the tour, these men will have the business of their societies to transact en route.

A complete prospectus of the tour, including specially prepared outline of the work of all departments of our National Societies—in all, a model of the printer's art—will be placed in the hands of those attending the gatherings along the way of the "Team Work" Campaign.

Every local campaign point will be asked to invite at least six surrounding churches to co-operate in securing the maximum attendance of men from the churches of the community. Each church represented will be asked to reproduce, as far as possible, the program as rendered, in their church at home.

The Cities and Dates Suggested

Buffalo, New York, Friday, January 6, 1911; Uniontown, Pa., Saturday, January 7th; ——————, Sunday, January 8th; Akron, Monday, January 9th; Cleveland, Tuesday, January 10th; Columbus, Wednesday, January 11th; ——————, Thursday, January 12th; Lexington, Friday, January 13th; Louisville, Saturday, January 14th; Indianapolis, Sunday, January 15th;——————Monday, January 16th; Toledo, Tuesday, January 17th; Detroit, Wednesday, January 18th; Chicago, Thursday, January 19th; Rock Island, Friday, January 20th; Peoria, Saturday, January 21st; Bloomington, Sunday, January 22d; Springfield, Monday, January 23d; ————, Tuesday, January 24th; Danville, Wednesday, January 25th; Terre Haute, Thursday, January 26th; St. Louis, Friday, January 27th; Springfield, Mo., Saturday, January 28th; Joplin, Sunday, January 29th; Kansas City, Monday, January 30th; St. Joseph, Tuesday, January 31st; Des Moines, Wednesday, February 1st; Omaha, Thursday, February 2d; Lincoln, Friday, February 3d; Hutchinson, Saturday, February 4th; Wichita, Sunday, February 5th; Enid, Monday, February 6th; Tulsa, Tuesday, February 7th; Oklahoma City, Wednesday, February 8th; Dallas, Thursday, February 9th; Fort Worth, Friday, February 10th; Houston, Sunday, February 12th.

Fuller information may be had by writing to Headquarters of the "Team Work Committee," 419 R. A. Long Building, Kansas City, Mo.

Dates left blank are open and may be applied for by any churches in the vicinity by telegraphing the committee.

An interesting Brotherhood meeting was held by L. B. D. C. No. 259, Galesburg, Ill., Monday night, November 28th. A neat invitation issued by the social committee, M. L. Irons, Chairman, says the program as outlined in CHRISTIAN MEN will be carried out. "Resolved that the world is growing worse," was the subject of a debate. After the leaders closed, the question was thrown open for discussion. Speeches were limited to two minutes. C. E. Conners delivered an address on "Our Larger Vision." Music and a general social good time with an old-time apple feed closed the evening.

## Minutes of a Meeting of the Executive Board Brotherhood of Disciples of Christ Dec. 8, 1910

Held in the directors' room of the Long-Bell Lumber Company, R. A. Long building, Kansas City, Mo., at 10 a. m., December 8, 1910, pursuant to the call of President R. A. Long. Present, R. A. Long, Robert G. Frank, T. W. Grafton, J. N. Haymaker, T. S. Ridge and F. J. Bannister. Absent, C. M. Chilton, Burris A. Jenkins, Frank Nase, R. A. Doan and M. M. Cochran.

Meeting called to order by President Long.

The General Secretary read the names of the officers and directors elected at the Topeka convention on Monday, October 17, 1910, to serve for the ensuing year, such officers and directors constituting this Executive Board, as follows:

Officers: R. A. Long, President; C. M. Chilton, Vice-President· T. S. Ridge, Recording Secretary; F. J. Bannister, Treasurer.

Directors: Burris A. Jenkins, Kansas City, Mo.; Robert G. Frank, Liberty, Mo.; Frank Nase, Seattle, Wash.; R. A. Doan, Nelsonville, Ohio; T. W. Grafton, Kansas City, Mo.; J. N. Haymaker, Wichita, Kan.; M. M. Cochran, Uniontown, Pa.

Minutes of previous meetings of September 22, 1909, and October 12, 1910, read and approved.

Invocation offered by Brother Grafton, after which Brother Long, in a preliminary talk, told of a visit to Baltimore, Md., and attendance upon a meeting of a Men's Missionarv Movement Convention, after which Secretary Macfarlane was called upon to outline a program for the business of this session of the directors.

Brother Elliott, Assistant Secretary, made a report upon his work, and Brother Shellenberger, Field Secretary, made a report upon the work in which he had been engaged, stating that he found considerable opposition and indifference in some localities.

Brother Long suggested that the published reports of secretaries and field men be made more specific and definite, and that names and places be published in articles referring to such work. Expression from all the directors present was requested with regard to the reports made and suggestions with regard to prospects and methods for future work. Brother Haymaker, in this general discussion, suggested that all members of the directorate make notes of the suggestions offered which might be of benefit to the Local Brotherhoods and the work in general, and that they present the same to their respective local organizations.

At this juncture the board adjourned for lunch, reassembling at 1:15 p. m., at which time Brother Macfarlane submitted his program of business to be considered by the board, which was as follows:

The minutes of a meeting of the National Secretaries' Association was presented showing that a committee consisting of A. McL and I. N. McCash had been appointed to v Portland, Oregon, and induce the breth there to surrender the convention of 1911 Indianapolis and asking that the Brotherho which was represented in the meeting by A sistant Secretary Elliott, concur in this acti and assume one-sixth of the expense. M Long stated that while the proportion of pense was unjust to us, he would not sta back on this ground, and seconded the moti of Brother Grafton that we concur.

The General Secretary presented the qu tion of semi-annual Brotherhood conventi in the following language, quoted from forecast of business for this meeting:

"It is the judgment of every Brotherho man with whom we have been able to ta that our annual Brotherhood conventions and must continue to be disappointing so as there is any practical benefit from mut conference and discussion of strictly Broth hood problems. At our national conventio there are present so many men who are eith ignorant of the Brotherhood or unsympathe with it that we find ourselves directing the attention of the program to meeting t state of mind. Hence, there is not a sufficie opportunity for real Brotherhood fellowship conference and exchange of views among t men who are actually attempting to do Broth hood work and no proper realization of th growing solidarity among Brotherhood m which is to be a source of its greatest pow Furthermore, the Presbyterians, Congreg tionalists and Brotherhood of St. Andrew the Episcopal Church have been in the ha of holding Brotherhood conventions runni at least three days, where they have oppo tunity for question, debate and instructions method. It is felt that something of this so is essential to our own work and that we cou hold, say in the month of April, a semi-annu convention, to which we would invite or Brotherhood men and those sympathetically i terested in the Brotherhood propaganda. is belieevd that, held at some central po like St. Louis, Indianapolis or Kansas City, should have in attendance from 200 to 5 men, and that the result would be an ines mable advantage to all forms of Brotherho work as well as to the increasing of atten ance and the making more effective the Brot erhood Day at the regular national conventi in October."

After discussion it was moved by Broth Frank that the General Secretary state t case to the affiliated and unaffiliated Broth hoods interested and ask them whether th favored such a meeting or not and wheth they would send a delegate if it were he This motion was duly carried.

Upon motion of Brother Frank, duly se onded, the General Secretary was request to communicate with Robert Hopkins, Bil School Secretary of the American Christi Missionary Society, requesting him, with oth members of the directorate of said Bible cl

nization, to meet representatives of the ctorate of the Brotherhood at St. Louis, January 11, 1911, Brother Frank and her Haymaker being requested to join ident Long and General Secretary Macne as representatives of the Brotherhood. communication from Brother Hopkins rel- to the co-operation of the Brotherhood btaining a list of adult Bible classes and aying a portion of the expense thereof, referred, by motion of Brother Haymaker, nded by Brother Frank, to President Long Secretary Macfarlane.

suggestion of Brother Macfarlane that dditional Field Secretary be employed by Board was considered and, upon motion Brother Haymaker seconded by Brother g, was passed without action.

he plan for a team-work campaign in contion with the representatives of the other eties of the church, was presented by E. E. ott and, upon motion of Brother Hayer, seconded by Brother Grafton, was nimously approved and the details of said paign were left to the Executive Comee of the Board.

pon motion of Brother Frank, duly secred, the Board approved of a suggestion he effect that the Brotherhood co-operate the matter of enlisting the Disciples of ist generally in a hearty campaign which now being launched for the enlistment of in religious work. This campaign is be- promoted by the Young Men's Christian ociation and the International Sundaycool Workers of the Brotherhood for the pose of conducting a great Home Mission vement during the years of 1911 and 1912 ng the Christian men. In the consideration of the natural condition of the Brotherhood, at Brother Long's suggestion, the duties of Financial Secretary were added to the duties of the Recording Secretary with a view to obtaining financial co-operation from the men of the church.

Upon motion of Brother Grafton, seconded by Brother Frank, the Brotherhood passed a resolution requesting that each Local Brotherhood observe the week preceding Easter in a special campaign for enlisting the men of their respective congregations in the church work and inspiring them to more devout living, and for this purpose it was recommended that the men of the Brotherhood conduct a series of evening meetings during said week.

Brother Shellenberger reported the difficulty in inducing already established men's organizations of the various churches to affiliate with the National Brotherhood, stating that in many instances the Local Brotherhood did not care to conform to the requirements of the Model Constitution. After a thorough discussion of this question it was decided that this condition was due more to a misunderstanding of the Model Constitution than to any other condition, and it was decided that we should continue to insist upon the principles of our organization.

Upon motion of Judge Haymaker, duly seconded, a resolution to the effect that the Local Brotherhood should co-operate in all instances most heartily with the work of the Young Men's Christian Association in their respective localities, was passed.

There being no further business for consideration, the meeting adjourned with prayer by Brother Frank.

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O. E. HAMILTON

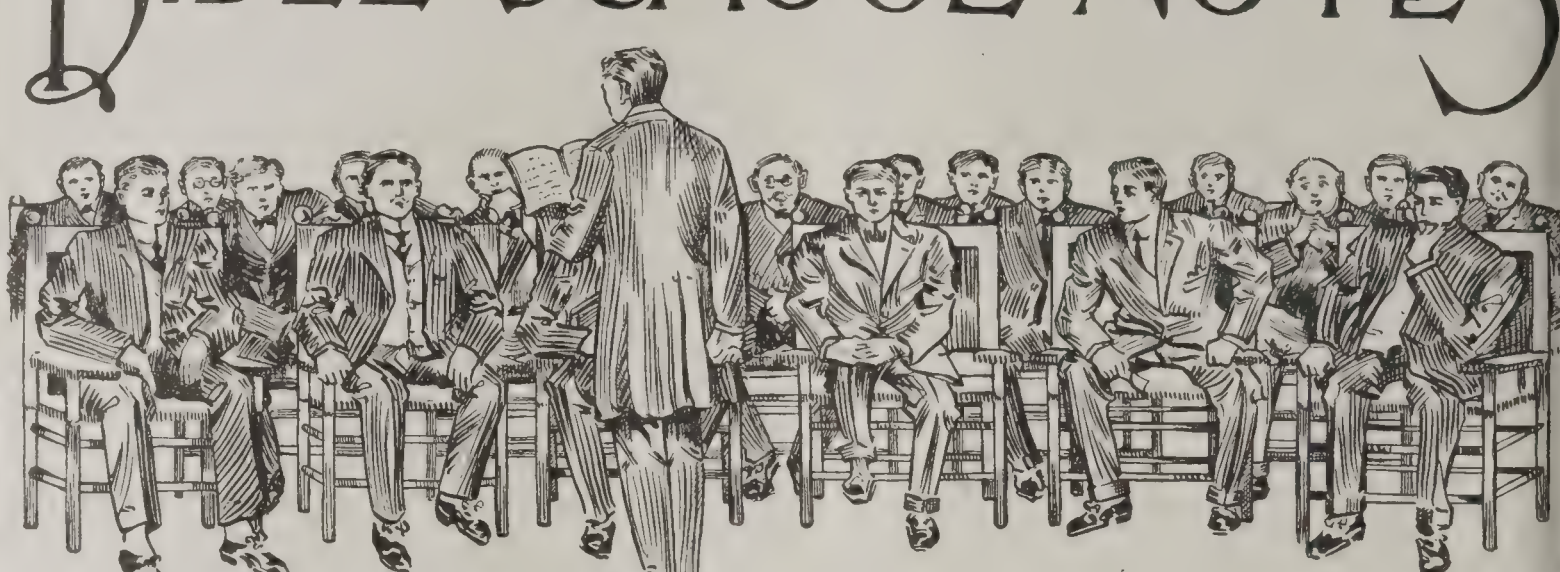
A. E. BUSS

efore you are the counterfeit presentnts of two of our most stirring evangel-, both of whom wear the Brotherhood blem and carry General Membership ds. Hamilton preaches, Buss sings. h compliments the other. Their work uccessful, as it deserves to be.

t the Topeka Convention, Mr. Hamilton ced in the hands of Mr. Elliott his pledge one hundred dollars as a contribution he Brotherhood Movement. He believes in it. He and his co-worker are putting into it more than money and wherever they go they seek an occasion to present the Brotherhood work.

One of the encouraging things to us lies in the fact that our evangelists generally have seen the possibilities and the promises of the Brotherhood work. Our evangelists are practical men. They passionately desire that the church shall be a man-winning and a man-holding institution.

# BIBLE SCHOOL NOTES




The Men's Class at Lebanon, Oregon, is growing rapidly. B. E. Utz, pastor and teacher, tells us that it is contesting with the Young People's class for membership. It gave a banquet to the entire church and Bible School on a Friday night with a great time and as an immediate result the largest Bible School in the history of the church on the following Lord's Day morning, although it was stormy. He adds: "The men cannot do without CHRISTIAN MEN."

Out at Pomona, Cal., the men are busy in the Bible School, as indicated by the following from J. W. Wilson, President of the Men's Bible class: Attendance on a recent Sunday, 800; collection, $134.90. There were 108 men present in the Men's class with a collection of $100.82. Judge U. M. Thomas, a member of the Ten-Dollar League, announced while the offering was being taken in the Men's class that he would duplicate the amount of the contribution by the class. The first result was $35, but the men said "Let's make it $50," and finally caused the Judge to deposit his check for $50.41. Mrs. Thomas did the same with the Women's Bible class. It was the most enthusiastic Bible School service ever held in Pomona. There were twenty-one new members enrolled in the men's class. The success of the Rally Day can be attributed to nothing but personal work and lots of it. They contemplate sending copies of CHRISTIAN MEN to every member of the men's class not already a subscriber. President Wilson says that "To say that I enjoy CHRISTIAN MEN is putting it very mildly. I wish it were a weekly publication instead of a monthly."

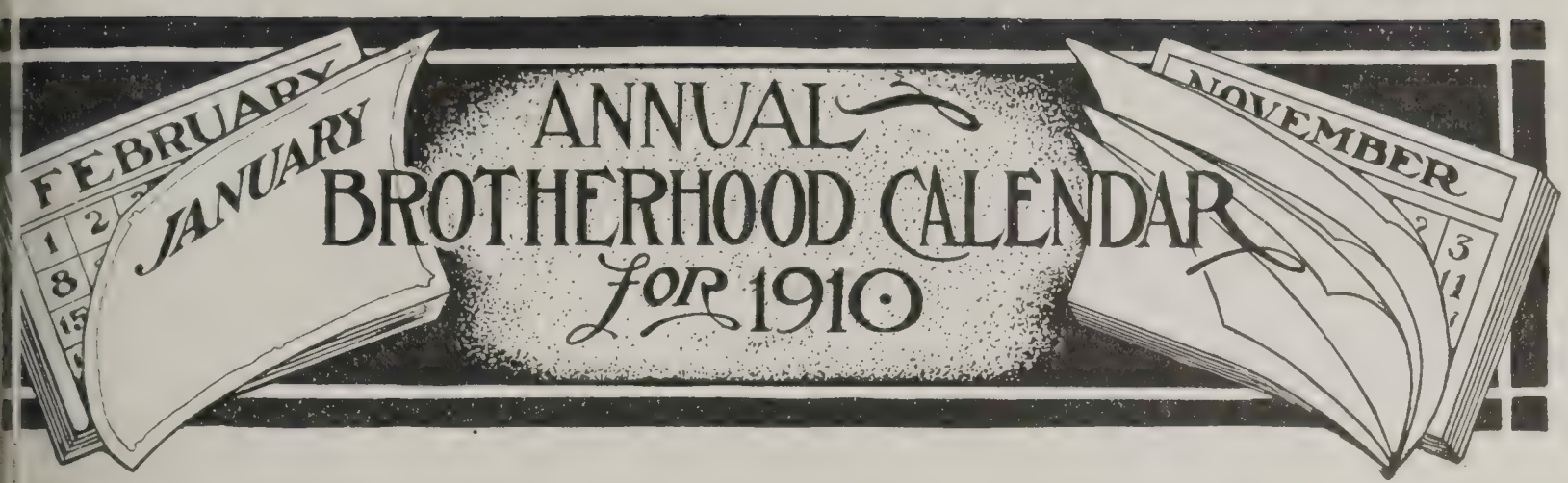
One of the most interesting tours ever made among our people has just been concluded by Robert M. Hopkins, National Bible School Superintendent, A.C.M.S., accompanied by R. P. Shepherd, E. W. Thornton and W. E. Hackleman, Bible School and song special They visited thirteen cities in as many dif ent states and held morning, afternoon evening sessions in the interest of the con of the Bible School. One of the works lined for Local Brotherhoods is that of B study, and when a Local Brotherhood puts self solidly behind the Bible School it is bo to be a success.

## Philadelphia Challenges; Kansas C Accepts

"Nine Sundays ago we started a Brot hood class. It now numbers about fifty- members. I want some class about the siz mine to challenge us for a three months' r beginning January 1st. I presume a clas a large city would be preferable as condit would be more nearly equal."

GEORGE P. RUTLEDGE,
Philadelphia, P

The above is an extract of a letter rece at this office at 1:30 p. m., November At 1:32 p. m., T. W. Grafton, pastor of Jackson Avenue Church, Kansas City, teacher of a Brotherhood class of someth more than fifty, was on the other end of telephone listening to Brother Rutledge's ter. "Send it out and let me read it to class officers tonight," said Brother Graft "I am certain they will vote to enter the c test. Our Brotherhood class is also new the conditions here and at Philadelphia s very much alike." It is a pleasure for u bring together these two classes in go natured rivalry and we shall hope to rec results in future issues of CHRISTIAN M A picture of the Brotherhood class at Ph delphia appears elsewhere in this magazine




BRUARY.

**Annual Meeting.**—Yearly reports. An-l Address.

**World Wide Missions.**—A study of sionary fields and problems.

RCH.

**The Home.**—An open meeting. Ladies invited.

**Apostolic Evangelism.**—A man to campaign for men for Christ. A week rayer and plans for Men and the King-. Let this be a holy week. Plan early.

RIL.

**The Creation and Administration of alth.**—The obligation of both rich and r.

**Home Missions.**—Our Christian obli-on to America.

Y.

**The Brotherhood and the Pulpit.**—w the Brotherhood can enhance the er of the pulpit.

**Men and the Bible School.**—The power Men in the Bible School for Heathen sions.

NE.

**The Church's Present Crisis.**—Present ditions and the Church's responsibility hem.

**The Democracy of the Master.**—"Back Christ" via the Declaration of Independ-e.

LY.

**The Influence of Great Men.**—Each will come prepared to tell what life influenced him most, and why.

2. **The Social Aims of Jesus.**—The Idealism of Jesus for the individual and for society.

AUGUST.

1. **The Annual Picnic.**
2. **Church Extension.**—Permanency necessary to growth.

SEPTEMBER.

1. **The Church and Social Movements.**—What has the church at stake in the present social movements?
2. **The Adult Class Movement.**—From Robert Raikes to America, 1911.

OCTOBER.

1. **The Ballot the Power of God Unto Civic Salvation.**
2. **State Missions.**—A unified effort in the State means a tower of strength in the Nation.

NOVEMBER.

1. **National Temperance Movements.**—Program by National Temperance Committee.
2. **A Retrospection.**—A thanksgiving inventory of the harvest just past.

DECEMBER.

1. **Benevolences.**—A man's duty to the Pioneers and to the Unfortunate.
2. **A Practical Christmas.**

JANUARY.

1. **Men for the Ministry.**—The ministry calls for the heroic in men. When the boys see the men of the church solid behind the guns they will take up the work.
2. **What will our Brotherhood do for our boys this year.**—Committee on Boys' work will collaborate with Program Committee in this meeting.

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# Programs for Local Brotherhoods

## JANUARY—Second Program.

**PIC—What Will Our Brotherhood Do r Our Boys This Year.**

**Devotional.**

Hymn, "The Glory Song."
Prayer for the boys.
Male quartette, "Save the Boys."
Scripture, Christ in the Temple, Luke 2:42-49.
5. Hymn.

**II.—Cultural.**

1. Three five-minute addresses,
   What can we do for their
   (a) Religious Life, five minutes.
   (b) Social Life, five minutes.
   (c) Amusement Life, five minutes.

See that each makes definite and practical recommendations that could be carried out by your Brotherhood.

2. Debate, "Resolved that it is more necessary for the church to provide for its boys than for its men."
   Affirmative, two boys, five minutes each.
   Negative, two men, five minutes each.
3. Report of committee on boys' work, with plans and recommendations, which may include the organization of a Junior Brotherhood.

**Note**—If a Boys' work committ has not previously been appoint the president should name one ample time to prepare for this me ing and with a view to having th continue in charge of the Bo work. For copies of constituti and information regarding Juni Brotherhood, address the Gene Office.

**III.—Social.**

Refreshment and social hour, the bo being the guests of the Brothe hood.

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## Annual Meeting

### FEBRUARY—First Program.

Prepared by J. K. SHELLENBERGER

The Social Committee should arrange for Annual Banquet. The Program Committee should arrange the spiciest program possible. Either two or three short addresses or one special address on men work. The Music Committee should add the best they have in stock to this program. The Membership Committee should see that every member is present, and in addition, just as many friends as can be gotten. The president should see to it that every committee is prepared with a WRITTEN report. These reports should be short, crisp, and to the point. The committee on nominations which was appointed at last meeting will also be ready with a report.

**PROGRAM.**

**I.—Opening.**

1. Reception of Guests, by Social Committee.
2. Music, orchestra.
3. Hymn (while all stand at places tables).
4. Offering of Thanks.
5. Dinner.
6. Music.

**II.—Business.**

1. Reports of Standing Committees.
2. Reports of Special Committees.
3. Election of Officers.

**III.—Address.**

"The History and Teachings of t Disciples of Christ."

**Note**—There may also be oth addresses, but the Constitution pr vides that the principal address this entire banquet shall be on th subject.

**V.—Social and Closing Song.**

**Note**—Make this meeting an inspir tion with larger work for the con ing year.

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### JANUARY—First Program.

(Reprinted from December)

**TOPIC—Volunteers for the Ministry.**

**I.—Devotional.**

Hymn.
Reading of Scripture.
Repeat Covenant (Standing).
Prayer.
Hymn or special music.

**II.—Cultural.**

1. Addresses:
   (a) "Paucity of Preachers."
   (b) "The Dignity of the Ministry."
   Music.
   (c) "The reward of the Minister
   (d) "What constitutes a call t the Ministry."
2. "Who will go?" Make a person call for volunteers in the spirit feasting and prayer.

**III.—Social.**

Short toasts, one or two minutes eac would be interesting. Let refresh ments be light, in view of the fa that next month is annual meetin and banquet.

P. H. WELSHIMER

# Bible School Lessons for January

Prepared by P. H. Welshimer

LESSON 2—JANUARY 8.

## "JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP"—I KINGS 12:25-33; 13:6.

American Revised

25 Then Jeroboam built Shechem in
e hill country of Ephraim, and dwelt
erein; and went out from thence, and
ilt Penuel. 26 And Jeroboam said in
s heart, Now will the kingdom return to
e house of David; 27 if this people go up
offer sacrifices in the house of Jehovah
Jerusalem, then will the heart of this
ople turn again unto their lord, even
nto Rehoboam king of Judah; and they
ill kill me, and return to Rehoboam king
Judah. 28 Whereupon the king took
unsel, and made two calves of gold; and
said unto them, It is too much for you
go up to Jerusalem; behold thy gods,
Israel, which brought thee up out of the
nd of Egypt. 29 And he set the one in
ethel, and the other put he in Dan. 30
nd this thing became a sin; for the peo-
e went to worship before the one, even
nto Dan. 31 And he made houses of
gh places, and made priests from among
l the people, that were not of the sons of
evi. 32 And Jeroboam ordained a feast
the eighth month, on the fifteenth day
the month, like unto the feast that is
Judah, and he went up unto the altar;
did he in Bethel, sacrificing unto the
lves that he had made; and he placed
Bethel the priests of the high places
at he had made. 33 And he went up
nto the altar which he had made in
ethel on the fifteenth day in the eighth
onth, even in the month which he had
evised of his own heart; and he ordained
a feast for the children of Israel, and went
up unto the altar, to burn incense.

1 And, behold, there came a man of God
out of Judah by the word of Jehovah unto
Bethel; and Jeroboam was standing by the
altar to burn incense. 2 And he cried
against the altar by the word of Jehovah,
and said, O altar, altar, thus saith Jeho-
vah: Behold, a son shall be born unto the
house of David, Josiah by name; and upon
thee shall he sacrifice the priests of the
high places that burn incense upon thee,
and men's bones shall they burn upon thee.
3 And he gave a sign the same day, say-
ing, This is the sign which Jehovah hath
spoken: Behold, the altar shall be rent,
and the ashes that are upon it shall be
poured out. 4 And it came to pass, when
the king heard the saying of the man of
God, which he cried against the altar in
Bethel, that Jeroboam put forth his hand
from the altar, saying, Lay hold on him.
And his hand, which he put forth against
him, dried up, so that he could not draw
it back again to him. 5 The altar also was
rent, and the ashes poured out from the
altar, according to the sign which the man
of God had given by the word of Jehovah.
6 And the king answered and said unto
the man of God, Entreat now the favor
of Jehovah thy God, and pray for me, that
my hand may be restored me again. And
the man of God entreated Jehovah, and
the king's hand was restored him again,
and became as it was before.

**Time.** Jeroboam reigned twenty-two years, from 982 B. C.

**Introduction.** Read 1 Kings 12:13 and 2 Chron. 13. Jeroboam was the son of ebat and Zeruah of the tribe of Ephraim. He came from common people. He had reat business ability, was energetic, a leader and commander of men. Solomon had ppointed him overseer of the laboring bands of the northern tribes. He was in touch ith the people, knew their burdens, was sympathetic and kind. The prophet Ahijah old him one day the Lord had selected him to be king of the ten tribes. 1 Kings 1:38. Like many a man, he became impatient and could not wait. Indiscreetly, he arted a rebellion against Solomon. This was immediately put to an end and Jeroboam was forced to escape into Egypt to save his life. There he married the daughter f Shishak, the idolatrous king, who later invaded Judah. When Solomon died, Jeroboam was summoned home and with the people of the north met Rehoboam at hechem. With the division of the kingdom, Jeroboam was now made king of the en tribes.

**Explanatory.** 25—This small town of Shechem was made into a strong, beautiful ity. Its palaces, public buildings and fortifications, along with its location and historical associations, made it an ideal place for the capitol. This being completed, his orkmen were changed to Penuel. Here it was that Jacob had wrestled with the

angel. It was on the river Jabbok, east of the Jordan. 26—Jeroboam was a politici not a statesman. He was not looking after the kingdom's welfare, but after his o selfish ends. 27—He knew the strength of religious ties and the power of associati Should the people go back to Jerusalem to the house of the Lord, they would co in contact with the people of the southern kingdom and might be weaned away fr him. He had not the eye of a far-seeing statesman. A common religion would ha brought about peace, but not necessarily political union. 28-29—Jeroboam bro one commandment in trying to keep another. He pretended to be a friend of t people and left the impression that he desired to make religion easy for them. Ma a man has followed in the step of Jeroboam by changing God's ordinances and pla endeavoring to simplify and make easier the religion of our Lord. An unthinking pe ple can always be caught in a trap of lighter burdens and less responsibility. T world still wants something for nothing, and desires to pay just as low a price possible for what it gets. In Bethel, at the south, and Dan, at the north, he set gold calves. He taught the people that these were symbols or representatives of God. Th he was facing idolatry. 30—Jeroboam it was who thus led the people to sin. 31— made houses in which to worship these images, and in place of selecting priests of t sons of Levi, took them from among the people. Thus one sin leads to anoth 32—He changed the time of the feasts, departing from the plan instituted under Mos In this he again discredited the Word of God. The worship in Dan and Bethel w in a measure patterned after the worship in Judah, but its heart and spirit were go It was purely selfish. It was a small, selfish king, who was a powerful leader, defyi God's Word, leading people step by step into sins from which they would never retu 1-6. In this God's displeasure against the actions of Jeroboam is made manifest. is made to see the folly of his sin, also how useless it is for a man to rebel against Go

## Lessons from the Lesson

**I.** Twenty-three times it is recorded in the history of Israel that Jeroboam, t son of Nebat, made Israel to sin. Every man in life prepares his own epitaph. Jer boam prepared his.

**II.** Jeroboam furnishes us a type of gigantic selfishness. God had mapped o a course for him. So eager was he to have power and place that he tried to overthro God's plan. When will men learn that it is useless to fight against God? He thoug more of gaining his own selfish ends than of having a united, prosperous kingdo He was no statesman, merely a small politician.

**III. Wasted Opportunity.** He was a man with ability and opportunity. B selfishness blinded his eyes, and instead of being the great, righteous king of Isra leading the people into right ways and honoring Jehovah, he is known today as t son of Nebat, who made Israel to sin. He married the wrong woman. A man w always be influenced by the women he loves. Jeroboam's wife was an idolatress. S doubtless had much to do in advising him and making the golden calves. "Be ye n unequally yoked together." Young man, if you want a religious home, don't marry irreligious woman. If Jeroboam ever desired to keep idolatry out of his kingdom should never have married an idolatrous woman.

**IV.** He should never have attempted to make religion easier than God intende Jeroboam was not caring for the convenience of the people. His motive was to ke them from Jerusalem, away from the temple, Rehoboam and the people of Judah. T burdens that God lays upon a man are never too heavy to be borne, and when peop begin to talk about making religious obligations lighter and burdens easier, let it remembered that it is from the devil, not from God. How easily people can excu themselves of religious duties, when they would not think of making such excuses business and civil matters. We serve whom we love, regardless of the impedimen in the way.

**V.** We here behold the power of leadership. The great mass of the people not think for themselves. They place their confidence in the leader, hence the respon bility that rests upon leaders. Jeorboam had it in his power to make Israel to wa in either sinful or righteous paths. Had he been a true man of God, what a differe story would have been written. Before him was the material with which to wri and he wrote.

**VI.** It is useless to attempt to withstand God. God is not dead, but has His e upon the movements of the people. The only safe way is His way. Jeroboam chang the priesthood, the worship, place of worship, and the time of worship. God saw all and visited His displeasure upon the thing. We may seemingly depart but a litt from God's ordained plan, but each step away from God calls for another, and t farther we go, the further away we get. It may seem good to us for a time, but the will come an hour when God's displeasure will be manifest. Our chief concern shou be, "Am I on God's side? If so, I am safe and I can be happy."

## Questions

Who was Jeroboam? Why did he go to Egypt? Why was he king? What were s mistakes? What of his ability? What do you know of Shechem, Penuel and Mt. phraim? What are the lessons to be drawn from this lesson?

### Lesson 3—January 15.

## "ASA'S GOOD REIGN IN JUDAH"—II Chron. 15:1-15.

1 And the Spirit of God came upon zariah the son of Oded: 2 and he went it to meet Asa, and said unto him, Hear me, Asa, and all Judah and Benjamin: hovah is with you, while ye are with m; and if ye seek him, he will be found you; but if ye forsake him, he will forke you. 3 Now for a long season Israel as without the true God, and without a aching priest, and without law; 4 but hen in their distress they turned unto hovah, the God of Israel, and sought m, he was found of them. 5 And in ose times there was no peace to him at went out, nor to him that came in; it great vexations were upon all the inabitants of the lands. 6 And they were oken in pieces, nation against nation, and ty against city; for God did vex them with l adversity. 7 But be ye strong, and let not our hands be slack; for your work shall be warded.

8 And when Asa heard these words, and e prophecy of Oded the prophet, he ok courage, and put away the abominaons out of all the land of Judah and enjamin, and out of the cities which he ad taken from the hill country of Ephraim; and he renewed the altar of Jehovah, that was before the porch of Jehovah. 9 And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Menasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that Jehovah his God was with him. 10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 11 And they sacrifiecd unto Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. 12 And they entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul; 13 and that whosoever would not seek Jehovah, the God of Israel, should be put to death, whether small or great, whether man or woman. 14 And they sware unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets. 15 And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and Jehovah gave them rest round about.

**Time.** Asa began to reign 963 B. C., in the twentieth year of the kingdom of idah. **Place.** The kingdom of Judah and the capital, Jerusalem.

**Introduction.** Read 2 Chron. 14, 16; 1 Kings 15:9-24. Asa was the grandson of ehoboam. His grandmother, the queen mother when he began to reign, was the olatress, Maacah. Her son, Abijah, reigned only three years. At his death, Asa ame to the throne. Asa was a young man, being about twenty years of age. He ad lived in a corrupt court, under idolatrous influence. About the only good influce cast about his life came from some Godly men and the temple worship. He was a ose observer and noticed the bad effect of idolatry upon both the southern and orthern kingdoms. He was a young man of convictions and determination, and was etermined to do what he believed was right, hence we read that Asa did that which as right in the sight of the Lord, as did David, his father. The need of reform is nown by reading 1 Kings 14 and 15 chapters and 2 Chron. 12 and 13 chapters.

**Explanatory.** 1-2—There was a revival in the work in the early years of Asa's eign. The reform he was working went by stages. During his first years, the people rospered and his reform went gloriously on. The account of this reform will be found 1 Kings 15:11-15 and 1 Chron. 14:1-8. There was no external attack. The king and is people had an opportunity to build cities and walled defenses. The people went work. They taught the Word of God. Asa himself did right and the people folwed him. "There was a common work, a common hope and loyalty to a common iend." These were factors that bound the people together. Later there was a delivrance from a common peril, which still bound them more closely. Zerah led an army om Egypt against Judah. They camped on her southern borders, twenty-five miles om Jerusalem. Asa with his army marched against them, but before he did so, e prayed. Read that prayer in 2 Chron. 14:11. A short prayer but effectual. 3-6—uring the idolatrous reign, the people had been without a true God. The priest and e law had been neglected. In their trouble they turned to God, who heard them. Man's extremity is God's opportunity." 7-8—Asa took courage at the promise that e Lord was with him, and continued his reform in earnest. The idols were destroyed nd the altars of the Lord rebuilded. 9-10—When the people of Ephraim, Manasseh nd Simeon saw that the Lord was with the southern kingdom, they came to Asa's de, and in Jerusalem a great meeting was held. 11—Here they brought 700 oxen

and 7,000 sheep as a sacrifice, taken from the spoils they had received. Love alwa gives. The more religion a man has, the more willing he is to give. Love does n count the cost; it is unselfish. 12—They entered into covenants to seek the Lord. was a pledge they took. This was the whole purpose of their being. They were dea in earnest. 13—They regarded those who would not seek the Lord as traitors, bot to religion and the country. They knew idolatrous worship to be a menace and fe justified in putting to death those who followed it. 14-15—Here was genuine cons secration. This was an enthusiastic meeting. God blessed them and bestowed upo them peace and rest from their enemies, and prosperity smiled upon them.

## Lessons from the Lesson

Asa was a praying king, and like all praying men, was blessed of God. He ha an army, which he used in defense, but with the army and bigger than the army wa the help of God. Asa's reformation began at home. He removed Maacah, the quee mother, because she made an idol in a grove. He destroyed the idol and burned at the brook Kidron. He drove from the country the Sodomites, who had debauche his people. When he became king, the masses of the people were headed in sin. H was a real leader, turned about and led them to righteousness. He did not cater t the masses, but stood for the right and did the right. Asa could stand success. Fe men can. It did not turn his head. When a man has religion, it settles the questio of giving. There is enthusiasm in a crowd. The multitudes gathered together, too vows, signed pledges and banded themselves to perform the difficult tasks. The spir and success of Judah and Benjamin attracted the best people of the other tribe Nothing succeeds like success. If you would win the men of your community, ban yourselves together, attempt the hard things and do them. Succeed and let your suc cess be known. Establish a goal and go after it. Get on the Lord's side and you wi be invincible.

## Questions

Who was Asa? What of his parentage? What of his religion? How long did h reign? What good reforms did he inaugurate and successfully carry out? What wa his prayer? Why did the people of other tribes join Asa's kingdom?

LESSON 4—JANUARY 22.

# "OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN"—

I KINGS 16:23-33.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years; six years reigned he in Tirzah. 24 And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria. 25 And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him. 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities. 27 Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel? 28 So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29 And in the thirty and eighth yea of Asa king of Judah began Ahab th son of Omri to reign over Israel: an Ahab the son of Omri reigned over Israe in Samaria twenty and two years. 30 An Ahab the son of Omri did that which wa evil in the sight of Jehovah above all tha were before him. 31 And it came to pass as if it had been a light thing for him t walk in the sins of Jeroboam the son o Nebat, that he took to wife Jezebel th daughter of Ethbaal king of the Sidonians and went and served Baal and worshippe him. 32 And he reared up an altar fo Baal in in the house of Baal, which he ha built in Samaria. 33 And Ahab made th Asherah; and Ahab did yet more to pro voke Jehovah, the God of Israel, to ange than all the kings of Israel that were be fore him.

**Time.** Omri began to reign 936 B. C. and reigned twelve years. Ahab, his son reigned from 924 to 905 B. C. **Place.** Samaria, the capital of Israel.

**Explanatory.** 15-22—We here have the history of Zimrah's conspiracy and Omri' warfare and ascendency to the throne. 23—Omri was the commander of Israel's army following Baasha's reign. Nothing is known of his boyhood days. He was Israel' sixth king. When Asa had reigned thirty-one years over Judah, Omri became th undisputed king of Israel. Tirzah was north of Mt. Ebal. Jeroboam made it th capital after a short reign at Shechem. This was not an ideal place for the capital

and Omri chose a better site. 24—The position of Samaria was strategic. It was a conical hill, 400 feet above a broad valley. It was six miles from Shechem, above the well-watered valley, with steep but accessible sides and a level top. This was the hill of Samaria. "It boasted strength, beauty and fertility." From it could be seen the sea and the Sharon plains on one hand and the valley of Sechem on the other. The town is now but a small village. Two talents of silver were paid for the hill, which by the heavy standard would be $3,880; light standard, $1,940. 25-26—It takes more than fortified cities and fertile countries to save a nation. One bad man may ruin it. Omri was the worst king Israel had had, and that was saying much. For a man to walk in the ways of Jeroboam speaks volumes. Omri should have done better than Jeroboam, for the condition of the country was one great object lesson, of the results of sin and disobedience to God. 27-28—It can be said of Omri as of many others, the best thing in his life was the fact that he died. 29-30—When Asa had reigned thirty-eight years in Judah, Ahab, the son of Omri, began to reign over Israel and continued twenty-two years. He was still worse than Omri, his father, or any other king that Israel had had. 31—The further one goes in sin, the less his conscience condemns him. Ahab now took Jezebel to be his wife, and served and worshiped Baal. Jezebel came from Phoenicia, of which Tyre and Sidon are the chief cities northwest of Israel. She was the master of her husband, in both religion and business. Words fail in painting the evil accompanying the worship of Baal. The worship was accompanied with such immorality that the meanest red-light district of any city is tame in comparison. The devil never had a better agent on the earth than Jezebel. 32-33—Geikie tells us the temple they built for Baal was large enough to contain an immense throng of worshipers with 450 priests ministering at its altars.

**Light from recent excavations.** A Moabite stone, discovered in 1868 by F. Klein, a German missionary, in the region of Moab, east of the Dead Sea, contains an inscription in Phoenician letters. It is now found at the Louvre, Paris. The record on this stone confirms the Bible's account of Omri and Ahab. The stone was set up by King Nisha, about 850 B. C., to commemorate his deliverance from Israel's yoke. At Gezer, nineteen miles west of Jerusalem and thirty-two miles southwest of Samaria, recently excavations have discovered altars, pillars and jars, the latter containing the bones of infants.

## Lessons from the Lesson

Omri had good business judgment, as is seen in his buying the hill and building Samaria. Religiously, he was a fool. Some of his class can be found in the world today. The power of choice has been given to all men. What we are and will be, depends upon the choice we make. Some poet has said,

"One ship drives east, another drives west,
While the self-same breezes blow,
'Tis the set of the sails, and not the gales,
That bids them where to go.

Like the winds of the air and the wars of fates,
As we journey along through life,
'Tis the set of the soul that decides the goal
And not the storm or the strife."

It was easier for Ahab to continue in sin than to reform. The former course was along the line of least resistance. It takes an effort to row up stream; anyone can drift. A woman in the case is good if she is a good woman. Who can measure a woman's power for good or evil? Every great man and every man who succeeds can trace his successes along the line somewhere to a woman's influence.

## Questions

Who was Omri? Who was Ahab? How long did he reign? Over what kingdom did he reign? Whom did Ahab marry? What influence did Ahab's wife have upon him? What do you know concerning the worship of Baal? Where is Samaria? Name some important events connected with Samaria. What light on this lesson do we get from recent excavations? Who was king over Judah while Omri and Ahab were king over Israel?

### Lesson 5—January 29.

## "JEHOSHAPHAT'S REIGN IN JUDAH"—II Chron. 17:1-13.

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. 2 And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. 3 And Jehovah was with Jehoshaphat, because he walked in the first ways of his

father David, and sought not unto the Baalim, 4 but sought to the God of his father, and walked in his commandments, and not after the doings of Israel. 5 Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat tribute; and he had riches and honor in abundance. 6 And his heart was lifted up in the ways of Jehovah; and furthermore he took away the high places and the Asherim out of Judah.

7 Also in the third year of his reign he sent his princes, even Benhail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach in the cities of Judah; 8 and with them the Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. 9 And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.

10 And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. 11 And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. 12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. 13 And he had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem.

Read 2 Chron., chapters 17-22, for the complete story of Jehoshaphat's life and reign.

**Time.** This reign began in 922 B. C. and covered 25 years.

During this time Ahab reigned eighteen years and Joram seven years in Israel. Elijah and Micaiah were the prophets of Israel. Jehu and Jahaziel were prophets in Judah.

**Explanatory.** 1-2—Jehoshaphat, the son of Asa, walked in the steps of his father. Fortunate was he that good influence had always been cast about him. In the closing days of Asa's reign a border warfare had been carried on between Judah and Israel. Jehoshaphat now strengthened Judah against Israel. 3-4—The Lord is always with the man who is willing to be on the Lord's side. The prosperity attending Judah demonstrated that God was with her. The abominations of Israel were so marked and degenerating that it would seem that any man of sense would not enter into them. But sin has its attractions to any other than a noble soul. 5—Jehoshaphat was loved by the people. Presents were given him. He was rich in honor. 6-9—His joy was in walking in the ways of the Lord. He removed the high places and the images from Judah, that temptation might not befall the people. There were great revivals carried on throughout Judah. The Book of the Law of the Lord was taught and people preached from city to city. It was an educational campaign. 10—The religious fervor and the success of the united people, and the power and favor of the king in Judah, caused the surrounding nations to fear her, for all knew that God was with her. No nation made war against Jehoshaphat. Even heathen nations brought presents to the king. All courted his favor. 12—He became very wealthy. Castles were built throughout his realm and store houses were established. 13—The period of prosperity had come. The cities of Judah were teeming with peace.

## Lessons from the Lesson

Asa went in the right direction and his son followed him. "Train up the child in the way he should go, and go that way yourself." Jehoshaphat was a pious but enterprising young man of thirty-five when he came to the throne. His name means, Jehovah judged. The world honors a man who has convictions and stands by them. Reforms are not so difficult as they ofttimes seem. God is always with the honest reformer. The best people are with him and all the forces of evil fear him. As his cause advances, his power greatly multiplies. Jehoshaphat had something worth while and he desired all the people to have the same thing, hence a great campaign was waged throughout Judah. Teachers of the Word went forth, declaring the law of the Lord. A generation of Bible students means a strong, growing, evangelistic church. Jehoshaphat, like all other men, was not perfect. He made his mistakes. Later in his life, his great mistake was in making an alliance with Ahab, which injured both kingdoms. He rendered assistance to Ahab in an uncalled-for war. Later, he gave his son in marriage to Ahab and Jezebel's heathen daughter. His motive was all right, but the results were bad. From 2 Chron. 19:2, we learn if we will be with God we are not to help the un-Godly nor love them that hate the Lord.

## Questions

Who was Jehoshaphat? How long did he reign? What influences were around him in his early life? Why was he popular with the people? Why did the nations fear him? What kind of a campaign did he carry on in Judah? Who reigned in the north while Jehoshaphat was king of Judah? What kind of an alliance did he form with Ahab?

LESSON 1—FEBRUARY 5.

## "ELIJAH THE PROPHET APPEARS IN ISRAEL"—I KINGS 17:1-16.

1 And Elijah the Tishbite, who was of
he sojourners of Gilead, said unto Ahab,
As Jehovah, the God of Israel, liveth, be-
ore whom I stand, there shall not be dew
or rain these years, but according to my
word. 2 And the word of Jehovah came
into him, saying, 3 Get thee hence, and
urn thee eastward, and hide thyself by
he brook Cherith, that is before the Jor-
dan. 4 And it shall be, that thou shalt
drink of the brook; and I have commanded
he ravens to feed thee there. 5 So he
went and did according unto the word of
Jehovah; for he went and dwelt by the
brook Cherith, that is before the Jordan.
6 And the ravens brought him bread and
flesh in the morning, and bread and flesh
in the evening; and he drank of the brook.
7 And it came to pass after a while, that
the brook dried up, because there was no
rain in the land.

8 And the word of Jehovah came unto
him, saying, 9 Arise, get thee to Zare-
phath, which belongeth to Sidon, and
dwell there: behold, I have commanded a
widow there to sustain thee. 10 So he
arose and went to Zarephath; and when
he came to the gate of the city, behold, a
widow was there gathering sticks; and he
called to her, and said, Fetch me, I pray
thee, a little water in a vessel, that I may
drink. 11 And as she was going to fetch
it, he called to her, and said, Bring me, I
pray thee, a morsel of bread in thy hand.
12 And she said, As Jehovah thy God
liveth, I have not a cake, but a handful of
meal in the jar, and a little oil in the
cruse; and, behold, I am gathering two
sticks, that I may go in and dress it for
me and my son, that we may eat it, and
die. 13 And Elijah said unto her, Fear
not; go and do as thou hast said; but make
me thereof a little cake first, and bring it
forth unto me, and afterward make for
thee and for thy son. 14 For thus saith
Jehovah, the God of Israel, The jar of
meal shall not waste, neither shall the
cruse of oil fail, until the day that Jehovah
sendeth rain upon the earth. 15 And she
went and did according to the saying of
Elijah: and she, and he, and her house,
did eat many days. 16 The jar of meal
wasted not, neither did the cruse of oil
fail, according to the word of Jehovah,
which he spake by Elijah.

Read the entire chapter for the complete story.

**Time.** Elijah lived during the reigns of Ahab in Israel and Jehoshaphat in Judah.
**Place.** The kingdom of Israel.

**Introduction.** Conditions had come to such a pass in Israel that it was necessary for a famine in the land to arouse the people to the enormity of their sins and turn their thoughts toward the true God.

**Explanatory.** 1—God always finds a man to do his work. Elijah came from Thisbe, in northern Galilee. He was of the inhabitants of Gilead, the mountainous region east of the Jordan. Elijah was a mountaineer. Tradition tells us he was of short stature and rugged countenance, and that his dress was the skin of a camel or sheep, worn with the rough wool outside, tightened around his loins with a leather girdle. He was a bold, courageous man, who doubtless looked with horror upon the religious condition of his country; her cruelties and licentiousness aroused every moral fiber of his being. He met Ahab in his ivory castle at Samaria, announced the judgment of the Lord that rain nor dew should come until he should give commandment. 2-3—Elijah is commanded to go to the brook Cherith, toward Gilead, his own country. This brook was somewhere in the region of the Jordan. 4-6—God cares for his own. The brook furnished him drink and the ravens brought him food. What faith Elijah had. 7-9—While the brook was drying up, Elijah never lost faith, but tarried. Finally the word of the Lord came to him, directing him to Zerepath, a village about eight miles south of Sidon. He was now in Jezebel's country, in a lonely spot, where they would never think of hunting for a hiding prophet. 10—The cities were enclosed with walls. Standing at the gate, Elijah beheld the widow with whom he was to board. She was gathering sticks with which to build a fire. Tired and thirsty from his long walk, he called for a little water. 11-12—Then he calls for a piece of bread. This would seem to be a poor place for a prophet to board. She informed him that there was but a handful of meal in the barrel and only a little oil in the cruse. She was gathering a few sticks to build a fire to prepare what they had to eat, then she and her son would die. 13-14—Elijah is persistent. There must have been something about his manner and his personality that compelled the woman to bake for him first a small cake. She believed the message of the prophet. 15-16—God's word was true, and Elijah boarded with the widow and her son until commanded again to appear before Ahab. By reading the remainder of the chapter, it will be seen that the son of the widow became ill and died and Elijah restored him to life.

## Lessons from the Lesson

God calls his men from unexpected places. God's men have always been men of faith. They have also been "radical men and have laid the ax at the foot of the tree." Men may seem to defy God for a time, but the hour of judgment comes. God's laws are immutable. There is only one safe way, and that is the way of God. When will the world learn that lesson? It is the old thought, "Seek ye first the kingdom of God and his righteousness, etc." We are always safe if God leads. At the Cherith, Elijah lived from meal to meal. For his food was dependent upon the faithful raven, but the raven was sent of God. The widow's home was not a very inviting boarding house, but the widow's home, with God as a provider was a tempting place in which to stop. The widow entertained an angel unawares. Without the coming of the prophet, she and her son would probably have died of starvation, or had the famine not carried them away, the son when struck with death would not have been raised. Elijah's presence saved the widow and her son. The widow was hospitable. She divided the last she had with the hungry stranger. Her hospitality was rewarded. She received more than she gave. "It is more blessed to give than to receive." "The Lord loves a cheerful giver." "Freely ye have received, freely give."

## Questions

Who was Elijah? Where was he reared? What do we know of his personality? Why did he appear before Ahab? Where did he board during the famine? Was it cruel of the Lord to send a famine over Israel? If not, wherein was it righteous? What is the effect of the famine? Where is Thisbe? Cherith and Zarepath? How long did the famine continue?

¶ *If you have a successful Men's Bible Class or Classes, organize them into a Brotherhood. You must DO as well as teach. The Brotherhood is the DOING part of the combination.*

¶ *If you have a successful Brotherhood, organize them into a Bible Class or Classes or get them all into the existing Classes. You cannot make one man strong without the Bible and you cannot make a Brotherhood strong without it.*

¶ *The Brotherhood will help the Bible Class.*

¶ *The Bible Class will help the Brotherhood.*

¶ *Each will strengthen the other—each will develop forces which will be wasted if the other is not there to conserve them.*

# CHRISTIAN MEN

Organ of THE BROTHERHOOD OF DISCIPLES OF CHRIST

P. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
E. E. ELLIOTT, Manager of Advertising and Circulation



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# FAMILIAR TALKS

The question of the relationship of the Brotherhood Movement to the Adult Men's Class Movement has been an open ce in the minds of many for some time. This was made the subject of a joint conference at St. Louis on January 11th between the National Field Workers' Association, of the Bible Schools, and the Executive Board of the General Brotherhood. An entire day was devoted to discussion of the subject, at the close of which the following resolutions were adopted:

WHEREAS, There is a similarity between the work and purpose of the Adult Class Movement and the movement known as the Brotherhood of the Disciples of Christ, resulting in much confusion as to the relation of the two organizations, and,

WHEREAS, It is the sense of this Committee that every effort should be bent toward securing a hearty coöperation of all engaged in both Movements, to the end that present forces be conserved and coördinated, therefore,

Be it *Resolved*:

1. That this Committee recommend that any existing Organized Men's Class, duly recognized by the International Sunday-School Association, will more nearly fulfill its purpose as an organization if it undertake some definite line of service.

2. That such class or classes avail themselves of the help and inspiration of the Brotherhood of Disciples of Christ as far as practicable.

3. That this be accomplished through the adoption of the monthly culture programs of the Brotherhood of Disciples of Christ, all without any necessary change of name, officers or committee, as required under the International Adult Bible Class Standard.

4. That such classes as shall adopt the Brotherhood program be recognized as Brotherhood Classes and a part of the Brotherhood Movement.

5. That we recommend the appointment of a permanent Committee of four (two from each organization) on relation between the two organizations.

W. T. Fisher, Chairman.
R. A. Long.
Garry L. Cook.
J. N. Haymaker.
P. C. Macfarlane.
Myron C. Settle.

It will be seen that Section Four provides for a relationship between organized adult classes, which adopt the Brotherhood monthly cultural programs, and the General Brotherhood, on a basis not yet determined. What this basis is will be declared by the permanent Committee on Relationship, provided in Section Five and any attempt to outline a possible basis in advance of the action of that committee would be both discourteous and unwise. However, this much may be assured; that it will be some basis upon which adult men's classes may add the Brotherhood features involved in the program, and this means all of its practical work, without disturbing the present class name or organization or relationships in any way.

Clarence L. Depew announces Will T. Fisher, of Iowa, and Myron C. Settle, of Kansas, as the Bible School conferees, and President Long, of the Brotherhood, has named T. W. Grafton, of Kansas City, and J. N. Haymaker, of Wichita. An early meeting will be arranged and we hope to present the completed details in the March magazine.

What a fine lot of men the Bible School Field Workers are! No man could spend a day in joint conference, even though the difference of opinion as to the matter at issue was often pronounced, without a growing sense of respect and admiration. These men are unusually intelligent; they are for the most part thoroughly equipped for their work, keenly conscious of the responsibility which they bear, and able, in the supreme moment, to look above their own particular work to the best interests of the Kingdom at large. Beyond this they are men who, even in the heat of debate, bear themselves with a gentleness and Christian dignity that is fine and worthy. It needs not that we should write this word of them. But it is the truth and we want to say it.

We quote:

"I have heard the call of the Brotherhood for men to preach the Gospel and herewith I am responding. I am a graduate of the College of the Bible, class of 1900. For the past three years I have been practicing law. I have been quite successful, but am anxious to engage again actively in the ministry. I had intended to take this step, but the Brotherhood call brought the matter to a focus. I will not be preaching for a living, my private income being sufficient, but because I want to save men and women by the help of the Master.

"I do not desire any publicity in this matter, but thought I would write you and if I do any good in the future you might know that the influence of the Brotherhood helped me in my determining this question."

That is all. God alone knows the joy in this man's heart as he takes up the Master's work again, and eternity only can declare the results.

The monthly social meeting, which most organized men's classes aim to give affords an opportunity for cultural work for the fixing of individual responsibility and for the planning of definite work which many feel is not fully taken advantage of. Such classes could not do

tter than follow the culture programs r Brotherhoods published monthly in HRISTIAN MEN. Whether you are conmplating organizing your men as a otherhood or not, we should be glad have you make the fullest possible use these programs. They will provide a orth while reason for the bringing of ur men together. They will create an erest in our general church work and nvey information that you have been xiously wishing might be got before ur men. It will increase their sense the importance of the work of our urch as a whole and will, by this means, crease in their eyes the importance of e work of the church at home. These ograms will be found published monthl in advance in the pages of the magaie just preceding the Bible School lesns by Mr. Welshimer.

The Brotherhood Boy has for a long ne engaged our serious attention. We ve been studying plans for Boys' otherhoods from the inception of our vement, delayed in our adoption of y one of them by our desire to get best, and in order that the dispositn to take up such a work might be rthered through the increasing activi of Local Brotherhoods. There is no rk in connection with the church that ll pay such prompt and lasting dividds as a work among the boys. Neither there any work that requires such tful leadership, such patient and pertent superintendence. Such work will ays require the tactful oversight of wise committee on Boys' work from Brotherhood, if a Brotherhood exs, or from a strong adult Bible class, the official board itself. This comttee will be charged with the duty of plying, from its own rank or otherse, the man to have direct superindence of the work. Boys fall into groups of from ten to thirteen and fourteen to seventeen. These two groups will not mix. They must meet on separate nights and really require men of slightly different types to handle them. Where a boys' worker is not employed the boys' work committee may divide this work between two men. It will sometimes be found that a few dollars a month will insure the faithful service of some young man in the community who is otherwise engaged a part of the time. With this entering wedge the scale of compensation may rise until a boys' worker is regularly employed all the time. It will be found that his service will be intensely profitable to the church from an evangelistic point of view, as his work runs directly into the homes.

Two definite things we are asking of all Brotherhoods in February.

One is the annual meeting of the local organization, a grand roundup of all the men in the church or in the community who can be brought in touch with it. This should be the great social affair of the Brotherhood year. Make fellowship predominate. This is the time for the annual election. It is also the time for the receiving of annual reports from officers and committeemen on the year's work. It is a time to weigh that work in the balance and put the executive finger on the shortages. There were failures that might have been successes. Learn the lesson, and the next time make the success and not the failure. The annual banquet is also the time for the planning of the work for the new year. It is a poor activity, indeed, that will not, in the annual stock-taking, inventory important assets in the way of initiative for the coming twelve months. We placed the annual meeting in February because it was away from the holidays

and in the mid-time of the winter's activity, so that new officers could plan and work with a view to avoiding the summer slump. There should be much cordial good fellowship and perhaps a number of short talks, but the one informing theme for an address, and which should be made the *piece de resistance* of the program, is the annual address on the history and teachings of the Disciples of Christ.

The second thing is a meeting of the men of your church in behalf of World Wide Missions, looking to the annual offering for missions on the first Lord's Day in March. Wise pastors will find this an unexampled opportunity to inform and enlist their men as to this great enterprise of the church. The program for such meeting, appearing in this issue of the magazine, if properly used, will be found extremely effective. In connection with it, call the attention of your men to the article on Alfred W. Place, which is printed because we believe it will be of especial interest to young men.

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In connection with what is said elsewhere regarding the Brotherhood Boy, we call attention to the article on "The Adolescent Boy and Religion," by Prof. Gilkey, which appears in this issue. We doubt if our magazine has ever published an article more interesting and profitable to thoughtful minds, and no one should lay the issue down without reading it.

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We are devoting some half-dozen pages in this magazine to a thorough explanation of the plans of the Men and Religion campaign, soon to be launched in the United States. The space which we give to this subject is an index of the degree of our interest in it. M Long and the editor journeyed to Bu falo and devoted two very full days t an attendance upon every session of th conference having these plans in han There is no doubt whatever that this to be a Laymen's Home Missionar Campaign of staggering proportions. It general management is in the hands o a committee of ninety-seven selecte from over the country at large in whic we have some half-dozen members an there is an executive committee muc smaller in number on which our Broth erhood is also represented. We hop that every man who has at heart th cause of Christ in America will rea carefully the matter printed upon tha subject in the magazine. This is the firs detailed announcement of the plan o campaign, and the ministers who wis to be informed upon any matter o world-significance will, of course, give careful perusal.

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At the last meeting of the Executiv Board of the General Brotherhood a res olution was introduced by Judge Hay maker, of Wichita, urging that Loca Brotherhoods coöperate heartily in a instances with the work of the Youn Men's Christian Association throughou the country. The attention of Brother hood men is now called to this resolutio We are aware that in some quarte there is a division of sentiment upon th subject, or a feeling that in certain pa ticulars the Y. M. C. A. is a competito with the church. Our directors wer united in their approval of the resolutio understanding, of course, that local co siderations will always be taken into a count, but there was a pronounced feelin that we ought to move into closer rela tionship in many ways with this orga ization which has been so much for th young men and the church.

## Unto The Fourth Generation

Will our children forget? Thomas Campbell saw a vision on the cloud. Alexander Campbell brought the vision down to earth. That which had been to his father a sentiment was made by the son a thing of logic. From being formless it became articulate, a moving, reconstructing ideal. Alexander Campbell, in his eloquence, made of this ideal a shining figure that went in and out among the people. He paved the way with postulates that have never been shaken. He armed it with syllogisms from which there is no escape. Walter Scott, with the fervor of his rhetoric, wrought for it a halo of many hues. Barton Stone, with his intense yet sane emotionalism, breathed into it that passion for evangelism which has made the plea of the Disciples always a two-edged sword. Irresistibly, whether acknowledged or not, there has inevitably followed a readjustment of method and thinking in accordance with the more obvious New Testament forms, and with which hewing to the letter has always come an inbreathing of the Spirit through the insistent demand for evangelistic results.

**THE EQUILIBRIST** This, after all, has been the supreme motive and the sure equilibrist of our movement. Neither creeds nor methods nor theologies and plans of campaign ever converted a sinner from the error of his way. Evangelists may foam and their critics may rage, but so long as men stand up with burdened hearts to confess their faith in Jesus, so long as there comes to them in this moment the inrushing consciousness that they are penitent, forgiven, redeemed children of the Great Father, so long as they turn out into the world to reconstruct their lives according to the principles of their new King, and doing this, essay to reconstruct society, just so long do we know that the light of the Gospel still burns.

Out of the hill country at the headwaters of the Ohio came this movement which today claims its adherents everywhere in North America. It is the temper of this age to be very critical with itself. There be some among us who, high on the circle of successful flight, have paused to preen their wings, and in consequence come hurtling down to earth with a colorless thud whose mild reverberations still echo. We are reminded of Paul to the Gallatians, to whom he says, in effect: "You were making good time; what did you stop running for?"

**THE PACE** It is in order that the men of our churches may not stop running that the Brotherhood of Disciples insists in its Model Constitution that the principal address at its annual meeting shall deal with the history and teachings of the Disciples of Christ. Sermons on the plea are not heard as often as they once were. To many of us they are no longer interesting. It may seem that these sermons are at times lacking in historical perspective, that they fail of insight into either the temper of the past or the sympathies of the present, that they amount to no more than the mere shying of boot-jacks at moon-struck felines who have long given up their night wailings and gone to bed.

However this may seem to some, the present is no time to cease to preach or to teach those tenets which, once peculiar, are happily becoming common.

**IS IT STALE?** It is doubtless true that some of the present-day preaching on this subject has been stale and schematic. It may have missed the mark, but that was the fault of the man who aimed the gun and not of the ammu-

nition, nor of the moving target. For the target does move. Isaac Errett was as loyal to the principles of the reformation as Alexander Campbell, but he preached them differently, because he was addressing a different generation. So the man who seeks to cast his sermon today in the phrase and fashion of Isaac Errett, though Errett was himself a great modernist, will shoot behind the game. Fifty years ago there was need of much clamor to get attention to the subject of Christian Union. Today everybody is attentive. Fifty years ago Thomas and Alexander Campbell were strictly "our people." Today the Protestant world in America begins to be consciously proud of them also, and to count them as a part of their own spiritual heritage. Our denominational neighbor may even look up to them and down upon us, whereupon it behooves us to be exceeding careful lest our present and our future be less glorious than our past.

IN ORDER TO

Not that we who write thus would ourselves be pessimistic. While our evangelism grips the hearts of men, while it still stirs the imaginations of our people, and is the test by which we measure preaching, whether pastoral or peripatetic, it must still be that we are true, in the main, to the past. Alexander Campbell was not a great evangelist, although he was a great apostle, but he had the evangelistic vision. He knew that evangelism and the Gospel were synonymous, that the Church of Christ is nothing more and nothing less than evangelism; that the cross was in order that men might believe; and that Christian union is to be in order that men may believe.

TWO NECESSITIES

But there arises, in the minds of many thoughtful among us the question whether we have not preached the plea of the fathers somewhat crassly, a even somewhat hopelessly. If our pul interpretations have ever been ti some or fretsome, it must be that t is true. Anyhow, there is laid upon just now two necessities for a re-stu of the history and teachings of the D ciples. The first lies in the fact that o evangelism and our adult Bible Clas have brought into touch with the churc hundreds and thousands of men w know and care little or nothing of o past and therefore are little conscio of the enlarged importance and respo sibility conferred upon them by assoc tion with us. Because of this, the Bro erhood has urged its local organizatio to the duty of informing themselves, least once a year, by means of a hist ical address upon this subject. And th is yet another reason. This lies in t new attitude of the Christian wo toward the subject of Christian uni Other people are studying the first g eration of the history of our people qu as interestedly as we ourselves. Th are in a sympathetic attitude for the fi time with our ideals, and it is theref but wisdom and prudence that we sho re-understand ourselves in the light these changed conditions. Unless writer mistakes, the next decade will a renaissance of interest in the work those whom we call the fathers. N studies will be made, new books will written, new sermons will be preach a new consciousness of those wildern days will come to us. We shall ca again the crusade spirit. Once more shall feel the growing pains of desti and every church building, every colle every publishing house, every society every interest or institution among pulsate with the thrill of a purpose defined, of a responsibility reassur and a people rededicated to the real tion of a vast Communion, as simple

congregational unit and as broad in it as the Christian universe itself.

**NG DOWN I YESTERDAY**

Pastors, presidents and program committees have their attion especially called to the annual ing in February. Prepare for it. e it a glorious summary of the year's ts. Make it a grand rounding up of e men in your community. Make it nspiration for the glorious year d, and fill the local Brotherhood a fresh consciousness of its duty responsibility by a great address that establish the historical connection een the men who gather around the uet board and that little group that icked under the trees back there in sylvania a hundred years ago and d together of the maiden sermon of ander Campbell.

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Uniontown, Pa., had their Volunteer ce on January 1st, with five recruits, llows: John Beckett, age 22; W. T. er, aged 22; Miss Mollie Gerke; Griffith, aged 14; Paul Cornish, 14.

Returns from the Brotherhood Volun- Campaign are beginning to come in t is a pleasure to see so many of ninisters of every rank joining in ause. But it is also a disappoint- to note that quite a good many e first rank have not been able to with us in it. We realize how busy our pastors, how many are the s that press upon them, but there e greater than "The Men for the try" and there could be no more ing occasion for appeal than the t, when hundreds of other pulpits unding the same call.

W. A. Hunt, Wapello, Iowa, replying "Each One Win One Campaign," "I have already won one, Jas. Walker, Morning Sun, Iowa." A list of three names comes from Austin, Minn., where B. H. Whiston is pastor. We hope to present full reports in our March issue.

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In a letter from F. M. Rains, Secretary of the Foreign Society, dated at Harda, India, November 1st, which follows, is indicated the surprising way in which the last caste spirit begins to break down in India:

"One evening some high caste Brahmins invited Mrs. Rains and myself, with the missionaries, to a dinner in one of the elegant Brahmin homes. The missionaries regarded this as a remarkable incident. Such a thing in this community would not have been thought of a few years since. The caste spirit is rapidly yielding. These were all well educated men, university men, lawyers, doctors, etc. We sat on the floor, with our shoes off, and ate with our fingers. All the people in Harda are very friendly toward the missionaries. They show them great respect.

"There is a new India and the day of her redemption draweth nigh."

## An Old Maid's Church—Not

Some two years ago Frank M. Field walked into a small rectangular building in the city of Toledo, known as the Norwood Avenue Church. In the territory around were five or six thousand people, but scattered among the three hundred seats inside were exactly forty-three persons. In the Bible school he discovered a men's class of five persons. But all this was before the Brotherhood idea came to Norwood Avenue. Now, on the site of the little frame building, stands one of the finest and best equipped church structures in the city. The men's

class of five has given way to a Brotherhood class of two hundred and fifty, the largest in the city, and a splendid Brotherhood organization is developing a rugged, masculine Christianity, which is giving character to the work and is a determining factor in the spiritual uplift of the community.

In those earlier days, when the pastor was browsing around in his new field and wondering why the congregation didn't take hold of the community, the contemptuous retort of an outside man, "Huh! That's an old maid's church," gave him his cue. Up to the present they had been doing a man's work in a woman's way. They now set to work to follow the apostolic precedent by emphasizing a strong masculine leadership. And the new effort to do "A Man's Work in a Man's Way" tells the story of this transition. In two years, from a place of insignificance to one of dominant importance in the religious life of the community. Of this transition the pastor writes, at our request, and most entertainingly, as follows:

Men were pushed out into the open and made responsible. The officiary of the church became distinctly masculine and men were put at the head of every department of the church so far as possible. Plans were matured that demanded men for their working, and big enough to command every possible resource. Men must get under them and back of them and push them. An organization of the men was effected. The Gospel program made its appeal for aggressive and courageous work. Our good women manifested a magnanimous spirit, loyal and true, in endorsing the change of front and in heartily standing back of every effort, with heroic sacrifice and devotion.

Brother J. K. Shellenberger came to us March 22d, 1910, and rounded our men up into a more definite organiza and into affiliation with the Nati Brotherhood. This affiliation is a tinct advantage to every men's org zation. The fountain head sends t perennial streams of good things. are commanded by the aims and plan the whole Brotherhood and are s from falling into a merely local sp of effort. We recognize the pate oversight that expects something o and which commands us to nobler deavor. The following committees appointed and are doing good serv Bible Class, Membership, Devotional Evangelistic, Missionary and Pra Meeting, Program and Entertainm and Boys' Committee.

The monthly meetings have been attended. The suggested progran CHRISTIAN MEN is usually follo pretty closely and gets to the hearts o men. They are all inspirational and ful. The Brotherhood Days have observed faithfully. We have a liv angelistic committee and a good s of evangelism prevails. At one of recent men's services eleven came ward in response to the invitation very pleasing thing is the numbe men and women coming together, bands and wives. This is sane eva ism. We are after men. There is ally one in every house, and hous house visitation is effectual. The B erhood Bible class averaged in attend about seventy for the last quarter.

Our Missionary Committee, owi the recent organization, were precl from getting back of the missionary of the church last year. They most efficient in getting men in lin the recent Laymen's Missionary Co tion held in this city. They will an immediate canvass following the ing of the Team Work Committe this city on the 17th inst. This will

impetus to their work. The pro-
or the year includes monthly mis-
prayer-meetings in conjunction
he Christian Woman's Board of
ns.

Boys' Committee have provided
erable gymnasium equipment. This
s just under way, but is very prom-
One of the most efficient and
l organizations of the Brotherhood
orchestra of twenty-two pieces.
not only a great help in the Bible
but a big lift in all Brotherhood
ms. A concert recently given by
rchestra, assisted by the male
t, netted nearly $100.00.

promised this month to tell some-
about Frank Waller Allen and his
ook, "The Golden Road," but hav-
en so stressed in these thirty days
e could only stroll eight chapters
the "Golden Road" with dear old
is and the little red-headed jade,
fer till March that promised re-
rusting that we may ourselves be
ted to enjoy Mr. Allen's beautiful
o the very end before having to
t to tell our readers about it.

## Canton, Ohio, School of Bible School Methods

hool of Bible School Methods was
the First Christian Church, Can-
io, January 2d to 8th. This will be
anent feature in the work of the
church, such a school to be con-
twice a year, each to be of a
duration. The instructors of the
m were E. W. Thornton and Miss
Faris, of Cincinnati, the former
the place of H. H. Moninger, who
tained by illness; W. C. Pearce, of
o; Dr. Jos. Clark, of Columbus;
Katherine E. Staub, Miss Maud Moore and P. H. Welshimer of the local church. Others who were present and taught one or more periods were Robert Hopkins, of Cincinnati, L. I. Mercer, of Cleveland, and C. A. McDonald, of West Mansfield.

The registered attendance was 477. Seventy-one of these came from outside of Canton; some came as far as a thousand miles. At the close of each address a brief round table discussion was held, The greatest freedom was granted in the discussion of every topic.

The advantages derived from the week's work are as follows:

*I. Concentration* of thought upon one subject—the Bible School. Every address and every lesson taught dealt with some phase of Bible School work. Persons in attendance were from both great and small schools, and were prepared to discuss every side of the subject. The School of Methods was held in a Bible School where all that was taught in the classes was being carried out in the work of the Bible School on the Lord's Day. It had the advantage of theory plus practice.

*II. Workers' Library.* The Canton church possesses a workers' library, probably unsurpassed by any other school in America. It has volumes on Bible School work, missions, methods, doctrine, etc. Also catalogs and other printed matter in abundance were in the exhibit from the various publishing houses of America. Persons in attendance not only had an opportunity of examining the Canton school library to ascertain what they desired in their own school, but had access to the catalogs, thus coming in touch with what is best on the Sunday-school market.

*III. Enlarged Vision.* The conferences held between sessions were, in many respects, as profitable as the regular sessions of the school, as men got

together and discussed their problems. All who were present were there for a purpose. They were searching for the best things. Many a man went home determined to make more of his opportunities in the future.

P. H. WELSHIMER.

We have just been asking men to give themselves to the service of Jesus Christ in the ministry. We are asking in February that our whole Brotherhood prepare to give, not only money but men, for the sake of the millions beyond the curve in the horizon. Just as we are thinking of this with all earnestness, a Brotherhood man puts in our hand these wise and thoughtful words from a recent issue of *The Outlook:*

## The Possibility of Great Giving

The best gifts are never things; the best gift is always from within and is charged with personality. In the case of those who are able to make great gifts for the highest purposes—for the teaching of religion, the discovery of truth, the opening of the doors to education—it is often true that the spirit behind the gift is more valuable to the community than the gift itself, and the example far more influential in the long run than the great sum of money bestowed. The highest service a man can render to his fellows is some bestowal of himself in sacrifice, work, influence, inspiration. Phillips Brooks founded no college, and endowed no hospital, but he is to be counted among the greatest givers of his time. Other men poured out wealth lavishly for good and great ends, and are worthy of all honor for their large-minded and large-hearted recognition of the mutuality of all possessions, the common fortune of the race, held in trust by the few for the liberation and educ of the many. It was the high priv of the great preacher to give himself the prodigality of a man possessed vast treasure; to pour himself out after year on the spirits of conf wayward, starving people, to whor gave a vision beyond the perplexiti the hour, a clear view of the right and strength to walk in it, the b which feeds the soul.

The Great Giver brought no m clothes or food with Him. No man had less at his command of those th of which men usually make gifts was, during the wonderful years of active life, penniless and homeless He was incomparably the greatest who has appeared among men. No o all the great benefactors of mankin approached Him in the reach, powe eternal value of His gifts! The s of His divine generosity is told in a tence: He was Himself a gift! It wa the separate and detached gifts He by the way—the healing, the hearin speech, the loaves and fishes—that cl Him with compassion and benefi like a garment from the very he which life and peace flowed; it wa complete and perfect bestowal of self that has begun to fill the world light and health and love.

Here is the supreme reward of gr in purity, unselfishness, the wisdo love: it so greatly enriches the spiri he who comes to possess these bea and divine qualities gains the priv of a great giver. Many men and w are perfectly sincere in desiring wealth that they might use it gener for others. But great wealth com few, while the inward enrichment to all who invite and hold them open to it. Every man may beco great giver if he chooses; for every may make himself rich in the visio

l strength, the peace of spirit, which he supreme achievements of life, and nost inspiring, comforting, enduring s which a man can bestow on his ws.

e go to press this month with much news matter in the Wireless Whis- Department than usual, for the rea- that our news editor, Mr. Elliott, is on the Team Work Campaign. gs have been happening that were y worthy of record, but their place ken in the February issue by ma- l even more important and more ul than the thrilling record of things , which has made so important a of each issue of our magazine.

e had a delightful "Volunteer" serv- esterday morning. Brother S. J. olson, of Moulton, who is with us meeting, preached. I gave a short and called for volunteers and two nded. One is a sterling young coun- oy who belongs to the Evangelicals, working with us—for the ministry. other is a young lady, daughter of f our elders and a devoted worker She volunteered for mission work. are overjoyed at these results.

C. C. Davis, Chariton, Iowa.

he church college is our base of sup- It furnishes the church with hers, missionaries, workers. To ct it is suicide. In it is wrapped the of our movement. Churches, missions, benevolences are as vitally related to our colleges as fruits to the roots of the tree. An alarming shortage of preachers confronts us, as a crisis, at the opening of our second century; 12,000 churches, 4,500 preachers, only 1,000 preparing for the ministry in all our colleges; at least 3,000 more needed now. Where shall we get them?"

The Team Work Campaign, which began at Troy, N. Y., and is sweping across the country with increasing tides of enthusiasm, will close its first annual tour on February 12th, at Houston, Texas.

It is a living, breathing, shouting demonstration of that relationship which the Brotherhood aspires to maintain between our organized interests and our men. The plan for this campaign originated in the fertile brain of our Assistant Secretary, E. E. Elliott. After consideration in our General office and approval here, it was presented to the Association of State and National Secretaries. Many places called for the team that could not have it this year. It is easy to see that another year it will be necessary to put in the field two or three such teams and continue the tour to greater length.

Full reports of their meetings up to date will be found at other places in the magazines. We refer to this work not only as a definite service, effectively rendered, but as a hint of the scope and elasticity of the Brotherhood program. We do not begin to apprehend its possibilities ourselves. It will grow with the years.

# "Stuffy" Place

## All Around Athlete and College Strong Man Who is Making Base Hits the Kingdom in Far Japan

There is a clean, strong face on the cover of this magazine, a face with a light on it easily discerned but difficult to describe—a light that comes and goes and comes again, and pervades the features like a possessing spirit. The friends who know and love "Stuffy" Place will recognize that this is no fancy. Others may think this the mere babbling of one beside himself with admiration for the simple goodness of a noble young man.

There are some biographic details, but what do they matter? There is, in Bowling Green, Ohio, a father and a mother. They love this boy and his wife and his two children in far Japan. The father is well-to-do, rich, we might say, if he were not living under the shadow of the Rockefeller fortune and in a land where multi-millionaires are common. His son might have horses and motor cars. He might be fluttering, moth-like, among the giddy lights that dance on Broadway. He might be wooing pleasure where the half-world takes its staccato joys in Paris, or Vienna, or Cairo. But he ins't. He is away out there in Japan, teaching the bent-browed children of the Mikado how to play base-ball, in order that later he may teach them how to be Christians.

There is a date of birth in the material before me as I write, but I do not bother even to look for it. Alfred W. Place is about as old as John was when he saw Jesus at the Jordan, and without meaning irreverence, there are times when he is remindful of John. But mostly, perhaps, you will think of Peter, the ready man, who swung his sw right lustily, who girt his fisher's about him and leaped into the sea.

But, to begin somewhere near the ginning, there turned up one day at Bo any College a fair-browed youth, w eyes that saw very straight and a sc mouth that was always just break into a smile. Young Place brought w him, by way of baggage, a pair of ba ball shoes and the sobriquet of "Stuf His landlady discovered why at the w first encounter with her bounteous bo for they do say that before her back turned, almost, "Stuffy" had licked courses bare and was whetting his te on the legs of the table. "Stuffy's" c ing to Bethany was felt in more kind ways, by more kinds of people than ever been cognizant of the coming c student to Bethany before. One night, when every occupant of the g dormitory was driven to the lawn various stages of dishabille, beca "Stuffy" had taken it into his curly h to deposit a wet bale of hay in the ch ney, a pleading voice tried to reason w the joker. "Suppose, now," said voice, "This were your own sister."

"Ho," shouted the irrepressible "S fy," "Mom and Sis came over Satur and I smoked them out, you bet."

The time came when the college thorities recognized that the college "Stuffy" could not go on together. was "Stuffy" who went. What h pened in the interim is not within ken, but in the course of events, "S fy" turned up at Butler, in Indi

e was no brass band to meet him he arrived in Indianapolis, for hadn't heard of "Stuffy" yet. Here frazzled the youthful enthusiast . He was under serious injunctions his father not to indulge in foot-ball. , "Stuffy" had predilections for that like parlor game, which he was en- innocent of any intention to o. But the avenging nemesis hovering near. "Stuffy" man- to get to the very botom of a image. When the various players picked themselves up, there was thing still mixed with the dust at the m of the heap that looked like a ear's uniform and a bunch of hair. stigation revealed this to be "Stuf- ." They carried him from the field a broken leg, and all during the d of his hospital incarceration, ffy" felt himself under the neces- of writing happy, cheerful letters to r and mother about picnics that he ot attend, base-ball games in which d not participate and college activi- of which he could only know by ay; for "Stuffy" was the original kid.

ther did not know about that broken ntil Alfred had two good props un- im again.

t the youthful David, for the young was at times ruddy and always of ir countenance—(Did I mention and Peter? Well, I take it back, for s David, after all)—found time at r for serious thoughts. The young combined modesty and grace and nd daring in rare and unusual com- ions. He was a popular hero. One Burris Jenkins put his hand on the shoulder and said, "Place, you are eader of all these men. Why not them to Christ?" Talking seriously her, they turned away from the d on the campus and sat down be- hind a tree. Place went behind the tree with Jenkins a harum-scarum boy. He came away a minister of the Gospel.

Chicago University came next. Here, as was to be expected, "Stuffy" went in for athletics. He played more kinds of games and played them better than any other single man in the university. In base-ball he shone especially, slamming out a home run whenever it was needed to win the game. He was one of the few men who won his "C" in foot-ball, base-ball and track. For a long time he held the 'varsity strong man's record, and we have before us a picture of him in *Leslie's Weekly,* in 1901, where he is written of as Chicago's strongest student, and for a time, the figures showed him to be the strongest in America. *Maroon,* for June 17, 1902, said, "There have been greater men in certain departments of athletics, but hardly a better all-round athlete. It is possible, also, that we have had popular heroes who were more intensely idolized than 'Stuffy,' but never one who was known personally to more people or more thoroughly liked." From the newspapers of that day we quote just one paragraph from an account of a game between Chicago and Beloit: "Place was the particular star of the Maroon team, making a three-bagger, a double and a single and bringing in the decisive run. He also made a spectacular fly catch in center field, falling flat on his back as the ball touched his mitt."

The day he graduated from the Divinity House, of the University, Mr. Place married—a little girl who is herself an athlete, and who thinks no more of trotting up and down a mountain peak for exercise than her husband used to think of trotting around the bases after he had poked the ball over the fence for a home run.

As an example of the boy's skill in

bringing athletics to account for the Kingdom of God, we relate the following.

Place was doing some settlement work down in the Stockyards district, and came in touch with a young foreigner who was training for a prize fight. Alfred did his best to dissuade the young man from his intentions, but failing, decided that if he was going to fight, he ought to win, and immediately undertook his training, for "Stuffy" was thoroughly Scriptural in his own use of the gloves, fighting not as one who buffeteth the air. But by the time he had his man fit to enter the ring, he had also gained his confidence to such a degree that he was able to persuade him to give up the ring, luring him on to private study and preparation for entering the University of Chicago with the suggestion that he could make the 'varsity foot-ball team and become, in time, a famous athlete. The dream was realized. Bezdek went from the slums to the University of Chicago by the strength of his own efforts, made the foot-ball team and not only that, but was chosen as the fullback on the All-American team by the best experts of the country.

It was on a world tour a year or two later that "Stuffy" humbled the pride of Greece in the throwing of the discus. It seems there is a difference between the Eastern and the Western method. At Beirut, Syria, "Stuffy" encountered the Greek champion of the Orient, who was attending the Christian College. The field only measured one hundred and fifteen feet. The Greek champion had never thrown the discus over 100 feet, so they thought the field of ample size, but the young preacher, in his first cast, threw the discus clear out of the field and down the hill.

The young discus-thrower had a very attentive audience in Christian College at Beirut after that whenever he chos talk about athletics. As he looked the dark-eyed students before him felt the thrill of a common huma there was born in his breast the miss ary passion, which today he gratifie his service on the foreign field. It a passion against which he fought.

Place keeps reminding me of pe I am just thinking now of the young who went away sorrowing because had great possessions. Place, too, great possessions, great friendsh great ideals and ambitions. He wa American of the Americans. The mos luring possible career promised hin home. But there was the passion bi ing in his breast. He smothered it ing a pastorate in a small Ohio to The smudge of it mingled with smoky life of the iron city of Pittsbu while for three years he labored in Bellevue Church and drew to him a magnet the young men of that reg But the flame burst out. The pas expressed itself in action. This is w you see upon his face, that indescriba indefinable, but extremely tangible, so thing that marks the man of soul vision. Abraham must have turned of Urr with a light like this upon countenance.

It is now near three years since P took his wife and two babies and an tomobile with him to Japan. Perhaps expected to motor into the hearts of Japanese. However, his work in Ja has been more successful than he anticipated. Upon arriving in Japan was invited to coach base-ball in two the biggest universities in Japan. W he goes to these universities to co once a week, from three to six thous students come out to see the pract When either of these teams play h from ten to thirty thousand people co to see the games. When he began w

teams a good American high school l lick them. In fact, that is just happened to Waseda University they went to America the year be- he came. They did not win a game America. Keio University team, h he has coached also, has defeated ively Washington University, the J. S. Warship Fleet Team, and last- Visconsin University team. In con- ence of these marvelous develop- s in these teams, he has become n by face to thousands of people seem very anxious for his friend- Every winter since coming there as been invited to speak on the big- student lecture courses in Japan. He been honored with the chief place rograms with Count Okuma, presi- of Waseda University, Dr. Hamada, nt president of Keio University; noue, the most popular professor in Imperial University, and many s. He is teaching Practical Theol- or, rather, Practical Pastoral The- in our Bible College and teaching English in our Boys' High School. year he has made a special study of vangelistic problem in Japan with iew in mind of changing our Bible l course to conform with the evan- ic needs of Japan and not of Amer- The Bible School courses in Japan l patterned after the courses in our ls at home years ago. He has made course and it is now under con- ation by our faculty. While making study new opportunities revealed selves to him. In every city where ld meetings where there was located ernment school of high school grade above, the president of the school him to lecture to the students on educational theme and afterwards ach their base-ball team. Waseda Keio universities have sent their ball players out in the summer to coach these school teams all over Japan so his system of play is introduced all over Japan. He writes for the papers very often and has a large acquaintance. Base-ball has opened every school of any importance in Japan both to lecture in the school and to do Christian work among the students outside the school.

He writes: "Here is what we need for our school: a good, big athletic field which will cost $15,000. My influence is scattered all over Japan and is centered in no one place. With a good athletic field I can develop the best and manliest base-ball team in Japan which will have more influence over student life than any other force in Japan today. We can have twenty thousand people out to our schools four or five times a year. We want and we need the best men in Japan in the Christian ministry and base-ball is the best point of contact for getting into the lives of the young men of Japan. I got a letter last night from Prof. A. A. Stagg, of the University of Chicago, in which he asked me to take charge of the University of Chicago team which comes to Japan this fall. He wants them to make the best impression and have the largest moral influence possible. Prof. Edgar Goodspeed of the Divinity faculty was to come with the team, but for some reason at the last minute he could not come. We regret very much this change in plans. However, since I can have absolute control over the conduct of the team we missionaries, and that includes every denomination, are rejoicing over the opportunity for good that this visit affords. My chief business out here is not to teach these heathens to play base-ball, but by means of base-ball I hope to get near enough to them to be able to convert them."

Outside of his school work and language study he is a member of the executive committee of the "National

Sunday-School Association of Japan," a member of the "Educational Committee" of the "Standing Committee of Coöperating Missions" and a member of the committee to draw up plans and courses for a school for foreign children.

This is a remarkable young man we are writing about. A man whose life has just begun. He has but barely taught his lips to frame the uncouth sounds of an oriental language. There are scores of men upon the foreign field whose life of service and achievement there is more entitled to notice than his, and the subject of this sketch urges this upon us as he replies to our inquiry. It is not that we forget the veterans that we turn the spotlight on the stripling. It was to emphasize the fact that Alfred W. Place typifies the finest of our young manhood today. Rich, cultured, popular, life-loving, he has seen the vision of the modern young man of Mace and gone to answer his call. If a of ordinary gifts or ordinary ta chooses to bury himself in the O we do not think much of it, but a Moses turns out from the court Pharaoh to lead babbling slaves ir desert, we turn to wonder and pau reflect. There was a tragedy in the g out of a man like Place from the g of the lights of civilization into the ness of heathendom. But Place th it was worth doing. He thought he to go, for Jesus' sake. He dare be disobedient unto his heavenly v Young man, perhaps you, too, oug go. Perhaps you ought to turn ou light, lock the door, put up the sh upon your hereabout ambitions an over there, to stand with Place and den and the others in Japan, with M in China, or with Dye in Africa. W vite you to think about it.

# The Religion of the Adolescent Boy

By CHARLES W. GILKEY

lected from an address by Reverend les W. Gilkey, at the "Men and Religion paign" conference, at Buffalo, October 1910.

n the land that gave us the Bible, re still today the inhabitants, with all r indolent inefficiency and unreliabil- often see deeper into the meaning and tery of life than we practical, unim- ative Westerners, there is a signifi- custom which has something to teach ere in this conference. A party of us e camping in Palestine last spring, ed the care and guidance of a drago- and ten or more muleteers and at- ants, among whom was the drago- 's eighteen-year-old son, Naif. We w too little Arabic to follow the con- ations of the men; but I did happen verhear and understand one day the tation of respect with which the m addressed the dragoman. He did call him leader of the expedition, nor er of the equipment, nor employer of self and the other men; he called him her of Naif." It is an old custom in Levant to address men, not as owners roperty or employers of labor or re- nts of public honors, but as fathers eir sons. As if a man's chief claim onor and respect lay in the fact that ad sons to follow him—as if his st cause for pride or shame lay in character of those sons—as if his test responsibility was that of train- is sons to bear worthily and advance onor the family name!

**WHEN MANHOOD BEGINS**

The responsibilities of this movement begin where man- l begins; and manhood begins with dawn of adolescence. Earlier with some boys, later with others, sets in this mysterious, incalculable change when all the elements of the child's nature, contributed by inheritance and environment and training and temperament, are as it were thrown into the melting pot of adolescence, and after years of seethe and turmoil a new and mature individuality issues forth. The beginnings of this adolescent process are marked by physical changes which the physician knows but does not yet fully understand, and by mental and temperamental changes which to the psychologist are an even more fascinating and rewarding problem. These beginnings take place in many boys as early as 12 or 13, and vary not a little in both time and character with the individuals.

**A PUZZLE TO HIMSELF**

With these changes begins a period and a process which lasts for years, the main characteristics of which every one who has lived close to boys in their teens knows full well by long and sometimes hard experience. It is the period when the boy is a problem and a puzzle to everybody else, but most of all to himself; when new impulses, new ideas, new ambitions, new passions stir and surge within him; when all his old standards and supports are swept away and he has not yet found new ones; when above all he most needs sympathy and understanding, and usually finds it hardest to get either. He is no longer a child, and not yet a man, but in the long process of transition between. But—and this is all-important—throughout this transition stage he must be understood and treated in terms of his future and not of his past; his problems are those of coming

manhood and not of outgrown childhood; his own face is set forward and those of his friends must be. He is an adolescent —a boy becoming a man.

**A TROUBLED STREAM**

Many of you have taken the Gorge Trolley Trip below the Falls of Niagara, and will remember well the strange sights of that memorable ride. The sudden tremendous fall plunges the troubled water into miles of apparently endless turmoil. Now it is tossed and torn into white fury down a stretch of rapids; then for a little it slides smooth and green as if it had at last found quiet again; and then suddenly up from the depths, why or whence you cannot tell, swirls a great eddying surge of agitated water, twists itself about for a moment, and disappears again beneath the swift, mysterious stream. So it is in a boy's soul. The stream of his inner life, which had its small beginnings far back among the hills of childhood, and has been swelled by all the contributing influences of inheritance and environment and training, is suddenly plunged over the precipice of puberty into years of agitated turmoil; now it is stirred to its very depths by passions never felt before; now it is swept away by the deep strong set of new emotions; now there rise suddenly to the surface ideas and ambitions and impulses that had hitherto been hidden in the depths of the boy's nature, unsuspected by himself or his family or his friends. And it is only after years of such inner agitation that his life gradually settles into steady and strong maturity, and flows on through young manhood to the great river of life and down to the eternal sea. But—and this point is all-important for us all—when the boy's life is once over the falls of puberty it has left the high areas of childhood for the deeper levels of manhood; henceforth all its problems and its future lie below on these levels; and it is utterly futile try to reverse or hold back the strea however long or severe its period storm and stress. The adolescent b has forever ceased to be a child; he a coming man, and must be treated such.

**HIS OWN RELIGION**

This is the period when the normal course of a bo life as ordered by the Pro dence of God, an individual and perso religious life comes to birth. Hithe he may have absorbed with child-like ceptivity the religion of his parents a his church; now he works out of all t material a religion of his own. With crystallization of his individuality con the crystallization of his personal religi As the investigation of Coe, Starbuck a others have abundantly proved, these the years when conversion, personal co mitment to and choice of the Christ life—is most frequent and most norm

These are the years when the gr moral issues of life are in the great m jority of cases determined. A promin minister in the East said recently th though at first he had been doubt whether it was wise to try to com boys of 14 and 15 to the church bef they faced the storms and stress of c lege life and of young manhood, he w now convinced that the best way to sa guard them and lead them through strain that was certain to come was bind them as high school boys to Ch and the church. A settlement wor in one of the neediest districts in L don said to me last summer that t were concentrating on their boys' cl as the one hopeful method of ultima transforming the life of the district.

This, too, is the period when Chris workers can be most easily and effect ly won and trained. As a student se tary, working in the colleges, I have b surprised and deeply impressed to

v many prominent Christian workers he student world were earlier Chris- ı leaders in the preparatory schools. one prominent city Young Men's istian Association a boy's department v one-tenth the size of the senior de- tment has furnished 60 per cent of latter's workers and 75 per cent of board of directors. And if we knew life histories of Christian ministers missionaries, how often should we that the root of their life decision lay p and often unsuspected in their for- ion years.

ı the "Men and Religion Movement," e are to build solidly and for the fu- , we must include and capture the lescent boy in our campaign. The to make this a movement for 1922 1932 and 1942 and 1952, as well as 2, is to win now to the Christian life boys who will then constitute the enship and leadership of this coun- Here, too, is the field that will yield he largest immediate results. If it is that adolescence is the period when s most easily and naturally turn to Christian life, then the same amount ffort put forth here will yield larger rns for the Kingdom of God than in other department of our campaign. our responsibilities begin with escence, and we are not called to ertake a campaign for children. The vation of the religious life of child- l belongs to the home and to the ch, and not to a movement like this. ill be easy for us to crowd our meet- with boys under fourteen and to l our statistics with "conversions" ıg them; but it will be a temptation hich we shall yield at our peril— theirs. If we err at this point from well-marked and all-sufficient task e will be parents and sons in the s ahead who will not rise up to call essed. Finally, we must not apply to adolescent boys the methods of religious work which are necessary and right in dealing with mature men. If we shall go astray in trying to work for children who have not yet entered on the period of adolescence, we shall go equally astray if we try to apply to boys in the plastic process of transition the pressure which is necessary to change the lives of mature men whose habits are set and whose character is formed. Our business is to reach the adolescent boy in the way that will reach him best.

A boy's religion must fit a boy's nature and meet its needs; and it will be as characteristic and unique as this nature is. A boy is neither a larger child, nor, as Mr. W. D. Murray has well said, is he a "little man;" he is a boy, in the transition from childhood to manhood. And as his nature then is unlike what has preceded or what is to follow, so his religion must be. What will be its characteristic features?

POSITIVE

In the first place, a boy's religion must be like his whole nature, *positive*. All the new elements in his character are struggling for expression and urging him on to action and achievement; so, too, his religion must be self-expression and action. A religion of negations and prohibitions can never grip boyhood. We must stop our "'Don'ts" and replace them with "Do." To be sure, it is not easy to tell boys just what to do as an expression of their religious purposes. But so long as the personal class of boys, and their life together in school and gang are in such need as they are today of moral cleaning up; so long as the opportunity for older boys to work for and with younger boys continues what God and boy nature have made it; there is no lack of definite and positive tasks. And even where it is impossible to prescribe definite duties, we can follow the example of the Boy Scout

Movement, and leave it to the boy's conscience and ingenuity to "do a good turn to someone every day."

DEALISM

Second, a boy's religion must be like a boy's whole nature, *idealistic*. One of the wisest women in this country in understanding boys, who has had long years of experience in dealing with them on the moral and religious side, has said that one rarely has to spend time persuading a boy that he ought to do the right thing, or getting up his enthusiasm for it. God and nature have done that for us; we have to hold up the right ideal, and the whole impulse of the boy's nature will drive him toward it, for he is essentially an idealist. The more exacting our standards and the more heroic our appeal, the more response are they likely to awaken in the eager soul of the boy. We have to provide the goal and not the impetus.

SOCIAL

Third, a boy's religion must be, like his whole nature, *social*. The study of boy life has shown us that with the dawn of adolescence his interest turns from individual to team games; and every one who knows boys knows what a central part the "gang" plays in their thoughts and life. The child has been an individualist; but the boy is preparing to take his place as a member of society. This fact is all-important for an understanding of the boy's religious life. We must attract him by attracting his "gang," and hold him by holding them; for the individual boy can best be reached through the social group to which he is so firmly attached. And further, we must appeal to him and set him to work by appealing to his social responsibilities. We must set him at work for his "gang" and his friends. Our approach to him, and our call to service by him, must both be social.

EXPLOSIVE

Again, a boy's religion is certain to be, like his tempera-

ment, emotionally explosive. His in
life is not a steam engine, that works
steady pressure; it is a gasoline eng
that works by sudden explosions. A
these explosions may be distressingly
calculable, unrelated and incoherent,
every worker with boys knows. A
series of evangelistic meetings for b
the speaker who was more used to d
ing with men than boys, asked at the c
of a personal emotional appeal that
who wanted to be Christians would r
Out of our 400 present all but sixty r
Within a few minutes many were lau
ing to themselves or to their neight
at what they had done; and when
who had risen were asked to come
another meeting next day, only ab
half appeared. It is a boy's nature,
not his fault, to be powerfully mo
by the emotion of the moment, and sh
ly after to be moved equally powerf
by another and perhaps contrary feel
This fact, of fundamental importanc
all work with boys, makes the prob
of evangelistic meetings for boys es
cially delicate and difficult. It me
that our task is not to produce one
plosion that shall shatter the whole
adjusted machinery, but to coördin
and harmonize the inevitable explosi
so that the total result shall be an en
getic and powerful moral and religi
life.

HERO WORSHIPING

Finally, a boy's relig
must be, like his whole
ture, hero worship
God's method with His human chil
has always been that of incarnati
the ideal must be personified, the W
must be made flesh before it can
powerful. But if this is true of us
it is far more true of boys. Give a
the right hero and you have done
greatest thing you can do for him. B
him under the personal influence of
older man whom he can admire and

v and he will grow like him as in-
tably as the flower grows toward the
n. This is the secret of successful
thod in boys' work anywhere. Find
leader for the "gang" or club or
ss whom the boys can rightly admire
d take as their hero, and the rest will
e care of itself. Bring the boys into
rsonal contact with Jesus as the great
ro, and the deepest forces in their
es will work to mould them into His
eness.

**Y LEADER** It would be easy to dilate on the qualities that fit a
n to be a leader of boys worthy to be
ir hero—but it would only discourage
all. We shall often err in picking
t our leaders for this work; for while
men look on the outward appear-
ce, God seems to have taught boys something of His secret of looking on the heart—and some of the most successful workers with boys are men of whom we should perhaps least have expected it. But woe to that man whom boys first idealize, and then discover to be other than they expected; it were better for him, Jesus said, that a millstone were hanged around his neck and that he were drowned in the depths of the sea.

We are all eager that prayer should have a foremost and fundamental place in this movement. Is there any more important object for our prayers than this—that God will raise up among us, in every city and town and hamlet, men who can by their personal influence and example lead boys to Jesus Christ as Lord and Master and enter them for service for the Kingdom of God.

L. B. D. C. No. 311 AND BROTHERHOOD CLASS, PHILADELPHIA
Geo. P. Rutledge, Pastor; Samuel Wisler, President; Walter Kestler, Treasurer; Horace Ensinger, Vice-President; Millard F. Walton, Secretary; John W. Butterworth, President of Bible Class

# Touring With the Team Work Campaign

By E. E. ELLIOTT

TROY, NEW YORK, is 1,386 miles from Kansas City, according to the Official Railway Guide. Zero weather, snow and delayed trains were our traveling companions, but the campaign chairman, W. C. Feathers, cashier of the Manufacturers' National Bank and general all-around man, had met all the trains from early morn and when we stepped into the fluffy atmosphere at the Troy depot, about half past six at night, our man was there with not a ruffle in his feathers. Down at the church, which nestles among the collar and cuff factories on the corner of River and Jay streets, we met Denton, the pastor. Yes, Denton, of Indiana and Missouri, the very same, dressed in his glad smile and banquet clothes. Here also we embraced for the first time on this tour M. B. Madden, of Japan, who is to be one of our constant traveling companions for the next forty-five days. Now, Troy is noted for being the originator of the laundry business, exceeding in fame all the cities of China put together. Cargoes of cotton goods are discharged at its wharves and the good ships which ply the beautiful Hudson sail away with cargoes of clean linen for the masculine humanity of the universe. One of the collar and cuff magnates, whose name is a household word among the Disciples in Troy, is Van Sant, head of the Van Sant-Jacobs Company, makers of the triangle collars. They have many brands of collars, including one new collar called the Denton, named in honor of our gentlemanly preacher from Indiana. Troy is a beautiful city, nestling among the foothills of the Catskill range, covering an area of about one mile wide by ten miles long up and down the west shore of the Hudson ri almost shaking hands with the G mountain and Bay states to the n and east, and the very name of the is suggestive of a clean shirt, but experience shows there are some o things for which this conservative E ern city is entitled to a place among best cities of the land. This was rea apparent the moment we stepped that spacious dining hall in the lo section of the church, bedecked in all beauty of a New England Christ time. The service was prompt and ladies who graced the affair were dec in those pleasing garments of our sis and mothers of New England han down to us Westerners by the tradi of our New England forefathers. A forty-eight hours in a traveling h operated under the auspices of the g transportation companies of the cour this New England dinner appeared t a feast fit for kings. We were too b ourselves to notice if these gentle from the eastern border line of the E pire State enjoyed it as much as we ourselves, but we take it for granted it was so. Grouped about the ta were shirt-makers, cutters, trimm office men and proprietors, all grasp hands with each other and feeling were meeting on the level and partin the square. The church at Upper J was represented by its pastor, Bro Appleman, and a block of its ster manhood. One hundred men in all part in the feast and sixty-six v unanimously to form local Brotherh and affiliate with the National body. telegram to this effect was ordered to the General office in Kansas City. affair was great. The men were

:husiastic over the Team Work Cam-
ɔaign and the Brotherhood. Much good
will result. On account of conflicting
dates in Northern Ohio, your servant was
:ompelled to take Mr. Shellenberger's
ɔlace on the program and perform the
dual duties of campaign manager and
Brotherhood speaker. The State Secre-
ary of New York Missions, C. R. Stauf-
:er, who in addition to his multitudinous
duties in conection with the State work
s the Pastor of our growing church at
Syracuse, made the address of welcome
and M. B. Madden gave his stirring ad-
dress on "Our Brothers Afar," touching
also the work in the home land, including
Church Extension and Benevolences.

**BUFFALO** has a body of enthusiastic, earnest and consecrated Disciples. Our fellowship began immediately upon arrival. Entertainment was provided at one of the modern hostelries without money and without price. A number of our ministers from the Niagara frontier were in attendance upon the State Board meeting and we were permitted to have fellowship with them around the luncheon table at the Young Men's Christian Association. The man to whom the Team Work Campaign is greatly indebted for the splendid arrangements and proper execution of the Buffalo banquet is R. A. Willard, a business man of Western New York. His business is selling plaster and the way he plastered Western New York with announcements, letters and telegrams about the Team Work Campaign, is only an indication of the way he runs his own business. Here was also S. B. Lindsay, State President of the New York Brotherhood, who is giving unreservedly of time and energy toward the proper inauguration of a local organization of men in every church in New York State, and our prediction is that before many months the men's movement in New York State will be largely harnessed up and pulling with the National Brotherhood, for, be it known, the Empire State's Men's League, presided over in times past by such men as Dr. Eli Long, Dr. Doust and E. A. Olley, and now by Mr. Lindsay, had its origin some years before the National Brotherhood took form, and many organizations of men in our churches in New York will be soon allied with us in the great work we are undertaking. After an hour in the splendid gymnasium of the Buffalo Y. M. C. A., we visited with the pastors and business men gathered in the parlors, and received many encouraging suggestions and much valuable information in regard to Brotherhood work. Forest Avenue Church, until recently a mission point, entertained the banqueters. A heavy snow was responsible for a late beginning, but when we took up the gavel and asked Dr. Eli H. Long to invoke the Divine blessing, three hundred men bowed their heads and were silent. The dispatch with which the ladies of the church served that large number was a lesson in system. In addition to the three speakers we had at Troy, there was Grant K. Lewis, that sterling exponent of American missions, who devoted his thirty minutes to a brilliant arraying of facts and figures in relation to the work of the American Christian Missionary Society and the Board of Church Extension. Here also was attached to the Brotherhood train the National Benevolent Association and Board of Ministerial Relief in Dr. Fred Kline, of Illinois, whose simple yet convincing message on "The Gospel of the Helping Hand" is a Brotherhood address through and through. In Illinois they do not know that Brother Kline once practiced medicine in the hospitals of Cincinnati and it was only by chance that we were acquainted with the fact by some of his

friends. The societies he represents have made no mistake in choosing him for their speaker. Field Secretary Shellenberger joined us at this point and from now on is to tell the Brotherhood story while we keep peace among the Secretaries and shield them from bodily harm, get them to bed at night and up in the morning in time to fill the next appointment. Others than the speakers were called for at the close of the evening. J. A. Serena, President of Keuka College, spoke three minutes and E. A. Olley, who came over with a delegation from Tonawanda, spoke briefly in behalf of CHRISTIAN MEN Magazine. Five minutes after the benediction by B. F. Ferrall, five Secretaries were whirling toward the union station packed inside a taxicab like a box of sardines, but we made the train with time to spare, our only misfortune being that our Field Secretary had sent his trunk to the hotel thinking it was his suit case, which, in size, amounts to about the same thing. The baggage man promised to forward it on the next train.

**UNIONTOWN, PA.,** Is seventy miles southeast of Pittsburgh and twelve miles above the border line of West Virginia. J. Walter Carpenter ministers to our people here, and this is also the home of L. B. D. C. No. 263, Benton Boyd, President, and the home of M. M. Cochran, National Director of the Brotherhood, and L. W. Fogg, a Ten-Dollar League and General Member. At the hotel, immediately on arrival, we were served with a magnificent luncheon, at which about fifteen of our church men were present. After luncheon we took a trip down into one of the several coal mines in and around Uniontown. Each man was supplied with a self-lighting, non-exploding hand lamp, weighing about two pounds. With these in hand we crowded into the center of the heavy cage which hauls up the laden buggies of coal and started for the bowels of the earth. For an hour we investigated the interesting workings of an up-to-date coal mine. At Buffalo everything was snow and ice, while at Uniontown there was much mud and slush. Saturday is a busy day in that thriving city and its narrow streets were crowded with a cosmopolitan population. Returning from the mine we inspected the Uniontown church property, one of the best equipped in the East, and especially arranged for successful work in the Bible school. The banquet to 125 men was served free by the Brotherhood. Judge Cochran introduced us and the rapid fire program of speech-making began. After a delightful fellowship we were taken into the pleasant homes of the people, ourselves, with M. B. Madden, being entertained by Brother Cochran. Late to bed and early to rise caused us to hasten away from an appetizing breakfast to catch a 7 o'clock train on Sunday morning, but such is the fate of a Team Work Campaigner.

**PITTSBURGH EN ROUTE TO NEW CASTLE** We dropped off at Pittsburgh Sunday morning for a stay of an hour or two, enroute to New Castle, for the afternoon meeting, and happened to turn our steps toward the Central Church, where Robert Latimer, than whom none stands higher among our laity, greeted us at the door, and S. R. Pedon, President of L. B. D. C. No. 287, saw that we secured comfortable seats in the body of the house. We were compelled to leave before the sermon on "The Whiteness of Garments" was finished, but carried away an impression of an earnest man laboring among an earnest people in a place where salvation is much needed.

NEW CASTLE Mr. Shellenberger stayed at Uniontown to preach on Sunday morning and we were one less when we stepped into the rain at Newcastle and grasped the hand of Crayton S. Brooks, pastor of the church. We were delighted with a visit from Brother T. W. Phillips at the hotel in the afternoon. We are proud to count him as one of the earliest and most persistent advocates of the Brotherhood idea and his interest in all our causes, in spite of advancing years, is still very keen. At night Grant K. Lewis went to Mahoningtown and M. B. Madden, Dr. Kline and myself essayed the task of interesting nearly a thousand folks gathered in the auditorium of the Park Street church. "Billy" Sunday has recently closed a meeting at Newcastle and our church received more than five hundred members, which compels an addition to the building. The men of this church have long been active in a missionary way and now they are to throw their energy into a campaign to put up his $20,000 addition. The Newcastle church, erected about forty years ago by the Phillips brothers, and the new addition will make possible a larger and better work.

AKRON, OHIO, is three hours west from Newcastle on the line to Cleveland. Claude Traxler was the moving genius handling the campaign arrangements, and he did it well. A noon conference around the luncheon table at the Y. M. C. A. gave us a splendid opportunity to secure suggestions of the men in regard to the team work. At Akron we found Mr. Shellenberger with a deep-seated cold and fever and unable to be present at the banquet, where one hundred men gathered about the white cloth. H. E. Stafford and several of his men from Massillon were present. Stafford was proudly exhibiting a solid gold Brotherhood emblem watch fob, a Christmas gift from L. B. D. C. No. 286. Another pastor scattering good seed by being present with several of his men was Brother Scattergood, of Stowe, who gave us a subscription for twenty copies of the magazine for his Bible class, which he hopes to make into a local Brotherhood. The usual stirring messages were delivered and the evening closed with benediction by George Darsie, pastor of the church.

CLEVELAND, OHIO, the city by the lakeside, is an hour's ride from Akron. The Team Work meeting was around the banquet table in the Euclid Avenue church. Here is one of the finest church buildings in the Brotherhood and another choice group of the sterling Christian men that we have been meeting these many days. Owing to the fact that four of our Cleveland churches were holding protracted meetings, it was not a large gathering, but it was big in enthusiasm, and we counted ourselves exceptionally fortunate in being heard by the fifty men who were present. W. S. Goode, our pastor at Lakewood, was Chairman of the Committee of Arrangements and we are indebted to him and others who contributed to the success of the affair. At Akron we were joined by the Ohio State Secretary of Missions, I. J. Cahill, who was present with his Irish wit at Cleveland also, and will continue with us, speaking for State work at all points in Ohio. Although sick, Mr. Shellenberger's nerve permitted him to come with us to Cleveland, but, on instructions from Kansas City, we sent him home to Wooster. An automobile ride about the city, a visit with J. Z. Tyler and a call at the Christian Orphanage was the order the next morning.

COLUMBUS, OHIO, is the capital city of the Buckeye State. Brother Cahill, in his address, says that every

elected president since Lincoln, with but two exceptions, was an Ohioan, and claims a lot of other men for Ohio whose grandfathers' dogs ran across the corner of the State at some time or other. F. S. Bartlett was the Campaign Chairman at Columbus and arranged a men's supper with glowing prospects. At the last minute it was discovered that the hour had been set too early and the banquet was called off, but sixty men came out to the Wilson Avenue church at seven o'clock and listened with great interest to the proceedings of the evening. The Central Ohio Ministerial Institute met in Columbus today and a number of the ministers stayed over for the Campaign appointment. In addition to these visitors three of the coöperating societies had National officers present to see how the campaign was being conducted. R. A. Doan, of Nelsonville, National Director of the Brotherhood, brought along T. A. Dowd, Secretary of L. B. D. C. No. 315. The Foreign Society was represented by its President, A. McLean, and the American Christian Missionary Society by I. N. McCash, Secretary.

## Reasons for Affiliating With the General Brotherhood

1. In union there is strength.

2. Something larger to tie to. Many men have written to General headquarters since the Brotherhood was organized saying "Our Men's club died, but it would not have died if it had had the larger organization to tie to."

3. It avoids the insular or provincial view, broadening your men by bringing them out into touch with the larger life of the men all over the country. If the Brotherhood is not going to make your men bigger or better than they are now, it isn't going to be worth their while, and just as one man does not amount to much by himself, so one group of men does not amount to much by itself.

4. Take the lodge that you belong to. How long would it last and meet its obligations if it were only a local affair? Or take the labor union that you belong to. How long would it last, or what would it be worth if it were not a part of the larger body? The larger cannot be without the local, and the local cannot be without the larger body. If your Brotherhood were to decide not to affiliate with us, you rob us of that much strength, and by that much defeat the possibilities of our doing good.

5. Your men need the General Brotherhood, because it is studying the question of men's work in the broadest possible way. We in this office are watching the work of every men's organization in America. Not only that, but we are watching the work of organizations in the local churches and sending out the results of their work through the magazine to other Local Brotherhood organizations.

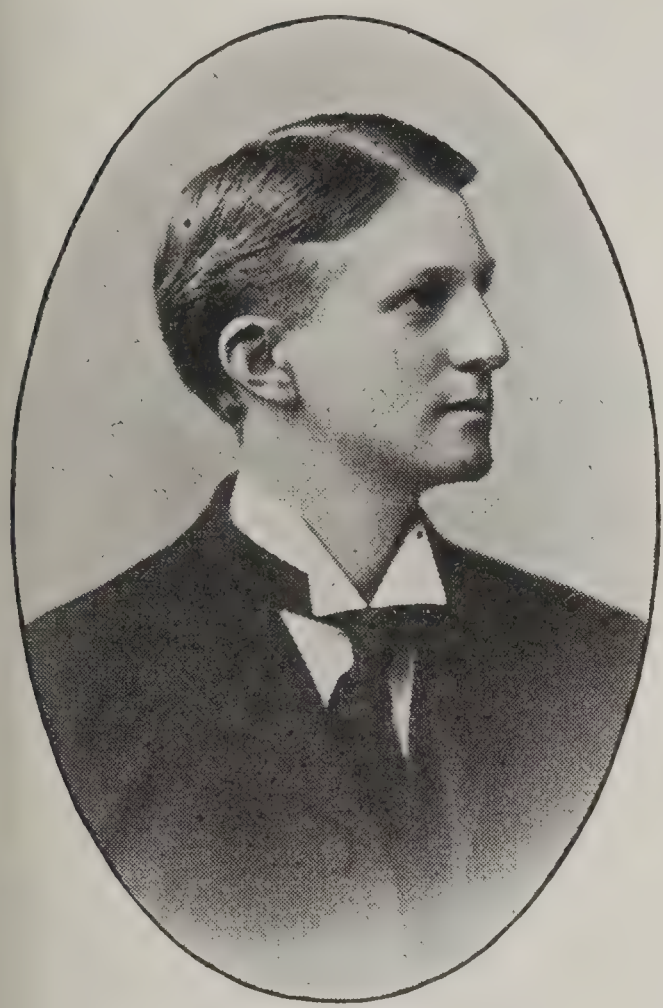
6. It adds dignity and importance to your local organization if it is a part of the National Body. If you are all alone, your men feel many times that "It doesn't matter whether I go to the meeting or not, or whether I do this thing assigned to me or not. It is only a local affair," but if you are a link in a great chain that runs all over the country, it is not just a local affair, it is not just of local importance whether your Brotherhood succeeds or fails, but it is of importance to the whole. The weight of this argument is too strong to need elaboration.

7. There is a value in affiliation because it costs something. Men will disesteem that which is free or involves no responsibilities. When your men affiliate with the General body, they assume an obligation to support, promote and extend the Brotherhood ideals. True, that obligation is very low, five cents per month, put so low that the coal heaver and the manager my be on the same basis and the Brotherhood be an absolute democracy, but at the same time, sixty cents per year is sixty cents per year. Now, if you can get your men to put sixty cents a year into the ideal of the Brotherhood for promoting and extending it away from home, you can get them to put a good deal of effort into realizing the Brotherhood ideal at home, and if they will not put sixty cents into the ideal, the chances are that they will not put thirty cents' worth of effort into it at home.

8. Yet another argument. We believe in Christian Union. We plead for it. Shall we, who say so much about Unity, not be united in the great work of enlisting men?

# A Recognition

## ty Brotherhood of Keokuk, Iowa, Presided Over by President of L. B. D. C. No. 288



J. O. BOYD, KEOKUK, IOWA
ident L. B. D. C. No. 288. President Associated Brotherhoods

Note.—J. O. Boyd, President L. B. D. C.N.O. 288, the honored President of the Associated Brotherods of all the churches of Keokuk, Iowa. The folving excerpts of his annual report of the organizan published in the daily press is an indication of work of the larger organization, and a hint at ability of the man who stands at the head of Local Brotherhood of Disciples of Christ in City on the Mississippi.—Editor.

We have avoided the duplication of any ork done by the Y. M. C. A. or any other neral society existing in the city. We have deavored to unify the activities of the varis churches and brotherhoods, that those ivities might be a more effective factor in moral growth of the city.

Our religious education committee has coerated with the Ministerial Alliance in an investigation of the various missions of the city.

Our civic committee has co-operated with a committee of citizens in promoting the adoption of the commission form of government. It has promoted a discussion and investigation into city affairs. There has been a united effort to secure an improvement in local civic affairs.

The industrial committee has been studying industrial conditions and has promoted an employment bureau which may be productive of much usefulness in the future. It has in view the unification of the charitable organizations of the city.

Miss Aura Hopkinson has been employed as religious secretary, and her time is used in calling upon those moving to the city, extending them a cordial welcome, and aiding them to find a congenial place in some church. She is now engaged in compiling a religious census of the city and ere long each church may have a list of those living in the city who are not apparently interested in church work.

By way of suggestion, it appears from the experience of last year that certain activities may be undertaken with an assurance that much good may be accomplished. For instance the religious education committee may find a field for activity in promoting conferences of the Sunday-school workers in the city, or arranging a Bible institute, which is found so helpful in so many places.

The industrial committee should perfect the organizations begun by them. They should invite representatives of the employers of labor or merchants, and also representatives from the labor unions, to jointly have charge of the labor bureau.

The civic committee should plan and aid in the beautification of the city, the improvement of the river front for park purposes and arrange for a free discussion of municipal questions in the local brotherhoods. This committee may well supply the place of a civic league, which has proven so helpful in many cities.


## WE ARE NOT STILL

But we are still sending the package of BROTHERHOOD ORGANIZATION MATERIAL anywhere in America or Europe for 15 cents in stamps or American money. It tells

**How to Organize, Operate and Maintain**
**A LOCAL BROTHERHOOD OF DISCIPLES OF CHRIST**

in your own local church, among your own men, by themselves, officered and committeed by the men, and at work among themselves, for the advancement of the kingdom in your own community. Could you spend half of thirty cents better?

# Thunder From the Battle Line

## E. E. Elliott's Terse Daily Reports on the Team Work Campaign

TROY, N. Y., Jan. 5, 1911.

One hundred men in banquet.

Speakers—M. B. Madden of Japan, C. R. Stauffer, Syracuse; E. E. Elliott, of Kansas City.

Registration cards signed, sixty-six.

Subscriptions secured, thirty-three.

Churches represented, two.

Officers selected, none. Write W. C. Feathers, Cashier Manufacturers' National Bank, Chairman.

Minister First Church, H. A. Denton, corner River and Jay streets.

Upper Troy Church, F. J. M. Appleman.

First Church have appointed meeting for Thursday, January 12th, to complete organization and elect officers.

Upper Troy Church would like to have Field Secretary later along.

Outlook in general is splendid.

E. E. ELLIOTT.

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BUFFALO, N. Y., Jan. 6, 1911.

Three hundred men in banquet

Speakers—C. R. Stauffer, Fred Kline, Grant K. Lewis, M. B. Madden, J. K. Shellenberger, J. A. Serena and E. E. Elliott.

Churches represented—Twelve.

Registration cards signed—Eighty seven.

Subscriptions secured—(Think, thirty-three. J. K. S. has them.)

Officers selected—None. Will report on each church separately.

Luncheon of ministers and leading laymen at Y. M. C. A. room.

E. E. ELLIOTT.

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BUFFALO, N. Y., Jan. 6, 1911.

Two hundred fifty men of Niagara frontier churches in banquet assembled enthusiastically commend team work campaign and pledge local Brotherhood in every church during 1911. Please convey our greetings to other campaign points. We predict this campaign the beginning of unification of all interests to the end that the great commission may become a living reality with the Disciples of Christ in America. Want Field Secretary Shellenberger to return in February.

R. A. WILLARD,
Chairman.

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UNIONTOWN, PA., Jan. 7, 1911.

One hundred twenty-five men in banquet.

Speakers, J. K. Shellenberger, Grant K. Lewis, Fred Kline, M. B. Madden, M. M Cochran, E. E. Elliott.

Registration cards signed, fifty-six.

Churches represented, four.

Live Brotherhood already existing in Union town, Benton Boyd, President.

Connellsville, next town north, wants Fiel Secretary soon as possible.

Luncheon of pastors and prominent layme at hotel at noon.

E. E. ELLIOTT.

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NEW CASTLE, PA., Jan. 8, 1911.

Two hundred men and five hundred wome popular audience at Park Street Church, be ginning 7 o'clock p. m.

Speakers, M. B. Madden, Fred Kline an E. E. Elliott.

Registration cards signed, eighty-one.

Churches represented, one.

This church has a Men's Missionary So ciety and has just inaugurated a campaign fo an addition to the building to cost $20,000 This is the home church of T. W. Phillips.

E. E. ELLIOTT.

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AKRON, O., Jan. 9, 1911.

One hundred men in banquet.

Speakers, I. J. Cahill, State Secretary; Grar K. Lewis, Fred Kline, M. B. Madden and I E. Elliott. (On account of sickness Mr. She lenberger was not present.)

Registration cards signed, fifty-six.

Churches represented, six.

Subscriptions secured, twenty-two. List le with Claude Traxler.

Men are nearly a unit in desiring local or ganizations and field work ripens very fast.

Splendid luncheon of ministers and leadin laymen at Y. M. C. A. at noon.

E. E. ELLIOTT.

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*Resolved*, That we endorse the "Tea Work" campaign of the Brotherhood in beha of Missions and Benevolences;

That we observe with pleasure the approach ing unification of our Missionary and Benevo lent work;

That we pledge ourselves to do what we ca in the several churches we represent to secu an every member canvass and unanimous sy tematic support of all our organized work;

That we recommend in every church rea

for the movement the organization of a local Brotherhood in order to employ men in promotion of the Kingdom of God.

Offered by Wm. Spanton at Team Work Campaign, date Akron, Ohio, Monday, January, 9, 1911, and enthusiastically passed.

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CLEVELAND, O., Jan. 10, 1911.

Fifty men in banquet at Euclid Avenue Church.

Speakers, I. J. Cahill, Dr. Fred Kline, Grant K. Lewis, M. B. Madden and E. E. Elliott.

Churches represented, four.

Registration cards signed, forty-six.

Subscriptions secured, twenty-two.

Officers selected, none.

Propositions are ripening separately.

This was the smallest meeting in point of attendance yet held, but it was a very wealthy audience, variously estimated at from two to three million dollars. E. E. ELLIOTT.

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COLUMBUS, O., Jan. 11, 1911.

Sixty men in evening meeting at Wilson Avenue Church.

Speakers, I. J. Cahill, Dr. Fred Kline, Grant K. Lewis, M. B. Madden and E. E. Elliott.

Also present, A. McLean and I. N. McCash, both of whom commend campaign in highest terms.

Registration cards signed, forty-six.

Churches represented, twelve from Columbus and adjacent points.

Some of the outlying churches want a Field Secretary. Separate letter on this.

E. E. ELLIOTT.

P. S.—The Central Ohio Ministerial Association met in Columbus today, and I was privileged to speak to them on our work. A number of the ministers stayed over for the evening meeting. E. E. E.

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NEWARK, OHIO. JANUARY 12, 1911.

Sixty men in banquet. Fifty women gathered later. Speakers: I. J. Cahill, Dr. Fred Kline, Grant K. Lewis, M. B. Madden, E. E. Elliott. Home of L. B. D. C. No. 324. Doing effective work under President Merriott. Met Secretary and Treasurer and had good conference. My address was along lines of improved service. Pastor W. D. Ward is great man's man. Enthusiasm high. Already taking 100 copies magazine. E. E. ELLIOTT.

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LEXINGTON, KY. JANUARY 13, 1911.

One hundred and fifty men in banquet at hotel. One hundred and sixteen signed registration cards. Speakers: H. W. Elliott, State Secretary; G. K. Lewis, Dr. Fred Kline, M. B. Madden and E. E. Elliott. Subscriptions to CHRISTIAN MEN, 27. Enthusiasm high. Many ripe fields opened for field work.

E. E. ELLIOTT.

LOUISVILLE, KY., JANUARY 14, 1911.

Most of the ministers and several leading laymen of Louisville, sixteen in all, met us at the Galt House at noon and we had a magnificent banquet in one of the private dining rooms.

Thad S. Tinsley made the arrangements and invited the guests and we are under many obligations to him.

After dinner we had brief addresses by H. W. Elliott, Dr. Fred Kline, M. B. Madden and E. E. Elliott.

Most of the men present signed registration cards.

It was a happy gathering and we received a most cordial invitation to make Louisville a stopping point on our next campaign tour and with the coöperation of the Kentucky Bible School department we ought to have many openings for a field secretary in Louisville within the next year.

E. E. ELLIOTT.

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## For the Man of Galilee

(Sung at Buffalo Banquet, Jan. 6, 1911.)

BY S. J. DUNCAN CLARK.

Shout aloud the stirring summons
  O'er the land from sea to sea,
Men are wanted, men of courage,
  For the Man of Galilee.
O, thou Man of Galilee!
  Thou who died to set men free.
We will follow only Thee,
  Blessed Man of Galilee!

Men are wanted, men of purpose,
  Men of high or low degree,
Each to be a fellow worker
  With the Man of Galilee.
O, thou Man of Galilee!
  In the fight to set men free,
We will follow only Thee,
  Glorious Man of Galilee!

From the counting house and college,
  From the forge and factory,
Lo, there throngs a loyal legion
  For the Man of Galilee!
O, thou Man of Galilee!
  We will follow only Thee,
In a life of faith and service,
  Blessed Man of Galilee!

Onward! are His marching orders,
  He who leads to victory,
Onward! till the world is taken
  For the Man of Galilee.
O, thou Man of Galilee!
  We will follow only Thee,
O, thou feerless, peerless leader,
  Glorious Man of Galilee!

—*Team Work Campaign.*

# Wireless Whispers

Rev. John P. Sala, of Dayton, Ohio, says of the work of his men in connection with a recent evangelistic campaign: "My men went out in twos and fours and made one hundred and fifty calls and returned to church for prayer and exhortation. What a time we had! They are very enthusiastic."

* * *

Miss E. Konitsky, Station E, Baltimore, Md., is the publisher of some very interesting literature on the subject of Bible reading. Her plan is to read the Bible through in one year, and she gives selections from different books for each day in the year. The plan does not involve consecutive reading, and gives evidence of having been compiled in a sane, devotional spirit.

* * *

A. R. Spicer is one of the Oklahoma ministers who is "Doing a man's work in a man's way." We have been privileged to see a report of the year's work of this congregation, and it is a record to be envied.

All departments of church activity are represented in the total budget of $6,600. Brother Spicer is a member of the State Board. President of the Fourth District, and already begins to be an institution in Southwestern Oklahoma.

* * *

L. B. D. C. No. 1, Independence Boulevard, gave the regular program on "The Ministry as a Calling," on their first meeting night in January, which was January 2d. The attendance was remarkably large, considering the weather. The program was an interesting one. The debate, "Resolved, That the Ministry Is a Desirable Calling for Young Men," was interesting and suggestive. Charles R. Scoville was present and made a helpful talk, as was Charles B. Hahn and W. J. Minges, of his evangelistic company.

* * *

C. T. Morris, that loyal friend of CHRISTIAN MEN, who blows around all over the country, and whom we last heard from out near the Rockies, turns up from Jersey Shore, Pa., with forty-six subscribers to CHRISTIAN MEN, thirty-four of whom belong to the Brotherhood Bible Class of the Lutheran Sunday-School, pictured herein, and the rest are Methodists or Baptists. Our correspondent adds: "A few I am presenting a year's subscription to and sending to friends in different states." He has attended for several Sundays the class of which he furnishes us a picture.

The following reports some very effecti work at the Belmar Church, Pittsburgh, hon of L. B. D. C. No. 335, one of our newe Brotherhoods: "We held our January mee ing on December 28th, on account of startin our meeting. We started the meeting la night and had four confessions and four ot ers united with the church, making a total eight for the day. This brings the total f four months and two weeks, which Broth Underwood has served us, up to sixty-on So far we have had eight men added fro the Brotherhood. More to follow. Have tot of eighty men enrolled in the Brotherhoo with good prospects for one hundred by Febr ary 1st. Had seventy men present at ou meeting on December 28th, several short ar snappy speeches, followed by baked bean, bu and buttermilk lunch."

* * *

The men of Independence Boulevar Brotherhood No. 1, Kansas City, are rende ing signal success in the revival work no being conducted by the Scoville Evangelist Team. The first service of the first day this meeting was a men's prayer meeting he at sunrise, or to be exact, at seven o'cloc which was decidedly before sunrise, and which exactly one hundred men were pre ent. The meeting continued one hour ar was led by President R. A. Long, of the Ge eral Brotherhood. All pronounced it one the most deeply religious gatherings in whi they had ever been. They followed this wi a similar meeting at the same hour on th second Sunday, led by D. M. Pinkerto There were one hundred and one men pre ent. At the close, Dr. Combs extended th invitation of the Gospel, and one young ma made the good confession. It was voted continue the sunrise meetings each Lord Day during the present campaign for souls.

The Brotherhood Bible Class reached hig water mark the same Sunday morning, wi about fiftey men in attendance. They expe to reach one hundred soon.

* * *

NORTH YAKIMA, WASH., Dec. 13, 1910.

Brotherhood Meeting at the Christi Church.

At seven o'clock the Local No. 276 met the church social room in regular sessio Upon the absence of the president, the lead

or the evening, Paul G. Kruger, acted as hairman as well as leader.

Thirty-one were present and began the neeting by song and prayer. The leader then ead the Scripture lesson.

The topic for the evening was: "What the ift of Christ has meant to the world."

Three-minute talks were in order by M. L. ose, L. D. Green and W. H. Devaney.

Another topic: "How may I use for others his great gift?" was discussed by J. W. Richie, . A. Luse, W. A. Shippert, P. G Kruger and erry Yeager.

Motion: That the chair appoint a committee of three to arrange for a feed to be given ear Christmas for the men in town who are way from home.

Committee appointed were W. A. Shippert, V. Crane and F. A. Luse.

Invitation Committee of five: P. G. Kruger, . A. Hilbers, W. Deventelum, L. D. Luce nd Wm. Hrdlicka.

Financial Committee of three: Wm. Corron, Fred Schleif and Lloyd Sherman.

Entertainment Committee of two: James roulette and L. D. Green.

The time was chosen to be the Wednesday vening after Christmas, December 28th.

The leader was chosen for the next meeting, which will be held Tuesday, December 0th. We anticipate a great meeting on this ate as well as the one a week later.

Respectfully,

G. D. YEAGER, Secretary.

* * *

L. B. D. C. No. 301, Peoria, Ill., has had number of spirited debating contests and plendid addresses during the fall and winter eason. The following men have addressed hem: Honorable Dan R. Sheen; Prof. H. P. all; Dr. Clifford U. Collins; Dr. Geo. W. arker; A. M. Bruner, Railroad Evangelist; idge W. I. Slemmons, Probation Judge. This rotherhood is solidly behind an Evangelistic eeting to be held by Evangelist Harlow in e West Bluff chapter beginning January 28th.

Brotherhood man in the person of A. I. uckwalter is Superintendent of the West luff Sunday-School and is making good. An usual treat will be in store for the Peoria en on January 18th, when R. A. Doan will ldress the Sunday-School people of the ene city. L. B. D. C. No. 301 is working thusiastically to make the gathering a success.

* * *

## Brotherhood and the Official Board

An interesting illustration of the position to hich the Brotherhood is coming in all our urches is afforded by a recent glance at the -laws of the First Christian Church, Springld, Ill., where we note the following:

"Section 1. The Official Board shall consist of the pastor, the elders, the deacons, the istees, the clerk and treasurer; also the ble School Superintendent and the Presint of the Brotherhood as members ex-ofio."

"Section 5. The President of the Brotherod shall be the official representative of the distinctively men's work of the church, acting in conjunction with the pastor and the Official Board."

We notice some other immensely business-like statements in these by-laws, among them that "Any member of the Official Board who shall be absent from three consecutive regular meetings of the Board without reasonable excuse, or who shall miss six such meetings in a year, shall be deemed to have resigned his office."

Again, "Any member of the Official Board who shall, for a period of six months or more, habitually absent himself from the regular services of the church, particularly the Lord's Day morning worship, without reasonable excuse, shall be deemed to have voted himself out of office."

* * *

## A Men's Institute

We are in receipt of the following from W. E. Crabtree, pastor of the Central Christian Church, San Diego, Cal.: "Frank M. Dowling has just closed a men's institute in the San Diego Church, delivering nine addresses and concluding with a popular lecture. We strove to emphasize man's place and work in the church. Women were welcomed, but men given the center of the stage. No special effort was made at evangelism, although exhortation and invitation followed every address, and many members of other churches attended. Brother Dowling's address on 'The Master of Men and the Men he has Mastered.' or 'The Reserves Called Out,' or 'The Minister and his Men,' justified the holding of the institute. His popular lecture, 'What a Boy,' is the equal of Bob Burdette's 'Rise and Fall of the Moustache' and a fitting finale to the course, and renders the finances of the institute easy. Our people were enthusiastic over the lecturer and his work, and I have a feeling that he has a distinct mission to the men of our Brotherhood. I enthusiastically commend Frank M. Dowling and his institute."

Brother Dowling's subjects are as follows:

"Woman's Debt to Christ."
"The Master of Men and the Men He Has Mastered."
"The Reserves Called Out."
"Christ and Business Men."
"The Man and the Book."
"The Man in the Book."
"A Reasoning Man's Religion."
"That Man from Macedonia."
"The Marks of a Man."
"The Minister and His Work."
"The Man, Christ Jesus."
Popular Lecture, "What a Boy."

* * *

*Methodist Men*, a splendid magazine, about the same size as our own publication, contains every month a choice lot of the best to be found on the general subject of men's work in the church, through the Brotherhood. We notice in the January issue "Peter the Fourth," by Edward B. Bagby, which was the leader in CHRISTIAN MEN for October, and the article on "The Future Brotherhood," by H. E. Staf-

ford, Massillon, Ohio, published in the latter part of the year past in CHRISTIAN MEN, as well as a quotation from J. K. Shellenberger's address at the Topeka Convention. The December number reprinted from CHRISTIAN MEN Judge Haymaker's instructive article on the Brotherhood. "Peter the Fourth," as our readers will remember, is Peter Ainslie, of Christian Temple, Baltimore, and we are glad to see the story of his life, as told by Brother Bagby, given wide circulation. Wm. B. Patterson, Editor, says of this character sketch that it is one of the best he has seen in a long time. This gives us occasion to say that the Methodist Brotherhood is exceptionally well officered now in Dr. Fayette L. Thompson, General Secretary, and Wm. B. Patterson, Recording Secretary, and it is moving forward with tremendous strides. *Methodist Men* is published by the Laymen's Publishing Co., 150 Fifth Avenue, New York. The subscription price is $1 per year and we recommend it to all our subscribers who are interested in the Brotherhood Movement.

* * *

## Casting a Flag Upon the Waters

Few who attended the Brotherhood Convention at Topeka in 1910 can forget the thrilling moment when Mrs. Princess Long, after her wonderfully inspiring rendering of a medley of patriotic songs, presented to Mrs. Boggess, of Alberta, Canada, the beautiful starry flag which she had held in her hands so many times as she sang before our National Conventions.

It was the feeling of Brother J. H. Garrison that since Mrs Long had given away her flag in a Brotherhood Convention, it would be a nice thing for the Brotherhood to present her with another. He mentioned that thought to President R. A. Long, while he was in St. Louis one day, and Mr. Long (who never seems to forget anything) came on to Kansas City and instructed this office to purchase and send to Mrs. Long the flag of which she writes.

"Please allow me to express to the Brotherhood of Disciples of Christ, through these columns, my sincere thanks for the splendid Christmas gift received from them through Brother R. A. Long. It is a beautiful silk American flag, measuring forty by sixty inches, trimmed with a heavy silk fringe. Brother Long's letter stated that it was in return for mine which I gave to Mrs. Boggess at Topeka, to take with her to Alberta, Canada, and in receiving it I find that, as usual, in the Master's work. I have gained more than I lost. My old flag was very dear to me, more so than I can make anyone understand, but it is still mine, in a sense, and is even dearer and more sacred than before, because it carried with it my love and prayerful interest in the work in its new home. Then, in exchange, I have this beautiful new flag, too large to carry in my pocket, to be sure, but just the size for the place of honor it fills on the wall of my home, where it brings to me and my family and friends a daily message of Christian love and patriotism. Last, but not least, it is the gift to me from the great organization of the Brotherhood, and brings me in direct conscious touch with that magnificent body, place any woman might covet. And so it with deep gratitude to you all that I acce the gift, assuring you that, coming to me thu it will be to me and mine an emblem of tr Christian citizenship.

"Sincerely yours,

Long Beach, Cal. "PRINCESS C. LONG."

Giving the flag incident yet one mo thought, we are in receipt of directions fro Mr. Long to send to our sweet singer anoth flag that shall not be too large, that she ca use, as she had used the former, when t inspiring notes of her song are floating in t surcharged atmosphere of our Conventions.

* * *

## A Modern Miracle—Five Hundred Fe

Local Brotherhood No. 276, North Yakim Wash., was the lad with the five loaves a the two small fishes, and the occasion was dinner given by this Local to the men of t town.

The pastor, Morton L. Rose, says it was "t biggest event in this town during the holid season." We should say it ranks as one the greatest events in the history of our Brot erhood work. One of the men says:

"This banquet was suggested at our mee ing held on the second Tuesday in Decemb and the Brotherhood went at it with a wi The result was a tremendous awakening the needs of our city. This was our first e fort to get in closer touch with the non-goi church men, and the results were beyond o fondest hopes. This banquet was free, it w cooked by men, served by men and eaten men."

As one evidence of their newspaper adve tising, a clipping from the *North Yakim Herald* says:

"They want it clearly understood that th is a goodfellowship supper for any man wl is away from home, whether transient in t city, working here, or in busness, church m or not. They have provided places for thr hundred, and if you are a man, old or your and away from the place you call home, o is for you. Cast away loneliness and ca and enjoy yourself just as if you were home."

The same paper in reporting the meeti said:

"Preparations were made for three hu dred, but there was food in plenty for t unexpected. Some were business men of t city, some were clerks, some were laborer there were some white, some colored, and nationalities to be found in this somewh cosmopolitan city were represented. Pro ably not half a dozen of those present w there because they needed the food. It w the need of companionship and the opportun offered to enjoy a good social time togeth that brought them. The idea of the Broth hood was to do something for those men w at this Christmas season have no homes which they may go, no place where they c be made to feel that they belong in the g eral scheme of things, and this idea was c ried through to a most delightful issue."

# A Laymen's Home Missionary Movement

The greatest movement in modern times is about to begin. Greater than damming the Gunnison river or digging the Panama canal. Greater than opening the Alaska gold fields or adopting aviation in the standing army. Greater, too, than political insurgency, or legislative investigations. It is a crusade of proportions equal to those of the Middle Ages and of import a thousand fold more significant.

Only one movement has been planned on a more gigantic scale than the "MEN AND RELIGION FORWARD MOVEMENT." One day Jesus Christ, The Man of Galilee, laid the conquest of the WORLD for the men of the earth. This "FORWARD MOVEMENT" of the Twentieth century is unto the conquest of North America for "MEN AND BOYS" for the Kingdom of God. It is but a thunderous echo of the voice that was spoken among the Galilean hills nineteen hundred years ago.

Sweeping plans are laid. Foundations broad and deep are being built. A campaign as far reaching as the Continent is about to begin.

And what is it all about? Here it is: "A FORWARD MOVEMENT IN BEHALF OF THE CHRISTIAN LIFE OF MEN AND BOYS OF NORTH AMERICA." Shut your eyes and let that filter into your soul until you begin to feel the thrill of glistering, glorifying visions, and on-coming victories.

What means this mighty movement for "MEN AND BOYS" in the name of our Great Jehovah? It means there is a common feeling yeasting in the breasts of the prophets of the Kingdom that is about to break forth into action. A universal sentiency is about to be expressed. It has already crystallized in these words:

This is an opportune time to call men of these nations for a period of more than common thought of God.

Men throughout the country are peculiarly prepared in mind to give new and deeper consideration to the place and power of the Christian religion—our nations have ample cause for repentance. Sin is rampant and every paper records the shattered debris of moral ideals. But this is not true of young men as a whole, and in a way only to be interpreted by faith in God's leading. The door is open now to a yet deeper emphasis of spiritual things among men everywhere.

Apparently overwhelming issues of the immediate future are upon us. Beneath our present peace and prosperity there are serious rumblings under the seemingly placid surface. Economic standards are being questioned. The industrial world is restless and striking transformations are taking place; race lines are being drawn; religious and moral restraints are less keenly felt; general prosperity and opportunities for indulgence have conspired to create habits of extravagance and luxury and to lead great masses to an essentially pagan life in the midst of Christian surroundings. The greatest present problem before the church of God is to make North America Essentially Christian.

North American type of Christian effort is the index for world evangelization. It is sought after throughout the world because the type developed here is sort of a composite of the activities of all the nations known as Christian. Here is an assembling of the ideas in religious doctrine and method of all these nations. Here, therefore, ought to be developed a program of almost universal grasp.

This call for men is opportune because the masculine element in the church is so much less developed than the feminine. There are three million less men and boys in the Christian Churches of North America than of the other sex. *To find and properly relate to the church these missing three million of North American manhood is*

## A Man's Undertaking

What does this movement propose to do?

1. To win one hundred thousand men and boys by May 15, 1912.

2. Double the enrollment in Bible Classes.

3. To increase the emphasis of the Christian Religion as the one and only hope of th world.

4. To reveal the program of Jesus Christ in the world in such a manner that th strongest man will volunteer for life service in His cause.

5. To make a permanent contribution to the best life of the continent, socia political, commercial and physical.

6. To leave with every Church, Brotherhood, Sunday-school, and Young Men's Christia Association a worthy and workable plan of specialized effort for men and boys.

8. To assemble and publish a statement of the most approved methods of religiou work for men and boys.

9. *To add a conclusive testimony beyond anything yet offered by the church to th essential reality of Christian unity.*

## Methods

How is this work to be done?

1. An administrative Board of ninety-seven representative Christian laymen is to b constituted. This Board will be representative of the religious interests of North Americ

2. Ninety cities are to be selected, not because of size, but because of their strategi positions. In these cities, eight-day series of conferences and meetings will be held. Thes meetings will be of such magnitude and power that they will challenge the attention of th men of the whole continent.

3. In each of these ninety cities will be assembled an interdenominational committe of one hundred laymen, to be known as the Committee of One Hundred. The Committe will be pledged to reproduce the program first carried out in their own city, in from ten t twenty cities within thirty days after the central campaign. These programs are to b constructed and carried out with the purpose to awaken a *deep, constructive and perma nent* religious life.

4. In addition to the ninety "Committees of One Hundred," especially selected, a auxiliary committee will be appointed consisting of three laymen and one pastor, in eac of the smaller adjacent cities. This committee will assist in the program and campaig of their home city. This means that this awakening will touch no less than nine hundre and possibly fifteen hundred of our North American cities before May 15, 1912.

5. For the promotion of this campaign, specialists are to be sent out in advanc These specialists will be accompanied by trained teams and will work along the lines of

Bible Study,
Evangelistic work for men.
Religious work for boys,
Christian Social service,
Shop and factory work,
Work among students,
Work among railway emlpoyees.

6. It is recommended that Sunday, September 17, 1911, be observed as "Rally Day fo Men and Boys" in every Church, Sunday-school, Brotherhood and Young Men's Christia Association and that sermons be preached upon the significance of the "Men and Religio Year." The afternoon of that day to be observed everywhere with

## Men and Boys' Prayer Service

From beginning to end of the campaign, the theme of the Christian religion is to b pressed through the advertising channels by every dignified method. Bill-boards, railwa time cards, laundry lists, menu cards in hotels, restaurants and dining cars, space in com mercial ads, electric signs, street cars and busses.

A definite program for the future is always to be emphasized and determined effor will be made to avoid efforts evaporating in mere inspirational enthusiasm. Definite pe manent results is the bold objective.

The First Sunday in May is suggested as

# "Conservation Day"

Every church in the land will be asked to make this a

## A Mighty Day for Men

Brother Readers, do you catch the significance of the tremendous sweep of this gigantic plan? What will be its immediate results, God only can tell. The millennium will not be ushered in by May 12, 1912, because of this mighty effort; but men will be awakened and Jesus will again have been transfigured before the multitudes. Who can dream or visualize this movement's possibilities to the Kingdom of God?

Mighty days are upon us. They are calling for the rich red blood of strong *manhood*. Every Brotherhood will answer this call and begin to live now, as never before, up to the significance of the emblem he wears upon his bosom.

"Christ *is* all in all"

and the day is coming when all the world will realize it.

In pursuance of the plans announced above a meeting was held in Buffalo on October 25th and 26th at which the following resolutions were adopted. We urge their careful reading:

## Report of the Committee on Resolutions "Men and Religion Forward Movement" Conference

BUFFALO, N. Y., October 25-26, 1910.

WHEREAS, We have been brought to the present hour by a series of unplanned, unstudied events which have in their entirety impressed us as the simultaneous promptings of the spirit of Almighty God, pushing out the discipleship of this generation into new and untried ways of Christian activity and usefulness; And,

WHEREAS, The spiritual impressions of this present gathering have served to confirm these convictions of Spirit leading,

THEREFORE, *Resolved,* That as men of America, representing every section of this Continent, and practically every aspect of Evangelical Faith, assembled in Conference in Buffalo, we hereby record our solemn conviction that our Divine Lord is calling the manhood of our days to a new and unusual consecration for service. We pledge to Him, to each other, and to the Committee hereafter to be appointed, our whole-hearted and loyal coöperation;

*Resolved*: That we emphasize our belief in the Church of Jesus Christ as the one instrumentality divinely appointed by Him for the salvation of the world, and that the organizations uniting in this movement are only agencies of the Church, through which it may carry on its ministry of service, and that we maintain the utmost regard for the convictions and methods of the churches and organizations coöperating;

*Resolved*: That the object of this movement be defined as an effort to secure the personal acceptance of Jesus Christ by the individual manhood and boyhood of our times, and their permanent enlistment in the program of Jesus Christ as the world program of daily affairs;

TO THIS END:

1. To secure, on the part of the men and boys of this generation, personal faith in Jesus Christ as Lord and Savior leading them to the conformity of their wills to the will of God;

2. To enroll men and boys in the systematic and daily study of the Holy Scriptures;

3. To continue and to increase the emphasis of the Christian religion as the one and only hope of the world, and to make the abiding missionary enterprises of the Church, at home and abroad, the most vital and permanent element in Christian life;

4. To increase the permanent contribution of the Church to the best life of the Continent, socially, politically, commercially and physically, and to emphasize the modern message of the Church in social service and usefulness;

5. To unite the Churches, the Brotherhoods, the Sunday-schools and the Young Men's Christian Associations in a worthy and workable plan of permanent specialized effort for men and boys, and to assemble and publish the same.

And, FURTHER: That using all wise human agencies, we recommend that prayer be exalted as the most effective means for the accomplishment of these ends.

*Resolved*: That we particularly stress the following fourfold feature of each campaign in the various centers of operation:

First: The PERIOD OF PREPARATION, to begin immediately and to continue with unabated energy and enthusiasm up to the actual opening of the special Eight Days of Service;

Second: THESE EIGHT DAYS to be regarded as first an appeal to the men and boys of the community to make a personal choice of Jesus Christ as Lord and Savior; and, second, an appeal to the entire Christian Discipleship as never before, to dedicate time and talent and property to the services of the Kingdom;

Third: THE FOLLOW-UP PERIOD, when, by sustained energy and increased activity, every effort shall be made to make the simultaneous appeals of CONSERVATION DAY richly effective in spiritual results and far reaching in influence and power; and

Fourth: THE PERMANENT CONTRIBUTION of this movement to the life of the Churches, by which methods, ideals, enthusiasms thus far secured shall be utilized as to mark a distinct epoch in Christian History.

WE RECOMMEND: That the Committee to be appointed be requested to provide a somewhat comprehensive outline of procedure, covering all four of the above features, which, while not to be considered obligatory upon any local Committee, shall nevertheless offer to such Committees practical suggestions as to the most effective ways of accomplishing these desired ends.

WE RECOMMEND: That wherever feasible a thorough house-to-house visitation of each city be made just prior to, or during the first of the eight days' campaign, in order to place the name and address of each man and boy in the hands of the officers of the Churches for which preference shall be expressed;

WE RECOMMEND: That the features of the Missionary Movement, which proved so helpful, viz., the holding of denominational rallies near the close of each Convention, be provided for, that the results may be geared up to the organized life of the several communities;

WE RECOMMEND: That the names of all Men's Organizations, participating as such, including the International Sunday-school Association, be shown on all printed matter issued by the movement;

WE RECOMMEND: That the Committee of One Hundred in each city be constituted by recognition of all the Organizations coöperating in the General Campaign;

Recognizing the important place of true worship as a vital factor of the religious life, we express our conviction as to the sobering, hallowing, healing and saving influence in American life of the public worship of God. The greatest contribution to be made by any company of men to the well-being of this nation and the permanent progress of the Kingdom of God is a contribution toward the maintenance in spiritual power of public worship.

We further recognize the indispensability of private and family devotions, and to the emphasis upon both of these ideals, this movement stands unfailingly committed.

We extend to the Pastor and the Officers of the Westminster Presbyterian Church, for the use of their beautiful and convenient building, and for all their many attentions shown us; to the Local Committee for its self-sacrificing services, and its unusually ample and well-ordered provisions for all our comfort; and, to all others who have in any way contributed to the very gracious effectiveness of this gathering, our sincere and unfeigned thanks.

WE RECOMMEND: That the following named gentlemen, suggested by the Committee of Eleven (to be announced later), be constituted a General Committee of Arrangements for this Campaign, to be known as THE COMMITTEE OF NINETY-SEVEN, to which shall be committed the entire working out of the plans for the General Movement, and we recommend that this Committee have full power to fill any vacancies that may arise.

Respectfully submitted,

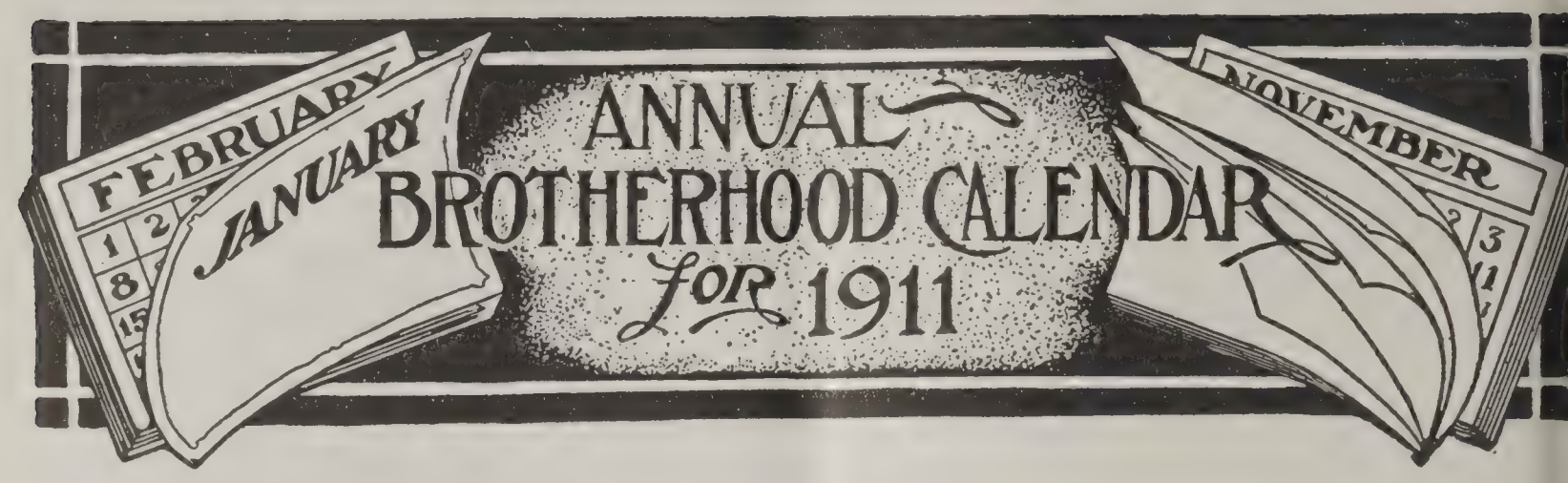
FAYETTE L. THOMPSON, HUGH CORK, A. L. PHILLIPS, WILLIAM J. WILLIAMSON, CHARLES T. THOMPSON, L. WILBUR MESSER, P. C. MACFARLANE.

By action of the Committee of Ninety-Seven at Buffalo, Mr. James G. Cannon was instructed to nominate a special executive committee which should be responsible for the closer details of the Movement, having headquarters in New York City.

At an informal meeting in New York City November 4th, the following Committee was nominated to serve in this capacity:

OFFICERS: Messrs. James G. Cannon, New York, Chairman; Charles T. Thompson, Minneapolis, Minn., Vice-Chairman; Hubert Carleton, Boston, Mass., Recording Secretary; James H. Post, New York, Treasurer; Fred B. Smith, New York, Campaign Leader.

MEMBERS: Messrs. Fayette L. Thompson, New York; Marion Lawrance, Chicago; A. L. Phillips, Richmond; P. C. Macfarlane, Kansas City; Frank Dyer, Chicago; Elmore Harris, Toronto; Warren L. Bunger, Dayton; W. H. Ball, Philadelphia; Fred E. Tasker, New York; Frank Harvey Field, Brooklyn; Robert Fulton Cutting, New York; Alfred E. Marling, New York; Charles A. Hull, Brooklyn; E. P. Platt, Poughkeepsie; James D. Husted, Denver; James M. Speers, Montclair, N. J.; L. H. Biglow, New York; Frank A. Ferris, New York.




MARCH.

1. **The Home.**—An open meeting. Ladies are invited.

2. **Apostolic Evangelism.**—A man-to-man campaign for men for Christ. A week of prayer and plans for Men and the Kingdom. Let this be a holy week. Plan early.

APRIL.

1. **The Creation and Administration of Wealth.**—The obligation of both rich and poor.

2. **Home Missions.**—Our Christian obligation to America.

MAY.

1. **The Brotherhood and the Pulpit.**—How the Brotherhood can enhance the power of the pulpit.

2. **Men and the Bible School.**—The power of Men in the Bible School for Heathen Missions.

JUNE.

1. **The Church's Present Crisis.**—Present conditions and the Church's responsibility to them.

2. **The Democracy of the Master.**—"Back to Christ" via the Declaration of Independence.

JULY.

1. **The Influence of Great Men.**—Each man will come prepared to tell what life has influenced him most, and why.

2. **The Social Aims of Jesus.**—The Idealism of Jesus for the individual and for society.

AUGUST.

1. **The Annual Picnic.**

2. **Church Extension.**—Permanency ne essary to growth.

SEPTEMBER.

1. **The Church and Social Movement** —What has the Church at stake in the pre ent social movements?

2. **The Adult Class Movement.**—Fro Robert Raikes to America, 1911.

OCTOBER.

1. **The Ballot the Power of God Unt Civic Salvation.**

2. **State Missions.**—A unified effort i the State means a tower of strength in th Nation.

NOVEMBER.

1. **National Temperance Movements.**- Program by National Temperance Com mittee.

2. **A Retrospection.**—A thanksgiving in ventory of the harvest just past.

DECEMBER.

1. **Benevolences.**—A man's duty to th Pioneers and to the Unfortunate.

2. **A Practical Christmas.**

JANUARY.

1. **Men for the Ministry.**—The ministr calls for the heroic in men. When the boy see the men of the church solid behind th guns they will take up the work.

2. **What will our Brotherhood do for ou boys this year?**—Committee on Boys' wor will collaborate with Program Committe in this meeting.

FEBRUARY.

1. **Annual Meeting.**—Yearly reports. An nual Address.

2. **World Wide Missions.**—A study o missionary fields and problems.

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# Programs for Local Brotherhoods

Prepared by J. K. SHELLENBERGER

## FEBRUARY—Second Program.

**TOPIC—World-Wide Missions.**

**I.—Devotional.**

Missionary Hymn.
Scripture Reading, Matt. 9:35-38.
Prayer.
Repeat the Covenant in Concert.
Missionary Hymn.

**II.—Busines.**

Reports of Committees.
Assignment of Work.
Payment of Dues.

**III.—Recess and Social** (20 minutes).

—Cultural.
Catechism on Foreign Missions (in con-
acle."
Address, "China's Possibilities."
Address, "Christianity in Japan."
Address, "The Caste System in India."
Address, "Bolenge, the Modern Miracle."
Debate, "Resolved, That a failure to Christianize the Orient means the undoing of Western civilization."
Resolution to effect an "Every Member Canvass" for Heathen Missions before the offering is taken.

V.—Closing Hymn.
Benediction.

**Note.**—Obtain catechisms from Brotherhood of Disciples of Christ, 419 R. A. Long Building, Kansas City, Mo., free upon request, ordering one for each person present. Write the Foreign Christian Missionary Society, P. O. Box 884, Cincinnati, for information on any of the specific subjects covered in the above program, or consult books on missions in any library.

## MARCH—First Program.

### TOPIC—The Home.

Devotional.
Hymn.
Prayer, for the Home.
All stand and repeat the Covenant.
Hymn, or special music.

—Business.
Reports of committees.
Unfinished business.
New business.

—Recess.
Light lunch and social (not more than 20 minutes).
Introduction of strangers by Social and Membership Committees.
Payment of dues.

—Cultural.
Music.
Address, "My Ideal of a Husband," by a Woman (5 minutes).
Address, "My Ideal of a Wife," by a Man (5 minutes).
Music.
Address, "The Application of the Golden Rule in the Family," by a Woman (5 minutes).
Address, "The Application of the Golden Rule in Sex Relationship Outside of Home" (5 minutes).

V.—Debate. Resolved, That the tendency to bachelorhood in both men and women is indicative of social decay. (Four speakers—two men and two women.)
Decision of judges.

VI.—Open Discussion.
"Is the Golden Rule Practical for Home Life?"
Closing Hymn.
Benediction.


# CHRISTIAN MEN

**For**

# Bible Classes

At Club Rates, Payable Quarterly, same as any other Bible School Supplies.

You get the lesson, prepared by P. H. Welshimer, especially for men.

You get a **magazine** for men that does not drone or dote, that leaves the facts to preach and spreads the record to inspire.

You could not do a better thing for your Men's Bible Class than to have them take CHRISTIAN MEN as a Lesson Help.

P. H. WELSHIMER

# Bible School Lessons for Februar

Prepared by P. H. Welshimer

LESSON 2—FEBRUARY 12.

## "ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL."—1 KINGS 18:25-39.

American Revised

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. 26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. 27 And it came to pass at noon, that Elijah mocked them and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked. 28 And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. 29 And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehova and he made a trench about the altar, great as would contain two measures seed. 33 And he put the wood in orde and cut the bullock in pieces, and laid on the wood. And he said, Fill four ja with water, and pour it on the burn offering, and on the wood. 34 And said, Do it the second time; and they d it the second time. And he said, Do the third time; and they did it the thi time. 35 And the water ran round abo the altar; and he filled the trench als with water. 36 And it came to pass the time of the offering of the evenin oblation, that Elijah the prophet can near, and said, O Jehovah, the God Abraham, of Isaac, and of Israel, let be known this day that thou art God Israel, and that I am thy servant, a that I have done all these things at t word. 37 Hear me, O Jehovah, hear m that this people may know that tho Jehovah, art God, and that thou ha turned their heart back again. 38 Th the fire of Jehovah fell, and consum the burnt-offering, and the wood, and t stones, and the dust, and licked up t water that was in the trench. 39 A when all the people saw it, they fell their faces; and they said, Jehovah, he God; Jehovah, he is God.

**Time.** 905 B. C. **Place.** Mount Carmel.

**Introduction.** Read the entire eighteenth chapter of first Kings. Three and on half years ago, Elijah had appeared before Ahab. A famine was great in the lan Obadiah, the governor of Ahab's house, and a worshiper of Jehovah, was sent in o direction while Ahab went in another in search for pasture and water for the hors and mules. Verses 7 to 16 tell of the meeting of Obadiah and Elijah and the carryi of the news from the former to Ahab. At the meeting of Ahab and Elijah, the ki accused the prophet of causing the famine in Israel, but was quickly informed that and his house having forsaken the commandment of the Lord and followed Baali were the cause. Then came the challenge to gather all Israel to Mt. Carmel; also t 450 prophets of Baal and 400 prophets of the grove, who were fed at Jezebel's tab Elijah appeared before that mighty host and proposed a contest, in which it would determined who was the true Lord. The lesson of today describes the contest.

**Explanatory.** 25-26—Here was a fair contest. The prophets of Baal had the fi opportunity. Elijah was courteous. They cried one thing—"O! Baal, hear us," fro morning until noon. 27—By his sarcasm, Elijah stirred them to greater effort to ha their god answer, and when he did not answer, greater was their humiliation. 28-29 When they cut themselves with knives, and blood gushed out, they thought they we pleasing their god. Their heathen religion was not interested in a sound body. 30 Elijah called the people near him that they might see there was no deception in wh

to be done. Truth will stand examination. There was an altar, formerly built to vah, but destroyed by Jezebel, which Elijah now rebuilt. 31—Twelve stones rep- nt the twelve sons or tribes of Jacob. 32—Elijah's work was to be done in the e of Jehovah, hence the altar was erected in His name. About this, a trench was 33-35—A bullock was cut in pieces and laid upon the wood of the altar. Twelve of water were poured over the offering and the wood and into the trenches, and water ran about the altar and filled the trench. 36-37—At three o'clock in the noon, Elijah appeared. How simple his prayer. It was to the point; it expressed rpose. By mentioning the names of Abraham and others, it would revive in the ts of the people the memory of other days. His prayer was offered aloud, that the le might hear. In praying aloud, we not only speak to God, but help others to k and to feel. How different this prayer from that offered by the prophets of Baal. rs was a constant repetition. Their prayer was meaningless. 38—God answered, the fire of Jehovah fell." Everything was consumed—offering, wood, stones, dust water. 39—This was seen by all the people and they fell on their faces. There just one sentiment, viz., Jehovah is God.

## Lessons from the Lesson

Sometimes the promises of God made to men seem slow in fulfillment, but God r fails. He is not slack concerning his promises. A famine was threatened, and it e. Rain was promised when Elijah reappeared, and it came. The wickedness and try of Ahab and his father's house had provoked God to send a famine in the land. had come to such a pass that God took strenuous means to check it. In the check- many died, but through it, many more were saved. Before the famine, the land prosperous financially, but not religiously. There is something more pleasing to than financial prosperity. Righteousness should always overshadow commercial- but alas! how few know it? Let a community or nation become ever so weak, e will always be a few who stand for righteousness. Many a community is greatly bted to some true and noble character, who through all the storm and stress of edness has stood for right principles. He has been the leaven in the meal. Obadiah Elijah never lost their grip on God, and when Jezebel was slaying the prophets of vah, Obadiah hid 100 of them in two caves and fed them on bread and water.

He who is on God's side can always fight in the open. Only deception, fraud and it seek to do their work under cover. God's truth is not hid. Elijah's God is not , he is our God and is just as interested in humanity today as he was in the peo- of Elijah's time. To have his help and presence, we must be on his side.

## Questions for Class Use

Who was Ahab? Elijah? Obadiah? Jezebel? Of what kingdom was Ahab king? was the king of Judah at this time? How long did the famine last? Where was contest held? What does this lesson teach on prayer?

LESSON 3—FEBRUARY 19.

## "ELIJAH'S FLIGHT AND RETURN."—1 KINGS 18:41; 19:21.

PRINTED TEXT, 1 KINGS 19:1-16.

And Ahab told Jezebel all that Elijah done, and withal how he had slain all prophets with the sword. 2 Then bel sent a messenger unto Elijah, say- So let the gods do to me, and more if I make not thy life as the life of of them by tomorrow about this time. nd when he saw that, he arose, and for his life, and came to Beersheba, h belongeth to Judah, and left his ant there. 4 But he himself went a journey into the wilderness, and and sat down under a juniper-tree: he requested for himself that he t die, and said, It is enough; now, O vah, take away my life; for I am not r than my fathers. 5 And he lay and slept under a juniper-tree; and, ld, an angel touched him, and said him, Arise and eat. 6 And he looked, behold, there was at his head a cake n on the coals, and a cruse of water. And he did eat and drink, and laid him down again. 7 And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. 8 And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah? 10 And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. 11 And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a

great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake; 12 and after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14 And he said, I have been very jealous for Jehovah, the God of hosts; for the dren of Israel have forsaken thy cove thrown down thine altars, and slain prophets with the sword; and I, ev only, am left; and they seek my lif take it away.

15 And Jehovah said unto him, Go turn on thy way to the wilderness of mascus: and when thou comest, thou anoint Hazael to be king over Syria and Jehu the son of Nimshi shalt anoint to be king over Israel; and E the son of Shaphat of Abelmeholah thou anoint to be prophet in thy roon

**Time.** 909 B. C., the day following the test on Carmel.

**Place.** Jezreel and the wilderness beyond Beersheba and Horeb. Ahab Jezebel were ruling in the northern kingdom, and Jehoshaphat in the southern.

**Introduction.** Chapter 18:41-46 tells us of Elijah's going to the top of Carmel sending his servant to look toward the sea for rain. Six times he reported there no cloud, but the seventh time a cloud arose like a man's hand. Ahab was comma to prepare his chariot and hasten to Jezreel. A great storm arose and rain fell. E ran before Ahab to the entrance of Jezreel. Jezreel was one of the residence Ahab, twenty miles northeast of Samaria.

**Explanatory.** 1-2—Elijah waited outside of Jezreel. In the palace, Ahab Jezebel all that Elijah had done. Her anger was kindled and burst into a flame message was dispatched to the prophet, notifying him that the gods might take life if the prophet's life was not taken within twenty-four hours. 3—Elijah did t things. He **saw** the determination of the queen, he **arose,** he **went** and **came.** B sheba was about a hundred miles straight across the country from Jezreel. It wa Judah, out of Jezebel's jurisdiction. There he left his servant, that he might go a into the wilderness. 4—A day out in the wilderness, tired, hungry, exhausted lonely, he stood under a juniper tree. This protected him from the heat, and prayer was that he might die, for he thought he had succeeded no better in stam out idolatry than had his fathers. He had hoped to deliver the people, but Jez was still in power. 5-8—The Lord was kind to his discouraged servant. An A brought him food and water. Rest, sleep and food prepared him for his forty journey to Horeb, 200 miles south of Beersheba. The journey could be made in or ten days, but he wandered about for forty days before he came to the mount w God must speak to him face to face. 9—God's word found him in a cave, and "What doest thou here, Elijah?" 10—The answer of a discouraged man. He had come pessimistic, he had overlooked God's care. The results were not all that he expected. Not meeting the full success he desired, he thought all was lost. 11- From the cave, he stood upon a mount, and the wind, the earthquake and the fire their work. Then a small voice came. This demonstrated that God was not d his work by force; miracles would never convert the world, but the quiet teachin the Lord. 13—With his face wrapped in his mantle, the prophet stood at the doc the cave and the voice again said, "What doest thou here, Elijah?" 14—The answer is given as before. 15—He must return to Damascus on the border of desert beyond the dominion of Ahab. Hazael was the confidential officer of Benha the king of Syria. He was to be anointed and set apart to be the king, who w later punish Israel for their sins. 16—Jehu, a descendant of Nimshi, was to be anoi to later be king over Israel. He was then the commanding general over Israel's a To him would be given an opportunity to restore the worship of Jehovah. Elisha, lived not far from Elijah's native home, was to be anointed to become a prophet Elijah's time ceased. He was to be in training for the work. This must have assurance to Elijah that the work was not at an end and that his labors had not in vain. 17-21—In these verses is a picture of 7,000 who had not worshiped Baal, it is probable they were not talking much about it or they would have been kn to the prophet. They probably kept their religion hid. The call of Elisha and falling mantle of Elijah are also noted here.

## Lessons from the Lesson

After the excitement and the victory on Carmel, and the long run, Elijah ap before us as a man physically exhausted. A man with the spirit of Elijah nee have something to do. To his mind, his great task was over and yet it appear him that the results desired had not been obtained. He was lonely. "I only am There were 7,000 who believed as he did, who had not been letting their light s It seemed to him that his work had been in vain. He had hoped to drive idol root and branch, from the land, but alas! it seemed to him his work had bee better than that of his predecessors. Let us note how God met Elijah and stren

him. First, he needed sleep, food, rest, a friend and kindness. These were all to him. God did not reprimand or deal harshly with his tired, hungry, lonely iet, but met his greatest needs. He was next shown the true method of prog- Not by miracle nor great power, but in quietness, as with the still small voice, reatest victories are wrought. Work. He is given something to do. The most able man is the idle man. A great task was laid upon Elijah—the anointing of and prophets and teaching the prophets. This was to be his future work.

## Questions for Class Use

Vhere is Jezreel? Beersheba? Horeb? Why was Elijah discouraged? How God overcome his discouragement? What new tasks were given him? What is esson of the still small voice? Who was king over Israel and who over Judah at ime?

LESSON 4—FEBRUARY 26.

## LIJAH MEETS AHAB IN NABOTH'S VINEYARD."—1 KINGS 21.

PRINTED TEXT, VERSES 11-20.

Read carefully 1 Kings, chapters 20 and 21.

And the men of his city, even the and the nobles who dwelt in his did as Jezebel had sent unto them, ding as it was written in the letters she had sent unto them. 12 They aimed a fast, and set Naboth on high g the people. 13 And the two men, ase fellows, came in and sat before and the base fellows bare witness st him, even against Naboth, in the nce of the people, saying, Naboth did God and the king. Then they carnim forth out of the city, and stoned o death with stones. 14 Then they o Jezebel, saying, Naboth is stoned, dead. 15 And it came to pass, when el heard that Naboth was stoned, vas dead, that Jezebel said to Ahab, take possession of the vineyard of th the Jezreelite, which he refused e thee for money; for Naboth is not but dead. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of Jehovah came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. 19 And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

**ime.** 906 B. C. **Place.** Ahab's palace in Samaria and Naboth's vineyard in el.

**ntroduction.** 1-10—Naboth was a worshiper of Jehovah and was not ashamed it be known. He owned a vineyard adjoining Ahab's palace, in Jezreel. This d inherited from his fathers, and according to the law, the permanent sale of a ial inheritance was forbidden. Lev. 25:23-28; Numbers 36:-7. Ahab tried to for, then to buy the vineyard, offering possibly its value, but Naboth persistently d to part with his land. Like a spoiled child, angry and pouting, Ahab threw lf across his bed, refusing to eat. Jezebel, learning the trouble, scornfully d him by saying, "Dost thou now govern the kingdom of Israel?" meaning, you governor of Israel and unable to get this vineyard from your neighbor?" her command to rise and eat and have a merry heart, and "I will get thee the ard." She wrote letters in Ahab's name, sealing them with his seal, sending them elders and nobles of the city, requesting them to proclaim a fast, as though great calamity had happened. They set Naboth on the platform of the court, he would be tried as a criminal, and selected two men, false witnesses, shiftying fellows, who would testify that Naboth had blasphemed God and the king. they were to carry him out and stone him to death. This was the plan. The today shows us how well it was carried out and the results that came therefrom.

**xplanatory.** 11-14—The nobles and elders were as much to blame as Jezebel. fell in with her wicked schemes and saw their neighbor mistreated, lied upon lled. The fast day came; Naboth was placed on a platform. In came the two witnessing against him. 15-18—Naboth is dead. The cruel Ahab now walks in neyard, planning improvements, admiring this feature and that, but God's eye pon the whole plot, and he spoke to Elijah, telling him to meet Ahab in the rd. 19—Here Ahab learns that the way of the transgressor is hard. 20—Ahab t heard from Elijah for a long time. During the past five years the prophet has

been busy in his schools, teaching young men, and now Ahab approaches him, say "Hast thou found me, O! mine enemy?" Elijah is courageous and faces the with the courage of a man of God and rebukes him severely. 21-29—Here God m known through Elijah the destruction that shall come upon Ahab and his poste The repentance of Ahab and the postponement of punishment are announce verses 27-29.

## Lessons from the Lesson

"Take heed and beware of covetousness." Luke 12:15. Naboth was a n character, a man who through all the trying times had not bowed to Baal. Bette a Naboth than an Ahab. Covetousness ofttimes stoops to the meanest crime to her end. "Be sure your sins will find you out." God witnessed the treachery of Jez and Ahab, and the death of Naboth, and while walking in his garden, Ahab co face to face with his doom. His sons were to be slain, his wife, Jezebel, will have blood licked by the dogs as they licked that of Naboth, and his whole dynasty come to an end. Time and again, God has given him a chance. Opportunities been neglected. His heart is unchanged, he is dominated by his idolatrous wife. is a weakling, selfish, mean and little. The God whose eye was upon Ahab's evil d is upon the deeds of all the people today. We cannot hide from God. Let us be how we walk.

## Questions for Class Use

Who was Naboth? Where did he live? Why did he not desire to sell the gar Where is Jezreel? How did Jezebel get possession of the garden for Ahab? did the elders and nobles help her carry out her plan? How did Ahab receive Eli arraignment? What became of Ahab and Jezebel? What is the great lesson of lesson?

LESSON 1—MARCH 5.

## "ELIJAH GOES UP IN A WHIRLWIND TO HEAVEN."—2 KINGS 2:1

2 And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. 2 And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Bethel. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. 3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace. 4 And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. 5 And the sons of the prophets that were at Jericho came near to Elisha, and said unto him. Knowest thou that Jehovah will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace. 6 And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on. 7 And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan. 8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I do for thee, before I am taken from And Elisha said, I pray thee, let a do portion of thy spirit be upon me. 10 he said, Thou hast asked a hard th nevertheless, if thou see me when I taken from thee, it shall be so unto but if not, it shall not be so. 11 A came to pass, as they still went on, talked, that, behold, there appear chariot of fire, and horses of fire, w parted them both asunder; and E went up by a whirlwind into heaven And Elisha saw it, and he cried, father, my father, the chariots of I and the horsemen thereof!

And he saw him no more: and he hold of his own clothes, and rent the two pieces. 13 He took up also mantle of Elijah that fell from him, went back, and stood by the bank o Jordan. 14 And he took the mant Elijah that fell from him, and smot waters, and said, Where is Jehovah God of Elijah? and when he also smitten the waters, they were di hither and thither; and Elisha went c

15 And when the sons of the pro that were at Jericho over against saw him, they said, The spirt of Li doth rest on Elisha. And they can meet him, and bowed themselves t ground before him. 16 And they said him, Behold now, there are with servants fifty strong men; let ther we pray thee, and seek thy master the Spirit of Jehovah hath taken up, and cast him upon some mounta

o some valley. And he said, Ye shall : send. 17 And when they urged him he was ashamed, he said, Send. They t therefore fifty men; and they sought three days, but found him not. 18 And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?

**Time.** About 900 B. C. **Place.** Across the Jordan, opposite Jericho.

**Introduction.** This lesson occurred about six years after Elijah's meeting with ab in Naboth's vineyard. Elijah's public life extended over a period of about enty years. The first fourteen were full of excitement, they were strenuous and roic, but the last six were more quiet, with a few exceptions; more on the plan of still, small voice. Elijah had been made the head of the schools of the prophets. had been training Elisha to be his successor.

**Explanatory.** 1-4—Elisha had been ministering unto Elijah. This Gilgal was in hill country of Ephraim, eight miles north of Bethel. Here at Bethel and Jericho, re schools of the prophets, of which Elijah was overseer. The prophet was making last visit to these sacred places. The students knew it to be his last, hence their tement to Elisha concerning Elijah's departure. Leaving Jericho, Elijah went five six miles further on to the Jordan. In all this walk, he was accompanied by Elisha, o refused to leave him. Here was loyalty, devotion and love. 5-6—What a pathetic ture of the old prophet and his student in training, climbing the hills and walking from school to school, and finally to the Jordan, each knowing that soon they st separate; the one anxious concerning the burdens to be laid upon the young n's shoulder, the other anxious because of the burdens he was to receive. 7—Fifty dents climbed a mountain and watched the two as they stood by the Jordan. 8—e mantle was doubtless of sheepskin. The waters were divided as when Moses ssed the Red Sea and the children of Israel crossed the Jordan. It was near this nt where Joshua had crossed over five hundred years before. 9—Now comes the aration. Here is Elijah's last opportunity to grant a request of his friend. By ing for a double portion of Elijah's spirit, Elisha was asking for the portion, ac-ding to the Jewish law, which always fell to the eldest son. He desired the same it of God which had made Elijah so useful. It was not an ambitious request, but ust one. He simply desired to be able to do the best possible in bringing Israel k to God. A man's character is determined much by his choosing. 10—The t things are always hard things. It is hard to receive a spiritual gift. We have put ourselves in position to receive it. It costs heroism and courage. The proof his having received this spirit was in his seeing Elijah depart. 11—The chariot horses of fire, which separated them, were a symbol of power. They were used war. Elijah had been as a great army in his defense of Israel, hence when he went y, the fiery picture came to symbolize his power. 12-14—Elisha began at once, soon as the brief mourning was over, to walk in the steps of Elijah. The whirl-d had caught up Elijah, and his mantle was picked up by Elisha. He separated waters of the Jordan and passed over. 15—Fifty students in the school of the phets, saw it all and understood that Elisha was Elijah's successor. 16-18—They eved his body was lying on a mountain or in some valley, and requested a search e made. Fifty men were sent, and after three days returned, having found nothing.

## Lessons from the Lesson

As the disciples walked with Jesus in their preparation to be his ambassadors, so ha walked with Elijah, heard him speak, saw him teach, heard him preach and erstood his movements and his manner, and from him, learned how to succeed n called to his new sphere in life. No more beautiful picture presents itself in Old Testament than the young student who refused to leave the old teacher, n the hour for his departure had come. It was a sad day to all the schools of prophets, for Elijah was a valuable man for them all, but while God's workers e, his work goes on. It is the duty of preachers today to train up workmen to for the work in their absence. Elijah succeeded, but he did so by submitting to plans of God. Had he trusted in human strength, how often he would have d. The best defense a country can have today is a good man. Elijah was worth e to Israel than trained armies of men. He returned with Moses, to talk with s concerning his death, over 900 years after this event. Like the Christ, he nded to the Father; his physical body was changed in the ascension into a spiritual , of which Paul speaks in 1 Cor. 15: 51-52.

## Questions for Class Use

Where were the schools of the prophets? What were they? Who was the ident of these schools? Why did Elisha desire to go with Elijah to the end? t was Elisha's request? How was it granted? What is the meaning of the chariot horses of fire? What effect did the ascension of Elijah have upon the people of day, who were informed concerning it by eye witnesses? What effect should it upon us today?

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ume 5 KANSAS CITY, MISSOURI, MARCH, 1911 Number 3


# FAMILIAR TALKS

I WORK

The Team Work Campaign, under Brotherhood ices and representing all our mis- ary interests, began at Troy, N. Y., anuary 5th, reached high water mark oplin, Mo., on January 29th, and d in a blaze of glory at Houston, , on February 12th. There was a ich Brotherhood pastor present on ight of the first meeting in the per- of H. A. Denton, of Troy, N. Y., another staunch one at the close in S. Lockhart, of Houston, Tex., while . Blair, himself a layman and a loyal herhood man of Joplin, with pastors Chapman and Blunt of the same city, Moore of Carthage and Hunley of Neosho, all fluttered around the apex. The campaign was a great success. It probably settled forever the thoughtless criticism of the Brotherhood Movement that it was indefinite in that it did not tie itself up to some one objective. Which, for instance, of the interests presented should be the chosen one and which of them the rejected ones? It was obvious before the close of any one of these meetings that our men would support them all, that they would have nothing to do with any enterprise that narrowed itself to a single line of activity, but that their hearts were open and

their hands were ready for any service that called them into a field as broad as the heart of Christ and as wide as the sweep of world—the great commission. It also demonstrated the fact that missions and benevolences are interesting themes; that they are inspiring subjects with which to appeal to men. As thousands of us have sat together in the great Laymen's Missionary Conventions there has been the feeling that it was perhaps the glamour and the romance of the foreign field that gripped the imaginations of the auditors, but here in the Team Work Campaign, while a Secretary like Cahill or Donaldson told the story of State work, while Muckley or Lewis spoke of American Missions or Church Extension, we saw men as wrapped in the spell of the Gospel, as deeply inspired by the vision of practical service as when Madden, himself the hero of sixteen years of service in the foreign field, gripped their hearts with the narrative of Christian conquest in the flower-kissed borders of far Japan, and we do no one injustice to say that when Dr. Fred Kline, in unaffected simplicity, set forth his round, unvarnished tale of the work of the National Benevolent Association and the Board of Ministerial Relief, he touched a still deeper chord and cast a purer, finer spell over the hearts of those who heard.

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Another year there will be several teams and their ranks will be widened to include Christian Education and the Bible School Movement. They will move in great lateral lines across the country, touching more cities and more men and exemplifying yet more completely and effectively team work among our missionary interests by means of an organization that widens its embrace until it comprehends all that men may do in service of Jesus Christ.

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**TEAM WORK AT STATE CONVENTIONS**

Several of our St Secretaries are ask that arrangements made to duplicate Team Work banquet at every State C vention, believing that it would be mightiest magnet in drawing men these conventions and the most skill method of informing and inspiring th when there.

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**GRAY-HAIRED ELLIOTT**

We rise to inquire w the Team Work ca paigners did to Assistant Secretary. We sent him fo to you with the virgin blush of hea upon his cheeks, with hair glossy as raven's and a chest that puffed w pride over the opportunity to mother group of ugly ducklings which the so ties sent forth to represent them. comes back to us with a brow that creased with care. His shoulders bowed with the burden of years. cheeks are pale and his hair—would believe it? His hair is streaked w gray; and he is not yet old enough be President. Team campaigners, w did you do to our honey boy? The r erable suggestion is offered that the sistant Secretary's hair has been gra long time and that on the trip Grant Lewis merely converted his bottle of dye to his own use, but those who h seen Lewis lift his soaring dome speech will ask, "What use could Le have for hair dye, unless perchance blacken his boots withal?"

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**A CAMPAIGN RESOLUTION**

As a sample of the n ner in which the T Work Campaign was ceived locally, we quote the follov resolution passed at Champaign, Ill.

CHAMPAIGN, ILL., Jan. 24, 1911.

Inasmuch as the Team Work Campaign banquet idea has proven itself in every way helpful to us in enabling us to bring one hundred of our men together in Christian comradeship, in informing us in vigorous, manly way of the work of our Boards, in revealing to us more fully what must be the true function of the Local Brotherhood in the congregation's life, in short, in presenting to us convincingly a truly worthy "man's job," therefore we do most heartily commend the Team Work Campaign plan as a method of high efficiency in unifying and presenting the claims of our church interests. This direct, forceful, and masculine presentation arouses the interest and enlists "all the men of the church in all the work of the church," as nothing has done before. We recommend that the plan be continued and its scope broadened another season.

By unanimous vote of the men of University Place Church of Christ of Champaign and Urbana.

S. W. McDANIEL, Pres.
W. C. PETERS, Sec.
STEPHEN E. FISHER, Minister.

And to this we add the verdict of B. S. nny, State Secretary of Iowa, on the em in Des Moines:

"Representatives from seven churches outside the city were present, and our people were delighted with the messages, with the men and with the plan. Our people are hungry for a closer fellowship in all our missionary work and welcome most heartily anything that looks toward that end. The budget plan, with the last man canvass, and the duplex envelope for the offering appeal to the Iowa men. Secretary Elliott was happy in his presenting the Brotherhood work and in his manner of directing the program. Lewis, Kline and Madden made great speeches and the meeting was a splendid success in every particular."

AROUND We hear, every now and then, of Brotherhoods that e uncertain progress because of a lack consistency of purpose on the part of executive officers and are swayed by y vagrant breath of hot air that blows in the meeting. Somebody who has n asleep or not attending meetings for months suddenly wakes up or drops in, gets a vision of some kind, makes a speech, full of enthusiasm, maybe, or the persuasive power of tender sentiment; the members are moved, they are stirred, they are roused; they leap to their feet and rush headlong after the matter of the moment. Really, now, this does not make for success in Brotherhood work any more than in Bible School work or berry picking. Children rush from bush to bush and gather little but leaves, while wearing themselves out. This is boy's play. The Brotherhood which successfully does a Man's work in a Man's Way will not hop around too much. It will be led by executives who see farther down the road than the black stump at the first turn. Spring comes, and then summer, and after that the autumn. Men are seasonable creatures. Turn to that chapter in Ecclesiastes on the time to do things. It is one of the most remarkable chapters in the Old Testament. Chances are you never clapped an eye on it. Read it. Con its lesson for Brotherhood work. There are ploughing times and sowing times and reaping times and talking times and doing times and playing times in Brotherhood work. Your wise president and his co-laborers will plan the work of the organization consistently for months and months in advance, keeping close touch with the plans of the pastor and the officers of the church that team work may result.

One of the very strongest reasons for adopting the annual Brotherhood calendar and using the programs published in CHRISTIAN MEN is this one of seasonableness. If you want your men to work willingly and in harmony with the church and the larger enterprises of the church, there is nothing that will insure it like the annual Brotherhood Calendar and the specially prepared programs published monthly in CHRISTIAN MEN.

COVENANTS AND DUES

Someone has been misapprehending. Our Field Secretary has encountered the statement that the Covenant of the General Brotherhood and the annual dues of sixty cents per member are to be abrogated, thus practically doing away with responsible individual membership in the General Brotherhood through a responsible Local Brotherhood. Nothing could be farther from the intention of the directors of the General Brotherhood. There is, in process of working out, a plan for the affiliation with the General Brotherhood of organized men's classes, holding International certificates, without necessary change of name, based upon the adoption of certain requirements to meet the standard for a Brotherhood Bible Class, to be decided upon by the joint committee from the Bible School Field Workers' Association and the Directorate of the General Brotherhood. The details of this are not yet decided, but they will be arranged by Bible School experts on the basis which will enable the Brotherhood organization to best serve the needs of organized Bible Classes, and when affiliated, these classes will constitute a new series of Local Brotherhood organizations that will in no wise supersede or conflict with or break down the Local Brotherhood organizations now in existence, whose plan and method we believe to be such that nothing can take their place and we look confidently to the day when every church will have a Local Brotherhood as much as a matter of fact as it has today a Christian Endeavor Society or a Bible School.

On the other hand, we expect the affiliated Bible Classes spoken of in this paragraph, coupling, as they will, all the splendid vitality of the Adult Bible Class Movement with the vast plans for definite and practical service which the Brotherhood program of activity volved, to make of this series of orga zations a division in the army of the L of such tremendous power and sign cance as will be comprehensible to o God himself.

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BIBLE SCHOOL CONFERENCE COMMITTEE

The Permanent Co mittee on Joint Re tions between the Bi School Field Worke Association and the General Brotherho of Disciples of Christ, provided for in resolutions adopted at St. Louis on Ja uary 11th, has been duly appointed a consists of Myron C. Settle and Will Fisher for the Bible School Field Wo ers and T. W. Grafton and J. N. Ha maker for the Brotherhood. This co mittee held an all-day meeting in Kan City on February 2d with Clarence Depew, President of the Bible Sch Field Workers' Association, and R. Long, President of the Brotherhood, a in attendance. The details of a plan coöperation were worked out and nouncement of these will be made in season.

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EVERY MEMBER

There still want so days before the f Lord's Day in Mar time in which your Brotherhood or y Men's Bible Class can render a cons uous service to pastor and church in c nection with the annual offering for F eign Missions. Fashions change. you know that the fashion in the tak of an offering for Foreign Missions up-to-date churches had changed? T was when the preacher began to wh away on Foreign Missions about the f of February. True, he sugar-coated pill. He labeled the sermon someth else. His text was a concealed weap but in the end the sermon and the t

around to Foreign Missions and ked at the heart and purse strings of earers. But the purse wasn't opened for the hour was not yet come. next Sunday the heart was soft- yet a little more and the first knot e purse-strings loosened, and so on that first day in March. The seed been skilfully sown. The harvest ready. The preacher's sermon, the and best in the box, deeply based in ture and bristling with modern in- es from every mission field, was to be thrust into the standing grain all the curving sharpness of a sickle times whetted. The choir rehearsed India" or "Send the Light" from rday night to the wee small hours. deacons were trained, their aisles assigned, their pledge cards were ed, their pencils were sharpened. On Saturday night every missionary in station of the Foreign Society in continent on the globe was kneel- efore God and praying that the mor- might see such an outpouring of from the people in the home land he angels would sing in heaven.

s, all were awaiting the day. And the day came, it stormed. There but half an audience and half an ng. They struggled to recoup on eding Lord's Days, but the iron was ing colder. The psychological mo- had gone forever. Did you know nder this old-fashioned plan a storm e first Lord's Day in March costs oreign Christian Missionary Society ands upon thousands of dollars? we see farm machinery standing the weather from one season's end other, we think that farmer shift- Shift is an old English word that s shirt. Is not that church a ess ne'er-do-well which leaves its onaries at the mercy of the weather? e alternative is an every-member canvass on behalf of Foreign Missions, a careful, prayerful, house-to-house, office-to-office, shop-to-shop, heart-to-heart, hand-to-hand visitation by faithful committees. Now, of course, the pastor cannot make this canvass himself, though he will be found doing his full share. It might be made by the women. The good ladies are used to this sort of thing, they do it with tact and skill; but a man was planning the other day for a canvass of the business men of a great city in behalf of a noble charity. One of the rules he insisted on was this: "No canvassing by women." To a wide-eyed questioner he explained, "Women don't get money enough. A man will put them off with ten dollars when he wouldn't dare offer another man less than a hundred." Now don't get angry, sisters; we didn't say it. The man said it. But we do say that Foreign Missions is a man's work. We want the muckles as well as the mickles for missions. It is a deed to be done by those who deal in dollars. It is a task that belongs to you, men, and your Brotherhood or your Bible Class should immediately organize for the work, and offer themselves whole-heartedly, unreservedly, to the Pastor and the Board of Officers, and should go about the work with the same enthusiasm that they would if canvassing to build a new church or a Brotherhood club room.

"But," you say, "our fellows are cold on the proposition. They don't take to it." A-ha! O-ho! That's because you didn't give the program for World Wide Missions, published in CHRISTIAN MEN for February. You will overlook those programs, will you? Now, all at once, you are missing them. Go to! Get ready. Unearth the February CHRISTIAN MEN. Uncover the program. Unmask a group of idle brains. Let fly a shower of post cards and telephone announcements. Ring the fire bell. Beat out a

wireless call. Get the men together. Give the program on World Wide Missions on short notice. It is not yet too late. Fan the embers, throw on the fuel, kindle the enthusiasm and your men will leap to the task; they will go hurrying into an every-member canvass in behalf of Foreign Missions with an enthusiasm that will be contagious and an avidity that will be satisfied with nothing less than a written pledge from every member in behalf of the Great Commission.

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VOLUNTEERS FOR THE MINISTRY

Reports from our Volunteer Service continue to come. The total number of volunteers reported is in the neighborhood of forty. We have asked for pictures of pastors and their volunteers and hope to present an exhibit in the April issue of CHRISTIAN MEN that will bring joy to the hearts of all who have been praying with us and our Lord Jesus that the Father would send forth laborers into the whitening fields.

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## So He Cut Out the Dance

In the January magazine, of 1910, we told under the above title the story of a young man who resented an appeal for funds sent out in the name of the Brotherhood, and then he fell to thinking, and the more he thought the more he resented his resentment. He was just going to a dance and expected to pay a dollar for its expenses. Thinking it over he decided to cut out the dance and then to send the dollar to the Brotherhood treasurer. Thinking still further, he decided to send a dollar for his wife also. We had a letter from him the other day. He is in Moody Bible Institute in Chicago, entering upon a two years' course to pre himself for evangelistic singing. V God moves in mysterious ways his ders to perform.

And say, you could help this y man sustain himself in school. H taking subscriptions for the *Chri Workers' Magazine,* in Chicago. each hundred subscriptions he ge scholarship of sixteen weeks in the i tute. It is a monthly magazine and worth the price of one dollar. You send these subscriptions to us and we handle them so that your brothe Moody Institute will get the credit. does not ask us to do this, but we k about his plans and it seems to us is true brotherliness.

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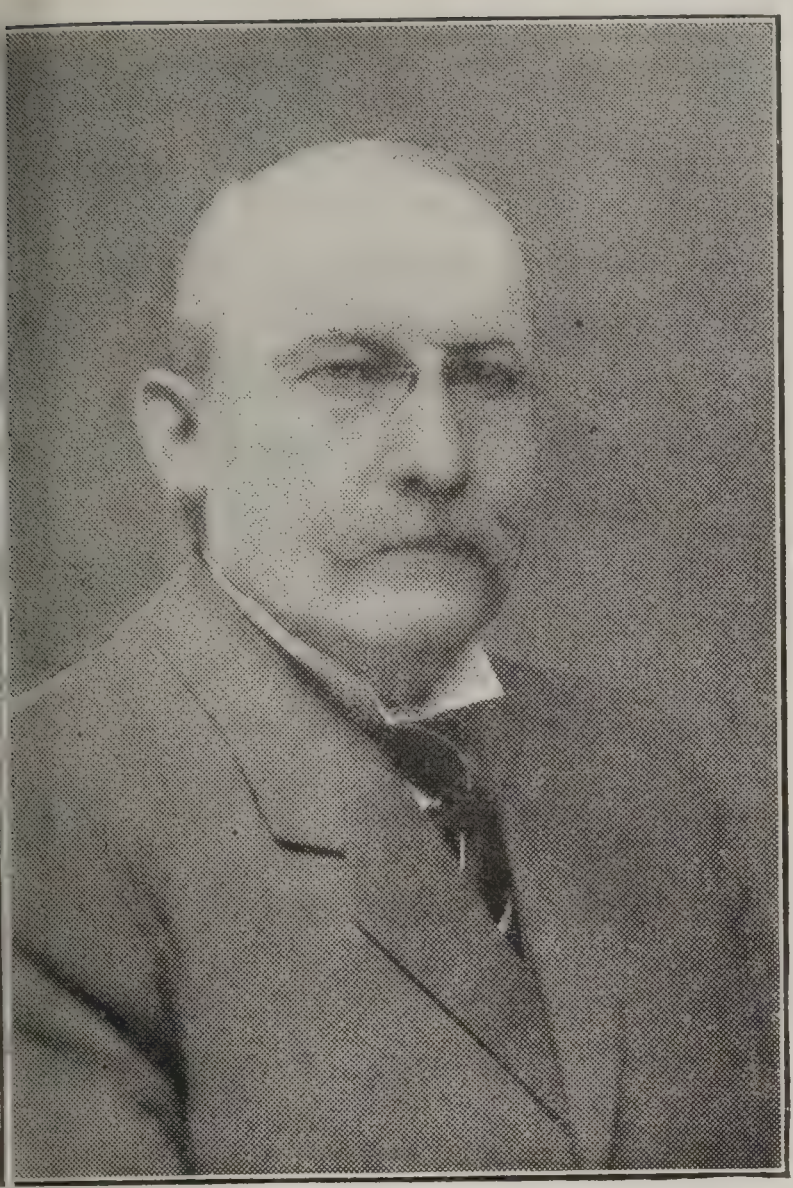
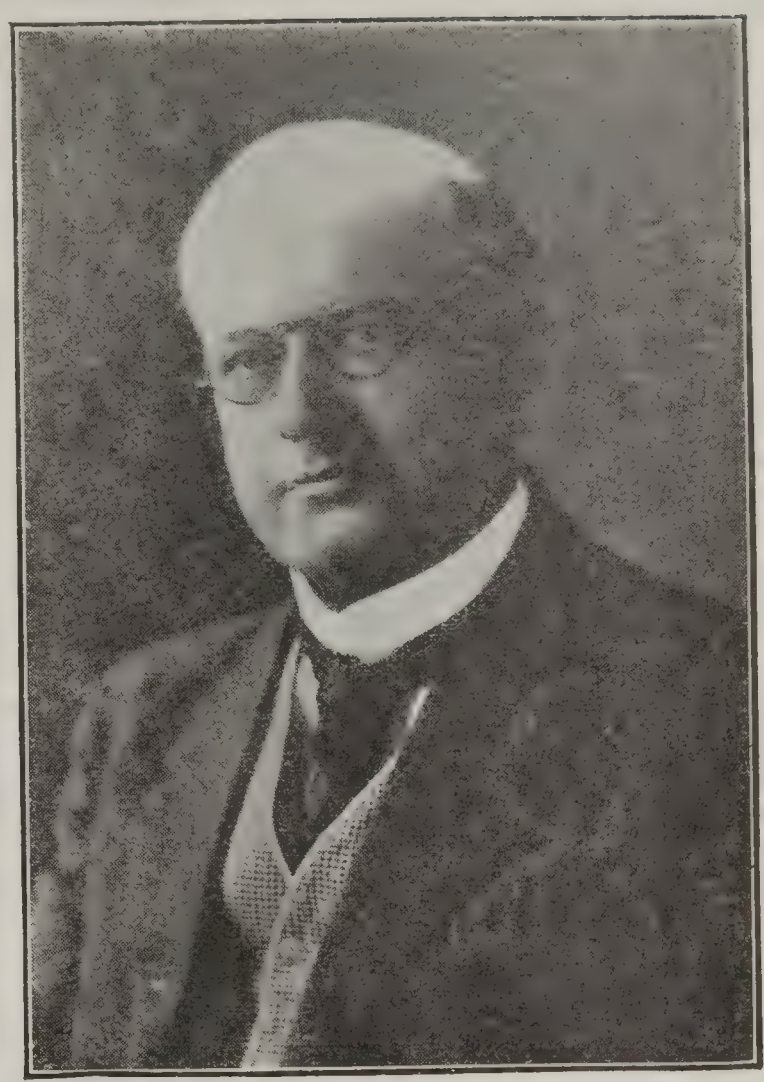
We are calling especial attentio the feature article in CHRISTIAN this month. We confess to an amb to put into each magazine some one ticular article of outstanding value, which, no matter what else the subsc omits, he will be certain to read, which, having read, he will feel is v the price of the magazine for a That article this month is Prof. Ta address on "The Social Emphas Evangelism." Although Graham T is perhaps the most eminent pra sociologist in this country, and t thoughts, the profound reach and of which will satisfy the mind capa the widest generalization, there piquancy and a pungency in his and a vigorous simplicity of lan which insures that his message w understood and appreciated by any that has advanced far enough to b to spell out the words and know meaning.



JAS. G. CANNON,
Chairman,
Men and Religion Forward Movement



DR. FAYETTE L. THOMPSON,
Associate Secretary,
Men and Religion Forward Movement

. & R." Begin to notice those two letters, M. & R. You will see them a ousand, nay, ten thousand times in the xt two years. They will be photo-aphed on the clouds. They will be nnered on the mountain peaks. They ll stand for departments in newspapers. ey will call forth assignments of re-rters. They will lead to special arti-s in the magazines. They will mark entful moments in the lives of laymen d preachers all over this country. They ll be remembered as recording historic ents in the municipal life of ninety ies of this country. They will stand r an epoch in the history of the Church Christ in North America. For "M. R." is the cabalistic sign of the Men Religion Forward Movement. The eliminary steps in perfecting organiza-n for this mighty enterprise go on.

A meeting of the Committee of Ninety-seven was held in Chicago on January 19th. Sixty-two men from all over the United States assembled. There was a man from Seattle there and one from Atlanta and one from Texas and scores from the central and eastern parts of the United States and Canada. J. A. Whittmore was elected Field Secretary, Roy B. Guild Executive Secretary, and Dr. Fayette L. Thompson Associate Secretary, with Fred B. Smith as General Secretary. Jas. G. Cannon, President of the Fourth National Bank of New York, had already been selected as Chairman.

The fact that the Methodist Brotherhood were willing to lend their General Secretary, Dr. Thompson, for one-half time to this enterprise shows the importance which the great Methodist communion attaches to the M. & R. Campaign. The Executive Committee outlined to the Committee of Ninety-seven a budget for the two-year campaign esti-

FRED B. SMITH,
Executive Secretary,
Men and Religion Forward Movement

mated at one hundred and seventy-five thousand dollars. By the simple method of passing pledge cards among the sixty-two men present, twenty-seven thousand dollars of this sum was subscribed in a few minutes. The General Secretary, Fred B. Smith, with his co-laborers, is engaged in creating interest in the movement by holding conferences at various territorial centers where the ministers and laymen may be brought directly into contact with the spirit and purpose of the leaders in the enterprise. One such conference will be held in Nashville, Tenn., from March 3d to 5th, with a banquet on the night of the 3d. We earnestly invite all readers of this magazine who are in the Nashville territory to avail themselves of the opportunity to be present at and come in touch with the spirit of this conference. The General Secretary of the Brotherhood of Disciples of Christ will speak at the Nashville banquet on the night of March 3d.

Another of these conferences will be held in Kansas City March 10th to 12th and we urge upon all our readers in the Southwest to make a very serious effort to attend this conference. Nothing could put them more in touch with the spirit of this mighty Christian enterprise this time. And it is exceedingly impo tant that they appreciate its significan from the beginning.

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A number of our Brotherhoods ha prepared a ritual which is used in t opening of the Brotherhood meetings a in the reception of new members. Amo those who have done this we call to mi L. B. D. C. No. 355, Troy, N. Y.; N 273, Wooster, Ohio, and No. 338, A Arbor, Mich., and Anderson, Ind. T Ann Arbor ritual is very handsome printed and appears to be very effectiv ly gotten up. It abounds in Scriptur quotations. We think that if there any large demand for these the Gener Brotherhood might arrange to furni copies of the Ann Arbor ritual to tho who wish it. A note to the Secretar Mr. L. C. Backus, 503 First Nation Bank Building, with ten cents to cov cost of postage, would probably bring copy.

J. A. WHITTMORE,
Advance Secretary,
Men and Religion Forward Movement

As we go to press the Annual Conve tion of the Presbyterian Brotherhood enjoying a three days' session in S Louis, Mo. Oh, how much we migl accomplish if we could have three fu days in a National Convention to devo solely to the consideration of work amo men. Perhaps, as the years go on,

ill prove possible to have a semi-annual onvention of the Brotherhood that ould be smaller in attendance than our reat National Conventions, of which we ust always remain a part, but at which e could get closer together and have nger time for the consideration of the ery serious questions that are always equiring consideration.

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**ORTLAND HO!** We want everybody to begin to think about ortland, because the next International onvention of the Disciples of Christ ill be held in Portland from July 4th to lth, 1911. There are many reasons why ou should attend this convention. In e first place, it will be a great convenon, because we are a great people. In e second place, it will be a great conention because it is in the midst of a reat people. Perhaps you do not know uch about our brethren in the Northest. It is just possible you think of e Northwest as a land of sage brush d smoke from forest fires, but let us ll you—and oh, we wish we had a hole magazine to say it in; but the rty-eight pages are full to overflowing w and yet we must slip in a word or vo. The Northwest is the land of enantment. It is the land of dreams. It the land of the high sky. It is the nd of the fir-clad hill and the snowpped mountain peak. It is the land the romance of copper. It is the land Marcus Whitman, a missionary, won for e United States. It is the land of rich rdures. It is a land where the wheat ows as tall as the corn. It is the land here the cherries are as big as apples d the apples look like pumpkins and e pumpkins are so large that they stable e cows in them. When the cow has ten up her stall they lead her to another mpkin; she eats her way in and looks t. It is a land of contrasts; a land of high mountains and deep lakes. You may ride for a hundred miles with the deep flowing Columbia, clear as a crystal, cold as melting snow, on one side of you and the most barren desert in North America on the other. And the sky line looks as lonesome as it did to the imagination in that day when the poet sang of those far-fastnesses "Where rolls the Oregon and hears no sound save his own dashing." The desert, however, is but for a moment. Suddenly it blooms. And there is no verdure like to that of the great Northwest. In the alfalfa fields of Montana, in the chasmed cañons of Idaho, on the rounded bosom of Washington hills, in the virgin glades of tree-studded Oregon, vegetation riots, plant growth seethes, life is imminent in everything, and even the rock spurned beneath your horse's heel emits a savage spark that seems to tell of a vast field of radioactivity existing there in the Northwest and which has caught men and churches in its grasp.

Ours are a vigorous, confident people there in the Northwest. They have not learned to doubt. They have faith in God and faith in the plea. A Northwest convention is like a whirlwind for its enthusiasm. It would make a busy day on the New York Stock Exchange look like a prayer meeting in Quakersville. It was the State of Oregon that sent the steamship Oregon to ply upon the Congo. No other State could have done it. We didn't even believe they could do it, but they did. We have great churches and great men in the Northwest. We have the promise of a great school at Eugene. Our people have occupied this Northwest country. In every good town or city, and there are many of them, you will find our churches sitting on the best corners, leading in the religious life of the community as our laymen lead in its business life. Spokane, Seattle, Tacoma,

these are names to conjure with. They call visions into mind.

But Portland is the convention city. Portland, the city of roses, between two rivers; whose morning eyes see the sunlight glancing from the snow-glistening summit of Mount Hood, and whose light at evening time filters softly through the trees from where the sun is burying himself in the waves of the broad Pacific. Portland is a charmed City!

The Disciple hosts in it are led by men like J. F. Ghormley, W. F. Reagor, T. G. Picton and C. F. Swander. They will prove warm-hearted hosts. The city will deck herself in gala attire. All her mountains will smile, all her waters will dance and all her roses nod a fragrant welcome. Portland is a city of fine stores and splendid streets, with capacious, homelike hotels and with a sky as hospitable as that which bent over Eden.

Think now of the opportunity to attend a convention in such a city. The railroad fare, if we remember rightly, first class from the Missouri River to Portland and return, allowing stop-overs at numerous places on the way home, is but fifty dollars, and for fifteen dollars more one may take the wide-sweeping California trip. Think of a convention in vacation time, such a glorious rallying of the enthusiastic hosts of the Lord, of all the old friends you will meet out there; for everybody has friends in the Northwest and they will all be at this convention—think of a convention trip that may include the Yellowstone National Park, the star-lit plains of Idaho, the breathing forests of Oregon, the ocean-threaded shores of Washington, a ten-days' excursion to Alaska, if one prefers; an invigorating draught from the springs that bubble in leafy dells fed by Shasta's eternal snows; a view of that phœnix city of San Francisco, where brick heaps have turned to marble, where skyscrapers defy the temblor, whe shakey, ruin-filled streets have becor glorious boulevards and highways th teem with the commerce of a contine and bloom with the picturesque garb all nations; of seeing Los Angeles, t glory of a generation in city building, looking from glaciers to orange grov with a single sweep of the eye, and th to see the desert bloom as a rose! to s the mountains give up their gold! to lo one's soul in mysterious awe before th red flaming wound in the bosom of ear called the Grand Cañon of the Colorad to gaze enrapt in the Garden of the God or to lift up one's spirit on the top Pike's Peak; to see the most gloriou grandest part of God's great world, within the space of a short few week and then come wandering home agai just as the vacation season is over; ar all at the cost of a few twenty-dollar bi and a couple of tens—well, who wouldn go to the Portland convention this yea Wherefore we write Portland, ho!!!

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THE MENACE OF MILLIONS

There are more rich m in America than in ar other country in t world, and the wealthy men are wealthi than the wealthy class in any other natio Millionaires are as common as club fe and the pace set for the rich man is hot one. The average millionaire fin himself in a chronic state of povert The man of ten millions knows that careful economy, eating oleomargarine his bread, traveling in upper berths ar conserving his spring suit for autum he can probably keep up appearances ar get to his grave without scandal. M Carnegie has been suggesting to us th rich men's wives are unhappy. The ri men themselves, perhaps to make us fe better about it, are fond of assuring that riches do not bring happiness, th they were just as happy on nine hundr

ear as they are now on nine hundred usand. As a matter of fact riches and alth are but relative terms. George uld is so rich he could build, three es over, every church building owned the Disciples of Christ and begin to the same for our colleges, but he is poor that he lost a string of railroads other day extending from the Atlantic the Pacific. He is so rich that when daughter marries an English noble ple pack the squares about the church it requires two hundred policemen eep the lick-spittling crowd in bounds, he is so poor that a Hebrew banker New York snatched his railroads out his hands with unveiled insolence and nissed him from his presence like a raced office boy. Thus do we see in man, who is at once as rich as Midas as poor as Lazarus, that wealth is a relative term. George Gould looks at the money bags that have beaten pride into the dust and knows that s a poverty stricken wretch, and then ooks around at a semi-pecunious lord comes seeking his daughter's hand millions and knows that he is rich. t man is rich who lives inside his in-e of four hundred dollars per year that man is poor whose expenses ed the speed limit of a salary of one dred thousand dollars per annum. fact is every man has wealth, of n, or of heart, or of hand, and some he most poverty-stricken souls in the ld are those whose check is good at bank for ten figures. Every man has lth, of loves, of friendships, of duties, sponsibilities, of opportunities and of gations, but it is wealth that one holds ariously. Of this transitory nature eal riches, Robert Louis Stevenson said: "A man who has a few friends ne who has a dozen (if there be any so wealthy on this earth), cannot for-on how precarious a basis his happiness reposes; and how by a stroke or two of fate—a death, a few light words, a piece of stamped paper, or a woman's bright eyes—he may be left in a month destitute of all." Since we hold it by a hair we should administer it with care. It is encouraging to note at the present time the sense of responsibility for the wise administration and distribution of wealth which the owners of great American fortunes begin to display. There are two other important burdens to be laid yet upon the consciences of money-getting Americans; one is a responsibility for the manner in which wealth is acquired as well as the manner in which it is expended. "Am I my brother's keeper?" is a question which exploiters of labor have asked with innocence and naivete during the last generation—a question which the pulpit and the press that concerns itself with ethical questions has everywhere answered with a thunderous affirmative. The other burden relates to the giving conscience of the great and rapidly growing middle class. Very rich men begin to take it as a matter of course that they shall give and give generously, but it is with this middle class that just now selfishness most inheres. But yesterday emerged from the ranks of the toilers, today they ride in automobiles, today they float in champagne, today they revel in excesses of enjoyment, today they are in great danger of forgetting to look back into the hole of the pit whence they were digged but a few hours ago. They are in danger of forgetting God, which would be to forget man. It doesn't matter so much about the rich, since there will never be so many of them, proportionately speaking. It doesn't matter so awfully much about the very poor, because they will always be somewhat mastered by their environments.

But it matters all about this great mid-

dle class, the people who have leisure to be good and to do good, who have the virilities and potentialities of yesterday's struggles still in their veins; who by reason of their numbers and strength and ability hold the reins of government and sit at the wheel of power. If the middle class loses itself in selfishness, this nation is a lost nation and this people is a bloomless tree in the garden of God.

Every man has some wealth. A penny is wealth and a million dollars is wealth. There are men with penny responsibilities and there are men with million dollar responsibilities. The penurious penny-plucker and the miserly millionaire are both hateful in the sight of God. The responsibility of the man with the penny is not one whit different from the responsibility of the man with the million. Each is under obligations to get his money honestly and to use it wisely as a steward of God. "The greed that grips at an ill-gotten dime is as mean and sordid as that which grabs at a railroad," someone wrote a long time ago in the *Christian Evangelist*. Every man has wealth or the means and the hope of getting it. The humblest man in your Brotherhood or Bible Class is a potential multimillionaire. For this reason, and because of the fascinating interest of the subject, the program for the second Brotherhood meeting in March deals with the subject of "The Creation and Administration of Wealth." We call the especial attention of Brotherhoods and Bible Classes to that carefully wrought out program as it appears in this magazine.

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**OUR HAPPY HOME** The first Brotherhood program for March deals with the question of the home, involving the matters of courtship, marriage and divorce, and child life. This is a theme of perennial and paramount importance. This program, wisely h dled, will make happier homes, more telligent courtships, more success marriages and brighter and more pro ising children. Do not overlook its p sibilities.

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Our attention is called to the fact t the article on Alfred W. Place, in February issue of CHRISTIAN MEN c tained a misstatement of fact in imply that he was expelled from Bethany C lege. This was not true. He gradua from Bethany College. Scholastic and academically, we are glad, but fr the standpoint of the story we are rea kind of sorry that "Stuffy" managed hold out so well at old Bethany.

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**ARGONAUTS** From time to time hear the Brotherho movement criticised, and sometir charged with failure, but strangely couraging to say, these criticisms do come from the man who has tried Brotherhood Movement, or at least fr the man who has tried it long enough really understand it at all. What wo you think of a man who heard the the of the Bible School expounded, w home and talked it over with his r who knew nothing of it from pract experience and had heard of it vaguely and when, naturally enough, t did not immediately leap, hot-shoulde into the enterprise, came back and ported that the Bible School was a f ure, that his men didn't take to it. Th are hundreds of churches and hundi of pastors and thousands of men have not yet taken to the idea of Men's Bible Class in any adequate satisfactory way, and yet this does prove the Bible Class a failure. man who talks Brotherhood to his and gets nowhere with it, or the pa who starts his Brotherhood in a m

anization that does not have energy or iative or leadership enough to get und the first turn of practical Brother-d achievement, is not the man whose gment is worth while, or whose criti-n can turn the balance. The writer d a few years ago on the site of of Arizona's great mines and heard story of the man who discovered it—rd also the stories of numerous other spectors who, at intervals during a time, had paused to pick up a crumb quartz from that outcropping and toss lly away because it looked unpromis-. There came a man who thrust his deeper and deeper into that crumb-edge and found at last the precious al. Every great movement has its neers. This is rightly and naturally There are hundreds of pastors whose s today are upon the Brotherhood vement. They are watching it. They considering it. They are not un-ndly to it. They wait in hope and vent prayer. Then there are now nething more than one hundred pas-who have definitely committed them-es to the Brotherhood Movement. o are pioneering in its behalf, who are ing trails, who are cruising the tim-who are prospecting the hills and eys, who are sending down the dia-nd drill of experiment to explore this sibility or that, to locate this ledge of l-bearing quartz, or that body of oil-ing sand. In a score of different s, in more than one hundred differ-n situations, these men are conducting r explorations, and almost without ption the results are successful. Each th it is our pleasure to present to our lers in the news department of the azine the record of successful evement and to call especial atten-, in our editorial columns, to some of most encouraging results. Take, for nple,

THE CASE OF BELMAR AVENUE

Two or three months ago we alluded to the organization of a Brotherhood at the Belmar Avenue Christian Church, in Pittsburgh, of L. B. D. C. No. 335. J. W. Underwood was pastor. He had organized L. B. D. C. No. 335 in his former field, Ashtabula, Ohio. It languished and was reorganized, after which it continued to live and to accomplish results but never attained the maximum of efficiency. Some men, going from that field to Belmar Avenue, might have said, "The Brotherhood's a failure. It proved a burden to carry at Ashtabula and in my new field, where I have burdens enough already, I will not add this one." But he did not so say. On the contrary he reasoned as follows, and we are quoting his letter: "My first attempt at Brotherhood organization was a partial failure, but I do not blame the National organization for my mistake. I came to the conclusion, after careful investigation, that I was at fault." There spoke a large man, but we are not willing to let him share all the blame for any partial failure. We know much better what the pitfalls are today than we did two years ago, and we believe, in all modesty, that we can help men to success today whom even a twelve month ago we might have helped only to failure. But to return to Belmar Avenue. This church was discouraged, hopelessly in debt and none but a hero would have undertaken its work. The first thing attempted by the new pastor was the formation of a strong Brotherhood organization. They started with forty men and with forty subscriptions to CHRISTIAN MEN. Today they have more than eighty members and twenty-four men have been won from the Brotherhood directly into the church. This organization observed Brotherhood day recently during revival meeting. They gave

the program on Sunday evening and the house was packed, central section being reserved for Brotherhood men and at 7:45 they marched in about eighty strong. A nice looking young man sitting with his wife and her friend just back of the minister's wife said to her, "I would like to be a member of that Brotherhood. I wonder what they stand for?" They soon found out, for Brother Samuel Watters, in an address on "Our Aims," told just what they stood for and as a result that young man and his wife and their friend were baptized. He is now a Brotherhood man. Their last meeting given on the first Tuesday in February, was pronounced the best ever. The program was excellent and a light lunch was served. The men are so enthusiastic that they are talking about two meetings per month, with Brotherhood sermon one Sunday evening of each month.

This church has had a hard struggle financially, wrestling with a debt of more than fourteen thousand dollars. The pastor writes: "The financial sky is clearing up, the clouds are rifted and darkness disappears, thanks to God and a live Brotherhood. This Brotherhood has made many happy homes by winning men to Christ, securing employment for men in need, etc. In the face of this fourteen thousand dollar debt our Brotherhood is planning to take vacation time to put in a gallery that will seat two hundred and fifty or three hundred people. This to take place after the debt is raised. I have learned that you must plan big things to interest men."

Elsewhere in this number will be found a picture of the Brotherhood Class, L. B. D. C. No. 304, Norwood Avenue, Toledo, of which organization we wrote at length in the February issue of CHRISTIAN MEN.

THE CASE OF ASHTABULA

The church at Ashtab from which J. W. Und wood went, was carefu call as a successor a Brotherhood past and chose S. G. Buckner, of Elkha Ind., where L. B. D. C. No. 291 made a striking record of efficiency an arm of the church, especially in field of civic righteousness. The Broth hood at Ashtabula did not lapse nor lin superfluous on the stage, but was trai and ready for a demonstration in fo when the new admiral should hoist pennant to the mast-head. Alrea "Buckner's Brotherhood Bible Class" rolls two hundred and fifty men a will be found almost any Sunday sta ing second to Doan's great class at N sonville, with the Brotherhood Class Massillon probably a close third. It remarkable how easily and naturally great Bible Class will grow out of soil of a Brotherhood that is founded a religious basis and that has declared religious aim and lifted high its Christ standard in such a document as Brotherhood Covenant. R. A. Doan, Nelsonville, replying to an inquiry long ago as to how to build a big Bi Class, said, "Because the Adult Bi Class Movement ante-dated the Broth hood Movement among us, we had Bible Class before we had our Broth hood, but if I were doing the thing o again in a new field, I should call gether first a group of choice spi among my men, and organize a Lo Brotherhood, affiliated with the Gene Brotherhood and out of which, when soil had been sufficiently prepared would seek to build a great Bible C that would itself be much larger than Brotherhood which had given it be and assurance of right direction." cently Doan visited the Brotherh Class at Ashtabula, where exactly w

suggests has been done, and he writes General Office: "These men at Ashtabula will bear watching." As if to prove that he is a good prophet, Buckner's Brotherhood Class has issued a challenge to the Berean Brotherhood Class at Nelsonville and frankly proposes to contest with them for the place of honor at the head of our Bible School forces. Going on? Well, rather!

We had hoped to present elsewhere in this magazine a picture of this great class at Ashtabula, but the picture comes in too large entirely to be tucked away in a corner and we shall build our magazine around it next month. Hurrah for L. B. D. C. No. 248!

**A CASE AT TROY**

Here is another case of once a Brotherhood pastor always a Bortherhood pastor. When the Brotherhood Movement was still young, H. A. Denton organized at Bedford, Ind., L. B. D. C. No. 261. This became the leading men's organization in that city of rocks and quarries. It seemed as though every man in the community, who aspired to be anything at all, aspired to belong to this Brotherhood organization. A great Brotherhood Bible Class was one of its results. But Denton himself has a bad case of wanderlust. He reminds us of that old Scandinavian up in Minnesota who was blown through three counties by a vagrant, irresponsible cyclone. "Cheer up, Brother," said his Lutheran pastor, when they were bringing him home in a litter. "The Lord is with you. He has been with you all the time." "All the time?" quoth the air-blown Swede plaintively. "Den by ank he bane goin' some." The Lord seems to have kept up with Denton but certainly he has had to go some to do it. It is only a little way back to the Indian Summer of his callow youth when he was preaching distressfully eloquent sermons to the helpless natives in the wilds of Missouri, but since that he has been a pastor in the state of Washington, where his reputation as a trencherman is still unsullied, has shepherded that church at Maryville, Mo., which in time past enjoyed the ministrations of such men as I. N. McCash and C. M. Chilton; has journeyed from coast to coast and from the gulf to Hudson's Bay as a secretary of the American Christian Missionary Society; has combed the whiskers of the saints in that pastorate of which we have spoken above at Bedford, Ind., and a few months ago the desire to continually support the latest things in masculine lingerie led him to accept a pastorate at Troy, N. Y., where already he has a brand of collars named after him and is getting columns in the newspapers. What more could Denton want? Well, one thing more, and that thing most emphatically! A Brotherhood. And this he proceeded to get. On January 5th, they organized. On February 12th it takes a column and a half in the daily paper to tell the story of a local meeting of this Brotherhood when they are giving our program for Foreign Missions. The place of a pastor in the organization of a Brotherhood and in its successful life is just as important as in the Bible School. As illustrative of this we quote some lines from Pastor Denton that were not written for publication, but believing that they may be a means of edification, we print them here.

"On last Thursday night we organized a Brotherhood, this after five preliminary meetings to consider and talk it over and out. Our meeting last Thursday night lasted until 11:00. We adopted a constitution from the Model Constitution, embodying all the features of the work suggested. We took it up section by section, until every man there now knows where he is at and which way he is headed. We hold the

charter membership list open until our special meeting the last Thursday in this month, in order to get all the fellows in who signed up the past three weeks. Then our Secretary will send you the list of officers and apply for charter." Then he adds: "Do you know that I think this matter of getting a Brotherhood organized is about in this situation: the preacher can queer it with some half-hearted efforts if he cares to, or he can get in and organize one anywhere this side of Tophet, and, for aught we know, he could organize one there if he wanted to bad enough."

THE CASE OF MASSILLON

H. Erwin Stafford is the pastor. In December, 1909, the General Secretary visited the men of Massillon, who had recently organized a Brotherhood. This was not only a fine body of men, but it was strong in capable leaders. The result has been unbroken success from that time to the present. In January this Local proceeded to the organization of a Brotherhood Bible Class. Using the Bricker Contract plan, they started with seventy-five members. They observed their first anniversary on January 30, 1911, with an enrollment of one hundred and fifty-seven men in the Bible Class. In the organization of the class, they simply took the position that the class is the Brotherhood in Bible Study. They have the same officers for both. The annual report of Nic Mollett, Jr., the Secretary, tells the rest of the story. We quote:

One of the most successful elements of the work of this Brotherhood has been the nature of its monthly programs. These have been dignified, earnest and interesting discussions of themes that would command the respect of the most intelligent men. Notice one of these mentioned in wireless whispers in this issue. We are led here to say that th is a greater danger of underestimat the capacity of our men than there is overestimating it. Give them str subjects to think about and strong w to do.

> The Local Brotherhood of the Christian Church was organized October, 1909, and affiliated with the National Brotherhood. Believing the teaching of the National officers that if the Brotherhood will be permanent, it must be based on a study of the Bible, the Brotherhood organized for Bible study on Sunday, January 30, 1910. The charter membership was sixty-eight. The class has added to its numbers so that it now has a membership of 157; average attendance of sixty-one for the last six months, and average collection of $10.80. The Brotherhood has made over 500 calls, waited on the sick and sent them flowers, aided men in getting work, held monthly meetings at which vital themes of reform were discussed. It has contributed to the National Brotherhood in dues, and made direct offerings to the state work. The motto of the Local Brotherhood is that of the National, "A Man's Work in a Man's Way." We stand shoulder to shoulder for better workmanship, business and professions; stronger bodies, broader minds and deeper sympathies; for less profession and more principle, no parade and much practice; for wholesome fun and clean sport, busy and helpful lives, good will and royal fellowship; virile and robust manhood. In a word, for self uplift and the development of the other fellow.

THE CASE OF ELDORA, IOWA

We have been talk about big Broth hoods. It is rather tonishing that we have so many of la membership that is running up to a h dred or more; but we have a number small Brotherhoods that are strikin successful. This is always possible si the Brotherhood is a *doing* proposit It does not concern itself primarily v numbers. We do not urge the atte to bring every man in the church o the church's circle into the Brotherh at once. We open the door wide eno for every man to come that wants to.

ognize that the Brotherhood will be st successful when it consists of that ice circle of inner souls who have a ception that is high and feel a re- nsibility that is great. We were look- the other day over the annual report the Brotherhood at Eldora, Iowa, B. D. C. No. 283. Its membership is than a score. The average of its at- lance at meetings during the year has n but nine. But it has met regularly. has not assumed to do many things, what it has attempted it has done l. Especially has it addressed itself raternal work, and the budget shows ething like two hundred dollars raised expended, a large portion of which t to deeds of Christian charity. That large sum for so small a group of to have used in such a cause. It is kind of service of which our churches all too little, and we doubt not that y department of that church's life is nger because of what this Brother- d has been and has done. They speak aving begun the new year by sending ad of hay to a man who had sick- in his family and a load of coal to her, where there was need. One of e men belonged to the Local Brother- d, the other did not, but both were one haring that Brotherhood fellowship h Jesus Christ inspired.

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One of our best words for the Broth- od is that we are doing things and e all our men are developing into live workers for the Master." So es C. H. Daum, of Riverside, Cal., ident of L. B. D. C. No. 325.

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## A Volunteer Tragedy

While our Brotherhood at the North Church, Omaha, Neb., No. 272, rejoicing over its volunteers for the ministry, —— in number, it received the stunning news that one of them was dead. His going was a tragedy. We print a letter from him to C. A. Mangum, President of the Local Brotherhood, written a few weeks before his death, making a plea in behalf of the Volunteer service soon to be held. Not until one has read this soul-stirring epistle does one begin to understand the loss which has come to the Christian ministry in the sudden taking away of this young man. We mourn his death. We deplore his loss. We lift up our eyes, tear-filled and wondering, to the great Father above, but there comes no answer. We are still bidden to pray to Him to send forth laborers into the harvest field, and though the scalding drops of grief yet blister our cheeks we try, with dumb lips, to murmur "Thy will be done," and with sorrow-strained hearts we pray yet more fervently for more volunteers.

SLOAN, IOWA, January 2, 1911.

Mr. C. A. Mangum,
Omaha, Neb.

DEAR CHARLIE:—Well, I have passed through what I thought would be a terrible ordeal and found that it wasn't at all of that nature. Of course the severe weather was against me, but anyhow I had an appreciative though a small audience, both morning and evening. And I can say that I never felt better over anything in my life, I believe, than I do over those two little services which I held yesterday.

I am glad that our Brotherhood is going to have a volunteer meeting next Monday evening, to urge some of its members to take up the ministry as a calling. I confess that I am not exactly what one would term a preacher, and yet, in my studying to be one, and in my small attempt to take one's place yesterday, I have come to feel just a little of the great joy and satisfaction which comes to those who take up this high calling.

I do hope that more of our boys than myself will determine to go to the university and fit themselves for some definite Christian service. At Drake there is always room for more and we are all so happy as we struggle along from day today—for most of us work our way along—because we feel that later we may be able

to do something for the cause of our Christ. And besides, this cause is calling for more champions every day and we of the younger generation must be its champions for the next half century if we would see it gain ground.

Boost this coming meeting as you never have before, Charlie, for such meetings come but once a year and they decide whether the Christian spirit is going to grow or flag, just according as some of our fellows enter the ministry as a life calling.

Tell the fellows for me that they should decide to preach for the Christ if they have any inclination at all in that direction. Don't picture such a calling as a "snap" or one which will assure them a life of ease, but do surely tell them that it's a man's work, and the call is for men of mind and courage to do a thing before which our "sissies" must and do flinch. Urge them to come on over and help us who have already taken up this calling. Tomorrow, happily for me, I shall be back at Drake, and next year may God grant that some more of our fellows will be going back with me.

Report the meeting soon.

Your friend,

(Signed) Orville H. Andrews.

May we be pardoned for calling attention here to the value of a recurrent appeal for men for the ministry. This Brotherhood observed Volunteer Day in 1910. Orville H. Andrews was the volunteer. In 1911 they voice the appeal again and this strong young volunteer of a year before is heard pleading with sublime eloquence that there may be othe to go back to school with him.

**THE SECOND CHAPTER**

And now comes the s second chapter in t tragedy. It is written C. A. Mangum, the man to whom t letter quoted above was addressed.

He entered Drake University last fall, and was not yet 19 years of age. He visited Omaha during the holiday vacation and left here for Sloan, Iowa, where his parents reside, on Friday before the first day of the new year, where he filled the pulpit of the Christian Church on Sunday, January 1st.

On Monday he returned to Des Moines, and en route his train broke in two, and this bitter cold night the passengers were between two stations for five hours without heat. It was here he contracted a severe cold and his death resulted from this exposure.

His remains were taken to Moorehead, Iowa, where the funeral was held Friday, January 27th. Brother Kirschstein, of the North Side, conducted the funeral and a quartet from the Bethlehem choir furnished the music.

Orville was one of the most promising young men it has been my pleasure to meet with, and aside from the personal loss those of us who knew him feel, I consider that our Brotherhood has suffered a very great loss when this young man of such great promise was taken away.

Sincerely yours,

C. A. Mangum.

Fitting resolutions expressing the so row and sympathy of the young ma friends, were passed by the Local Bro erhood.

In Memory of

# Orville H. Andrews

1893 - 1911

Volunteer to the Ministry

*Who Will Take His Place?*

*C. A. MANGUM, Pres., L. B. D. C., No. 272, Omaha, Neb.*

# The Social Emphasis in Evangelistic Work

BY PROFESSOR GRAHAM TAYLOR.

This address of Prof. Taylor's, delivered at the Buffalo Conference of the Men and Religion Forward Movement, was so packed with Gospel truth freshly put as to seem to many almost inspired.

We print it in full, believing that any man who reads the first paragraph will read the entire article with interest.

First of all, we want to clear some ngs out of the way. This social emsis is not new. It is as old as Chrisity not only, but it is as old as laism. It is as old as the second table the law, the summary of which is, hou shalt love thy neighbors as thy-." It is as Christian as the law of ghbor love and that rudiment of all istian ethics, the golden rule. Mor-r, the social emphasis is not a substi- for, or anything that is preferred the individual emphasis. It is shortted to ask such a question as whether will work for the individual or for surroundings. You cannot work for without working for the other. You not shut up to any such dilemma as . Is a man a nomad? What is a but a complex of relationships?

P YOURSELF

You strip yourself and myself of what relationships have given us—father mother, brother, sister, playmate, kmate, fellow citizen, neighbor—and a man of us would dare look at him- in the glass. We would be a blasny of our former selves. Put one of us in a retort and take away everything that somebody else has put into us by those contacts which make life itself, and you have just your self-made man, who generally worships his maker. (Laughter.) You ask whether to work for the soul, or for its surroundings? What is the soul? Is it anything but the self? It is all I am or all I can come to be. I don't want any man to come and tell me he loves my soul if he doesn't love me; if he doesn't care about my life, or whether my wife can stay at home to take care of the babies, or whether my children can get a fair start in life, or whether I have a hovel or a decent house to live in, or whether the city is given over to corruption so that I cannot bring my children up safely. What do I care if he cares for my soul and doesn't care for me and mine? I say the soul is nothing a man has; it is all a man is or can become, and a man is nothing and becomes nothing unless it is in connection with others. "Work for the soul, make a man good." Sure. And that good man makes his surroundings better. That is all true, but it is only the half

truth. For better surroundings help make men good. Now, I simply know that. That is no fad. I moved with my family into one of the great cosmopolitan districts in down-town Chicago, filled with factories and railroad tracks and tenement houses and with a population that sometimes so confuses me with different languages as to make me doubt whether it is Babel or Pentecost. (Laughter.) There was no earthly use in telling the boys in the Sunday-school or the day school, "Now, be goody-goody and you will be happy," when we elected the worst men in the ward—dive-keepers, beaters of women, betrayers of girls, gamblers and servants of the devil generally—to represent us in the city council of Chicago. Our votes belied our Christian teachings. And I want to assure you that when we elected decent men to represent the ward in the city council of Chicago who could preside over the graduating exercises of the public schools, then to tell a boy it was worth while to be good, and that a good man got ahead in the world and had some respect shown him, was something of a different proposition from what it was before.

WARD POLITICS

We were literally forced into ward politics, in a non-partisan way, to make the surroundings better; and it helps every Sunday-school teacher, every Young Men's Christian Association man, every pastor, every physician and everybody else who has the care of another, to make men good. I say the "Individual Emphasis" and the "Social Emphasis" are two sides to the same shield, and we have kept those two sides pretty far apart in our religious life, long enough. As the labor men say, we are "not going to stand for it" any longer, a whole lot of us are not. We are going to work both ends at once, just as har as we can and meet in the middle. Tha is the way to save the world; that the way to save a soul. Men, it take more and more of a saved world t save a soul. In the evangelistic work i which I was long engaged as a pastor i Hartford, Conn., in its old down-tow Fourth Church, I found that out. I wa brought up so sheltered in the best o homes that I had never known the con ditions of life in the people's worl When men rose up in response to m appeal and said, "See here, if you kne how I live and have to live, and wher I work and have to work, and how earn my livelihood, you would know tha I couldn't accept this doctrine of th pure heart," I didn't believe it. The said, "You come and see," and I wen and I saw, and all I have to say is I ha to begin to evangelize the lodging house and places for working men to eat, an their recreations and civic conditior generally, in order to save the soul of man that I had been eluding myse into thinking could be half saved—insic and not outside.

A LOST BODY

You cannot have saved soul in a lo body. You cannot have a saved life su vive in unsaved surroundings. You ha got to save a larger and larger part the world and a man's relationships, an make his surroundings at least compa ible with the ideals of life which you a holding out to him if he is ever to reali those ideals.

Somehow or other, men, we have g to make the way of earning a liveliho more compatible with, and less contr dictory to, what we call the "way of lif or we will lose the men that we thi we have saved. One of the most di tinguished evangelists in this country to me that the earth simply gave way unc

feet when he went back to the same mmunities where he thought God had out revolutionized human life through n—six, seven, eight or ten years after and found things just about the same before. Some of the people were just ere he had found them when he began. me of them he thought were surely and out. They meant to be, poor ils. But the back track and undertow everything that surrounded them were much for them. I have never had h heart-breaks in my life as in going k to that old field, where men seemed climb up over my life Godward from lower strata of life, and then stood well as I could have asked them to nd, wanted to be saved as much as r I wanted them to be saved, poor ows, and in ten years' time, after liv- conspicuously Christian lives, ag- ssively engaging in evangelistic work l lifting other men up out of the ditch t behind them—and found them right k in the old place. Why? They n't had the atmospheric pressure of it surroundings. A great German ologian and philosopher has defined to be "the steady pressure of divine e." Oh, men, every man of us needs steady pressure. You and I do not w what it is not to have it. It comes ough the home to us, it comes through d associations, it comes through the er neighborhoods. Remove it, and of us knows what would follow?

**COLLAPSE OF RACTER**

A foot soldier in the Civil War told me that the carnage of battle, the crunching of the bones of wounded, under the cannon wheels, awful agony of the dying, were not so alling as the collapse of character n men were taken away from the ospheric pressure of those things that surrounded them. Hawthorne, in his Consular Sketches, tells this story: He was sitting in the United States consulate in London one day when a gentleman came in with a sea captain—a fine appearing fellow. He said, "You can keep my mail here, addressed to Rev. So-and-So, until I return. I can't find my passenger. He sailed over with me and is going to sail back, and I am worried about him." Finally the vessel had to sail without him. Hawthorne said he would watch out for him. One day in comes his gentleman, so disfigured, so changed, that he was scarcely recognizable. Hawthorne rose and said, "Come into my rear office." The gentleman reintroduced himself. "Yes," said Hawthorne, "I know you. You are the Reverend So-and-So. You needn't tell me anything at all. You have been lost in the crowd. You didn't know how weak a man you were when you were at home. You go home and stay there. You keep within the restraints and impulses of your better surroundings." Now, I do not say we are all as weak as that, but no man knows how weak he is; and I tell you, gentlemen, it is high time that we make it easier to be good and harder to be bad. (A Voice: "Amen.") It is high time for that. It is no excuse for leaving it easier to be bad and harder to be good to say that by a whirlwind of revival we can get man back from that far country. I tried that on for twelve years or more in Hartford, Conn., right in one place, and I want to say that the fellow that stays in one spot as an evangelist has a better chance to test the results of his work than the man who travels on to the next place by the next train out. (Laughter.) The dark shadows that fall are equal to the brightest light that shines. Thank God the light shines above the dark and the clouds are tinged with glory. But as I speak today the forms and faces of

men whom I have loved, in whom I have invested my very life, and who, I believe, wanted to be saved as much as ever I wanted to save them, come up before me; men who went the way of the town—of their associates. The church was not strong enough, religious associations were not compelling enough, impelling enough, protective enough, to protect the poor fellows. And I do not mean the poor, groveling tramps. I mean an able man in a high position whom I laid in a dishonored grave. All his associates were on the other side. What could anybody do? Down he went, because his associations were that way, and there was nothing like the strength of association on the other side. He joined the church, too, but that did not change his associations. They were not attractive, strong associations in the direction of a Christian ideal. So I say that we do not have to choose between making men good and making their surroundings better. When we make men good they ought to make the surroundings better, and when we make the surroundings better it certainly helps to make men and boys good.

THE ANARCHIST'S RELIGION

Now, another thing we want out of the way is that this social emphasis is not an alternative to a religious emphasis. What is religion? Why, it is what I have defined life to be. It is relationship. I learned that in struggling with the anti-religious radicals in Chicago on a free floor, where every man was the equal of every other man and each man had only three minutes—and you can stand anything for three minutes, especially if the other fellow has to stand your three minutes. (Laughter.) Well, the war of the worlds was on. Every last man of those men seemed to have this idea of religion: that it was something superimposed by an arbitrary divine authority. Or, worse still, if th did not recognize divine authority at they thought that it was something supe imposed by a small class of people up the mass of people, who were held to reprobation of ostracism or conde nation if they did not acquire the idea and standards of the other class. Altr ism, the Anarchists said, is the supe impositon of one will upon another, t *alter* upon the *ego*. "No," I replied, " is no such thing. Altruism means ser ing the people—helping people." We then they came back at me this wa they said, "See here, there is no moti that moves men except self-interes "There isn't?" I said. "No, non "What would you do," I asked c of them, "if that house was on f and you saw a woman up on the th floor with a baby in her arms and t flames and smoke all around her? Wh would you do?" "Well," said he, "wh do you take me for?" I said, "I ta you for a great big-hearted Dutchm who would go in and get them out—b why would you do it?" "Self-interes he replied. "How do you make t out?" "Well," he said, "under the particular circumstances and right th and there I would rather do that th anything else." (Laughter.) That w a better definition of self-interest th I ever heard before. It takes within circumference of the self the woman a the child on the top floor of a burng building!

THE RUSSIAN'S RESPONSE

Well, there was other man who w the editor of an a archist paper. He said the same thing me—that men are moved only by s interest. He was an exile from Rus a great big, dignified Russian. "No, I said, "I can't get that through my he Suppose there was a little girl over the and a big brute of a man came along

gan to beat her"—he didn't believe in erfering; every man was a being indeident of every other man, who could e in a perfectly free society, in a voltary association, instead of being reained by coercive law. I said, "That all right, a fine ideal, a splendid idea humanity, for yourself and myself, t now, that little girl over there—some low has forgotten all you have been king about and he has beaten that little l badly." "Well," he said, "I am so sitively constituted that the injury to t child would hurt me so much that self-defense I should have to go over d make him stop." (Laughter.) We n laugh at that, but that was no joke. is man was entirely serious. Really, ese men had a more comprehensive a of what self is—taking in the other low—than I had.

Talking on that free floor there was a verend doctor of divinity. He spoke the Grand Army, of the splendid heron of the soldiers and the patriotism ich animated them. A Dutchman got and said, "Say, Doctor, is there not better idea of patriotism than that ich you have given us?" "Oh," he id, "you men make me hot under the llar." "Is that because you are a ristian, Doctor?" "No, sir," said the nly Christian minister. "I forgot ght then that I was a Christian." Then is Dutchman rose up and flared out th this—he said, "Real patriotism, my eal of patriotism, is one under which ery man is a fellow citizen to every her man, every land is one country, r common Fatherland." Now, he went o far, but we do not go far enough, and tell you it always takes somebody to a great deal too far to get all the rest us to go half far enough. (Laughter.)

LIGION IS LATIONSHIP

So I say religion is made up of relationships. Jesus' idea of religion is the ideal of what the relationship should be between the one man and the one God, not only, but between the one man and every other man who is also related to that one God, as creature to creator, as Father to son. I have flanked those fellows on that free floor every time by that definition of religion. Every time they had nothing to say against it, but they said, "That is not fair; that has not been the religion of the churches." Very well, that may be, I admitted, but that is the Bible idea of religion — it is relationship — and creeds and churches and sermons and ministers and rituals are impressions and expressions of that relationship which each one of us has as the son of one God, and that each of us has as brother and sister to every child of woman born. That is religion. Now, I do not say we have attained this relationship, but I say this relationship of sonship and brotherhood is in process of attainment and is being experienced, is possessed potentially. For the ideal has always got to hover over the real.

AN AWFUL PARADOX

Now, if that is true, then it seems to me that this emphasis on the social side of things is a protest—a protest against trying to be religious all alone by one's self. The Young Men's Christian Association enters that same sort of protest. It is a protest, gentlemen, against that awful dualism, paradox, contradiction, of having whole communities of Christians that are not Christian communities. Now, isn't that so? Individuals by the score professing allegiance to Jesus Christ while business is running wild into materialism, political life is making it harder to be right and easier to be wrong, civic administartion is inefficient, housing conditions are bad, child labor prevails, women are overstrained, motherhood is sacrificed—in communities of Christians.

They are not Christian communities; their public life is pagan, their corporate life is heathen. Yet their poor souls rise up and try to have the individual life Christian; as though you could live the religious life on the perpendicular, on a straight line right up between you and God. You will go no straighter up toward God or farther up toward Heaven than you have your religion on the horizontal—right out that way (indicating). All the law and the prophets hang on two commandments, not one. The first, of course, is first, but it is only first, and means a second—"Thou shalt love the Lord thy God with all thy heart, soul, mind and strength," and the second is like unto it—"Thou shalt love thy neighbor as thyself." On these two laws hang all.

GODWARD AND MANWARD

Now, you cannot be religious Godward if you are not just as religious manward; for the great white throne is before us, the tremendous assize of the judgment is portrayed in advance—"Come, ye blessed." Who? Those that have been in right relationships with their fellowmen, who gave the cup of cold water to the little child, who, when the stranger came into his neighborhood, took him into sympathy and help, who went to see the widow and the orphan in their afflictions, who visited the prisoner after his first sentence and helped him up and out—"Come, ye blessed!" "But, Lord, we didn't know it was you we were doing it to." "Well, but I was so identified with everyone that you couldn't do it to anyone of them that you didn't take me in. God Almighty identifies Himself with every human being, and if you and I do not, why, then we are not Godlike. Godward to man! Yes, but manward to God! These are the marching orders of the church.

So I say that the social emphasis is just as personal as religion is, and t is about the most personal thing there And, on the other hand, I say that t individual emphasis is just as social the life of a mortal man is.

THE HELL-SIDE

Now, those things a out of the way, bu want to put some other things up to o brains and hearts and consciences. Th council of war that we are in, before w get through with it, ought to become staff construction of engineers. I a tired of the war idea—of the destructiv negative side of the Christian life—though it consisted in an everlasti "Thou shalt not,"—as though the whc Gospel was what you shouldn't be ar what you shouldn't do and where yo shouldn't go—the death side, the sin sid the hell side. I tell you, men, we hav more of a Gospel than that, and it is strategic time in the history of the Angl Saxon race to put the positive, affirma tive, constructive, ideal side forward, an to realize it.

CITY SALVATION

We are all fro cities. Now, th cities are taking the greatest turn in th history of city civilization. They ar absolutely dissatisfied with their condi tions. They say these conditions nee not be—that there is no use fumblin along any more in the dark. We hav got to find out what the actual condition are. There was a wise old lady in thi country. She took a public-spirited law yer into consultation. He got her to giv ten million dollars for a foundation t improve living and working condition in the United States, and Mrs. Russel Sage's name will be handed down to pos terity as one of the farthest-sighted giv ers who has ever been known in Amer ica. The magazine with which I am as sociated—*The Survey*—which is not ru for profit, and therefore may be referre to here, put from fifteen to twenty-fiv

ert investigators into Pittsburgh for ear and a half to look into the hous- into the street cleaning, the care of dren, the casualties in the steel mills. the end we had a big exhibit in the negie Art Gallery. For instance, the th roll of people who died from pre- table causes was simply awful. We nd the highest death rate from ty- id fever of any city in the United tes for twenty-four years, most of n workers among the steel plants. found the most awful industrial cas- ies that had been recorded anywhere. sent out detectives and investigators count those missing from the homes. ound the Art Gallery we made a frieze silhouettes—men's figures, women's ures, children's—each figure standing a man, woman or child who died a ventible death, whose life might have n spared by better conditions.

PROCESSION THE DEAD

Well, that procession of the dead took hundreds of t of wall space. We had photographs interiors and exteriors and of con- ons in Pittsburgh. When we rounded these object-lessons and visualized situation, we said: "Gentlemen, here the goods; we have delivered them. e do not mean to hurt this town. We nt Pittsburgh to become the most con- cuous example of a town that uplifts lf, that brings its civic ideals up to standard of individual character. e president of the Chamber of Com- rce publicly said: "I am ashamed of city. I am ashamed of myself." w, that was a painful piece of surgery, I predict that Pittsburgh will become of the most model cities in the ited States. But they could not have n started to be such unless they knew ir actual conditions. The cities are inning to survey themselves. We e just been looking over Gary, Ind. There are a whole lot of made-to-order cities in this country. That is one of the recent ones. There are ten thousand people there. The steel company built it, at the foot of Lake Michigan. They have spread their mill yards for eight miles along the shore of Lake Michigan and have not left the 10,000 people of the city any access to the lake, which is the only feature of natural beauty and of health and recreation. You have to go four miles around one way or the other to get to the lake shore that is half a mile away from your home! What do you think of that sort of town planning? Do you suppose, if the churches and Young Men's Christian Associations stand still about that matter, that they will have the influence they would have if they led the way to the lake? I would like to know if that is not a religious and moral question.

CONSTRUCTIVE CRITICISM

It is good to criticise, but it is better to construct. It is good to destroy vice and saloons and brothels, but it is better to build and so plant human life that it won't want those things. It is good to know what not to do, what not to be, and where not to go, but it is a great deal better to tell men what they shall do and where they shall be. It is good to be negative, but it is better to be positive. It is good to overcome evil, but the Bible way is to overcome it with good—the preoccupying, prepossessing proposition. One thing I am asking for is the extension of the Young Men's Christian Association physical culture department and railroad branch. It is good to reform, but it is better to form. Horace Mann, our great educator, said: "One formatory is worth ten thousand reformatories." Men, it is high time that the Church became a formatory, an ideal of what civil, social, industrial life should be. The signal is

sounded for a plan, for a program which shall be educative, which shall be coöperative, bringing into coöperation the public and private and voluntary agencies; a plan of action which shall take into its purview the housing of the people. You cannot have good homes and wretched houses. You look into them and see how you would like to live in some of them. We were trying to get better building ordinances in the Chicago city council, and one of the contractors who build tenement houses to sell roared across at me: "Have you ever built a tenement house?" "No, sir," I said, "but have you ever lived in one?" (Laughter.) He hadn't either. Well, I had. (Laughter.)

FRATRICIDAL WAR

Brethren, there is a fratricidal war on, and it is a shame to our Christian civilization. I have been in between "the sides" in that war. I have never been on one side or the other; always asked to arbitrate by both sides to these industrial differences; and, I tell you, when we differ, we differ, in Chicago. (Laughter.) You get in between those upper and nether millstones and you will know what I mean. A committee on industry reported two weeks ago in Boston, to the National Congregational Churches Council, a declaration against wrong industrial conditions and for the human rights involved. It recommended that their brotherhoods should take up the function of finding out what these industrial conditions and relations are, and in a Christian, quiet, educative, constructive way try to improve them. There was a call for the question. The moderator said: "This is a tremendously important question to decide without discussion." "Question!" they said, from all parts of the house. "Well," he said, "we will have it on a rising vote." Every delegate, from the Atlantic to the Pacific, rose *en masse*. Thus the Sons of Pilgrims swing into line with the ind trial policies of the other church fello ships. It is time to strike, men, fo great formative Christian ideal of places we are living in, of the shops conduct, of the relationships we sust to our brother men.

THE LEISURE PROBLEM

The leisure problem as big as the labor pro lem. As many men wrong in the time they have at their o command as in the time they are un the command of others. The city of C cago has put fourteen million dolla into playgrounds, absolutely dissociat from anything wrong. All this intere desire and passion of the young f recreation, intensified by the monoto of modern industries, has been th seized and turned to advantage.

The immigration problem is simp momentous. Nationally we are not doi anything intelligent or sustained to sol it. We great big men, American me sit with folded arms while ruthless e ploitation of immigrant men, women a children in all our cities is taking plac I can't stay a Christian, and I can't st a man and see that kind of thing go o and we ought to be ashamed of ourselve

THE CHURCH THAT SERVES

The church that serv the community best w be served by the con munity most. It is the church for t community, it is the church and t Christian forces that build the commu ity up out of themselves, that are then selves built up out of the communit What I am pleading for is for the churc to exercise its supreme function—to d three things for the community—ideali it. Run up your Christian ideal of wh a man was meant and made to be; wh a woman, child, group, family, a war a city, were meant and made to be, an float it there by your worship high ove

ıd like the play of the Kingdom. In-
e and outside the church work to
ıch that ideal. Then keep your dy-
no going to generate the power of a
f-emptied, Christ-possessed life. That
wer and that power only will drive
this civic, industrial and social ma-
nery. Thus the church is building
ter than it knows. Religion is getting
tside of church walls into the open.
e Church was never more needed than
w, and the Christian manhood of this
ion never had such a chance in the
rld to manifest the ideals of the
urch. Let us manifest them in Min-
ıpolis and Chicago, in St. Louis and
ffalo, and in the smaller towns and
ıntry places. On the eve of a great
ic and industrial awakening, we are
a council of war that should be turned
o a conference for the constructive
omotion of peace and progress by the
ciency of our application of the com-
n faith to the conditions of the
nmon life.

But there is a cross between the ideal
l the actual. Some of us will make
s money, some of us will have to
ak with our party, some will have to
back on what has seemed to be a well-
tained course. For the glory of the
wn of a humanized city, of a Chris-
nized state, let us bear any cross—the cross of an economic self-denial, the cross of industrial self-denial, the cross of political self-denial, the cross of social self-denial—and lay the cross at Jesus' feet.

JESUS CHRIST CAME TO LIFE

In Rochester the men were out of work for many months. A Young Men's Christian Association man went around with a petition to get the city to put the unemployed at some needed public work. He happened into a labor meeting. They didn't know him, he didn't know them, but they were talking. One man said: "It seems to me as though Jesus Christ had died again. Nobody seems to care whether we or our families have any living or not. But I heard that a Young Men's Christian Association man is getting out a petition to have the city put a lot of us to work. Boys, Jesus Christ must have come to life again; he must have risen from the dead again." Brethren, I wonder if we cannot rise with him into a newness of life, and with him die to the lusts we have lived to gratify. We should be dead only to them, while our life is hid with Christ in God. Then in the glory of His appearing in the rehabilitated town, in redeemed industry, in our saved country, we will appear with Him in glory. (Applause.)

# Wireless Whispers

Geo. Musson, of Morocco, Indiana, one of our preachers, well known as the Soldier Evangelist, writes us an earnest word in behalf of the Brotherhood Volunteer Movement.

* * *

C. D. Pierce, who is a graduate of Christian University, Canton, Mo., called at our office with Mrs. Pierce recently. Brother Pierce looks like a live wire and he is looking for a live church.

* * *

L. B. D. C. No. 335, Belmar Church, East End, Pittsburgh, Pa., moves so fast we can hardly keep up with it. The pastor reports seventeen men from the Brotherhood taken into the church. Who said the Brotherhood was a failure?

* * *

No. 279, at Douglas Park Church, Chicago, where Vaughn Dabney is pastor, announces a banquet, a quartette of big speeches, including a bigger speech by Champ Clark Buckner, pastor of the Irving Park Church, on the night of January 20th. We make the venture that they had a good time and did business for the King as well.

* * *

We are in receipt of one of A. McLean's thoughtfully written lectures on "Thomas and Alexander Campbell," handsomely bound in blue board. It runs to 62 pages in length and sells for 25 cents. A McLean knows these two men as well as anyone living today and writes to them with an insight and a human appeal that is fine. The book is published by the Foreign Christian Missionary Society.

* * *

Wm. H. Paul, 122 South Main St., Salt Lake City, Utah, writes calling attention to the fact that Utah is one of the best places in the world to live in, which intelligent people are beginning to find out, and that the moral atmosphere is, in his judgment, not so bad as some magazine writers would lead one to believe. He offers to give information as to agricultural, land and investment opportunities, etc., to any who may inquire.

* * *

L. B. D. C. No. 258, Richmond Avenue Church, Buffalo, N. Y., reports that they publish the church bulletin every Lord's Day and they think it is a good investment. They are behind their new Sunday-School building which is nearing completion and is to cost about $40,000. They have just held their annual election and are looking forward to a year of good work. They say the Team W Campaign Banquet was a great stimulus.

* * *

The annual meeting of L. B. D. C. No. Tacoma, Wash., was held on February The annual address on the "History Teachings of the Disciples of Christ" made by Brother L. Greenwell, of the Qu Anne Church, Seattle, and was referred to the men as most instructing and inspiring. was received with general approval, and Lo No. 266 begins the new year with every pr pect of better work than ever.

* * *

L. B. D. C. No. 313, Mt. Vernon, Ind., ports but one meeting held during the quarter, on account of church building ope tions, but they have opened the new y vigorously, taking in four new members preparing for aggressive work. The pastor W. T. Walker. Officers of the Brotherho are: Manford Werking, President; Thon J. Allbridge, Vice-President; F. H. Welbe Secretary; E. Q. McElhaney, Treasur Charles H. Woodward, Chairman Program Social Committee; W. A. Frick, Chairm Membership and Fraternal Aid Committee.

* * *

One of the most remarkable growths amo the Disciples of Christ has been in the Calu District of Northern Indiana, comprising groing cities of Hammond, East Hammo Whiting, Indiana Harbor, South Chicago, T leston and Gary. In eight years we have gro as follows: From one struggling church six hard-working congregations; from 12 1,200 members; from 32 to 1,150 in the Bi Schools; from nothing to $51,000 in proper This district promises to become the larg city in the State of Indiana within ten yea as the municipalities are already touching b ders and getting ready to consolidate.

* * *

L. B. D. C. No. 325, Riverside, Cal., repo a very interesting and instructive meeting January, using CHRISTIAN MEN program "The Ministry as a Calling." One of th men, in contemplating the discussion un the head of "What Kind of a Minister Wo I Be if I Were Going to Be a Minister burst into rhyme under the spell of his co tations and read the lines quoted below. Th were received with much pleasure. The n meeting of this Brotherhood will be arou the banquet table, entertaining the C. W. B. C. H. Daum is the President. A flourish Brotherhood Bible Class is a feature of t work.

he Brotherhood gave the following pro-
n at its regular meeting on Tuesday even-
: Address, "The Foreigner in His Home
d." Speech, "The Foreigner at Work in
erica." Address, "The Problems Which
Foreigner Creates." Debate, "Resolved,
t Immigration be Prohibited." This was
rspersed with music. The Brotherhood
observe its first anniversary on Sunday,
uary 29th, when J. K. Shellenberger, the
tional Field Secretary, and L. I. Mercer,
te Bible School Secretary of Ohio, will
ress the men. The Brotherhood will have
rge of the evening services, it being the
Sunday of the month.

* * *

he Brotherhood men at Mishawaka, Ind.,
making steady progress in their work. On
15th they held a union meeting with the
sbyterian, Methodist and Baptist Brother-
ds, to consider the spiritual welfare of
shawaka, and with a view to organizing
on committees who would be able to bring
itical aspirants, as one of their number puts
'To recognize the Father, and the Brother-
d of Man as a power not to be sneered or
ted at, and to teach them that the time is
hand when they will have to bend the knee
God, Christ Jesus and His organization,
ead of Satan, the almighty dollar, dens
vice, prostitution, lewdness and criminals."

* * *

. B. D. C., No. 318, Davenport, Iowa, has
t closed a successful year. October 19th
y held a social and business session and a
prise was tendered their president, Rev. S.
Perkins, who had just returned from the
peka convention. Forty-five men sat down
ether. Four new members were received
his meeting. Among other things this local
idled a Christmas entertainment given at
church, and also managed the Sunday
ernoon meetings at the Y. M. C. A. for
month of December. They are now
anizing an orchestra. Secretary Van Etten
tes: "On the whole, while not creating
very great disturbance, we are moving
ng at a steady pace."

* * *

. B. D. C. No. 283, Eldora, Iowa, held its
ual election with the following officers and
mittees: Dr. D. O. King, President; D.
Aylesworth, Vice-President; C. L. Hays,
retary; J. J. Frisbie, Treasurer; Program
Cultural Committee, Burt Hoover, Chair-
n; Social and Visiting Committee, E. W.
dsay, Chairman; Membership Committee,
nry Stebe, Chairman; Fraternal Aid and
ployment Committee, Myron Furman,
irman. They will also appoint a Men's
Boys' Committee later. Among other
ngs, they decided on the semi-annual meet-
. This was a long step in advance. We
glad to note the re-election of Secretary
L. Hays.

* * *

he very best meeting of the Brotherhood
the West Fourth Avenue Church of Christ
s held Sunday, January 22d, at 3 p. m., when
men met to listen to the masterful address
ivered by C. B. Reynolds, of Alliance, O., on the subject, "A Man Running Away From God." A fifteen-minute song service led by D. E. Snyder preceded the address and such singing as those men did rejoiced the heart to listen to. Everyone just simply sang. The Brotherhood is getting in line for the Laymen's Missionary Convention in February. Columbus has been made one of the rallying centers by the Committee of ninety-seven of the men and religious campaign. We are hoping for great things. What the crying need of the Brotherhood Movement is is a closer coöperative and fraternal spirit.

* * *

H. A. Denton, Troy, N. Y., wanted to arrange a service for men on a recent Sunday night and the following postcard tells how he did it:

CHURCH OF CHRIST

Dear Brother:—Will you kindly meet with the men of the church in the Sunday-School room at 7:15 Sunday night coming to attend the services in the auditorium above in a body? It is a man's service, and the sermon subject will be "A Man's Job."

Line up with us and help me out in this my first men's service in Troy.

Yours for men,

H. A. Denton, Pastor.

P. S.—If you escort a lady to church, ask her to excuse you for this time, after you have seated her, and come down with us.

* * *

On Monday, January 16th, the Brotherhood of the Indiana Avenue Christian Church. South Bend, Ind., held their first meeting since the vacation season of last summer. Interest in the men's work had seemed to die out after the resignation of C. C. Buckner, the enthusiastic Brotherhood man; but they had forty-five men out to this meeting, and they are now looking forward to some more real Brotherhood work. A very satisfying supper was served at 6:45, and while the ladies of the church were serving it the Sunday-School orchestra entertained the men, after which Ralph N. Smith, Prosecuting Attorney of La Porte County, addressed the men on the subject of "Man's Work for Man." The following Sunday evening they conducted a men's service, the sermon being addressed to men, and we are looking for great things from the men. R. O. Wickham is the new pastor who is leading them vigorously in this advance step.

* * *

The *Troy Budget,* in its Sunday edition of February 12th, devotes more than a column and a half to an account of the meeting of L. B. D. C. No. 355 of the First Church, Troy, where H. A. Denton is pastor. This Brotherhood was but a month old, and the meeting which so attracted the attention of the editor of the *Budget* was the annual World Wide Missions meeting of the Brotherhood. A good many people imagine that a missionary meeting is a dry one, but they are people who never attended a Brotherhood missionary meeting. The newspaper man is himself a member of the Methodist Brotherhood, and therefore in an appreciative mood, but the

manner in which L. B. D. C. No. 355 conducts its meetings evidently caught his journalistic eye. We very much regret that space does not permit us to copy this report in its entirety, as it is a forceful illustration of what good work the Brotherhood will do when it dares to hew to the line and give the programs as they are published.

* * *

The Brotherhood of the First Church, Oklahoma City, added to its laurels by entertaining the Club Men of the State Legislature the night of January 27th in a banquet. From the ready pen of C. M. Pinkerton we learn that the spontaneous flow of eloquence, the brilliant scintillations of wit, the sparkling repartee, all went to show that there were no "empties" in the bunch. Oklahoma City has the ambition to have the largest Brotherhood in the United States. L. B. D. C. No. 330, New Albany, Ind.; No. 315, Nelsonville, Ohio; No. 250, St. Joseph, Mo., and No. 1, Kansas City, will please look to their laurels. Of the Team Work campaign Pinkerton says: "We are making great preparation for the campaign. It will be a glorious meeting. Come on with your Knights. We will give you the best that is in us." C. H. Russell is the President of the Brotherhood, and both Mr. Pinkerton, State President of Oklahoma, and J. H. O. Smith say of him: "He is a live wire and will make a good leader.'

* * *

L. B. D. C. No. 272, North Side Christian Church, Omaha, has again covered itself with glory in the matter of its annual meeting. The advertising preparation for this meeting was a model, as was a neat circular letter in two colors sent by the committee in charge, calling the annual meeting, giving the location, announcing the dinner and the principal speaker as H. H. Harmon, pastor of the Christian Church, Lincoln, Neb., whose address was to be on the subject of "The History and Teachings of the Disciples of Christ." In addition a neat announcement card, printed in black on buff, with the Brotherhood emblem in red, called attention to the meeting and announced the program in detail. The tickets were printed in black over the Brotherhood emblem in red, on the neatest of white bristol board. With such preparation it goes without saying that the attendance was large and the meeting a delightful one. Again and yet again let us say that you will get out of your Brotherhood work just about what you put into it. Go at the thing as though you meant business and you will get results that will delight business men.

* * *

There comes to our desk the *Gary Christian Messenger* for February, which is a monthly magazine of thirty-two pages, that is to say almost as large as CHRISTIAN MEN, devoted in the main to the work of our churches in Gary, Indiana, which enjoy the pastorate of Nelson H. and Martha S. Trimble. The magazine has, properly enough, its first three or four pages occupied by the practical work of our people in church building in Gary. Then follows a department of general religious news, with choice and well selected articles, an in denominational section that is worthy of name, and following that the Chicago Disci news section, with a column or more dev to the work of each individual church, t more interdenominational news and the C cago Temperance section. The material carefully selected and well abreast of the tir *The Gary Christian Messenger,* for Febru caught our attention more completely than any other of our religious publications i long time. There is a good editor conce somewhere in the Trimble family.

* * *

L. B. D. C. No. 338, of the Christian Chu La Fayette, Ind., just recently affiliated, ac very wisely in ordering CHRISTIAN MEN all members. Their local dues are twenty- cents per month, and they voted to allow month's dues pay for the magazine. They planning to have a banquet on the occas of their February meeting, selling tickets twenty-five cents, this money being applied the monthly dues of the members. They that, while their dues are higher than in majority of cases, in this way they make so things unanimous that otherwise might ap to only a part of the membership. At th January meeting one of their number gave review on "What the Brotherhood Has Don being asked to confine his remarks to the c tents of the magazine as far as possible, a co of which was placed in his hands. Anot took the program for the year and introdu for discussion "What the Brotherhood Is G ing to Do." It is reported that this prov very helpful, both in introducing the magaz and in opening a profitable discussion of practical theme, which is particularly good a new organization. F. L. Pettit is the past

* * *

On Thursday evening, February 9th, Lo Brotherhood Disciples of Christ, No. 311, Philadelphia, Pa., concluded the most succe ful year of work among men in the history the Third Christian Church, by an elabor banquet served at one of Philadelphia's pro inent hotels. The banquet was opened w prayer by our pastor, George P. Rutled after which the secretary read the minu of the year, followed by speeches of hum and of soberly nature by Brothers Scofi Rutledge, Wisler, Wright, Ensinger, Kes Liebfreed, Muller, Hopkins and Tor B The general sentiment was that the Broth hood was instrumental in the prosperity the church, had brought men to the reali tion of the love of Jesus Christ. Credit due the Covenant of the National organizati for the success we have attained in this i mense field of brothers who had not accep Christ as their personal Savior. After evening of great pleasure and enjoyment following officers were elected: Preside Arthur Scofield; Vice-President, Horace I singer; Secretary, Millard F. Walton; Tre urer, Walter Kesler. The chairmen of committees were as follows: Devotional, C car Muller; Relief, LeRoy Goodfellow; Bi Class, George P. Rutledge; Cultural, Wal Hopkins; Social, Somers C. Wright. T

quet closed with an address by the new sident, who predicted a most prosperous which had been attained in the past ugh the interest and coöperation of the ional Brotherhood at Kansas City.

* * *

## Stow's Corner

ank Scattergood, who leads the forces at v Corners, Ohio, is a man who does things. all other progressive pastors, the Brothod idea appeals to him. He wanted to get men hitched up to a definite thing. And have some men at Stow. Twenty-five present in a men's class in a country ch is going some. That, however, is only ginning. They have more men than that. en Brother Scattergood broached the idea banquet to launch the Brotherhood movet he asked one good brother how many could be expected at such a function. , 'bout fifteen," was the not encouraging onse. But the wideawake pastor already a prospective list of eighty-five names, and of that number fifty men sat down to a ptuous chicken banquet on the night of ary 23d, served in a hall belonging to church. H. C. France, H. E. Hoertz, J. Woodward and William Spanton, of the on First Church Brotherhood, Percy Wil- pastor of the Wabash Church, Akron, and E. Baker, of Hiram, President of the Ohio e Committee on Brotherhood, were there to help enthuse the men and incidentally ad up on biscuit and chicken. That made tal of fifty-six men. Brother Scattergood it was the biggest thing ever pulled off tow "for men only."

fter the plates had been repeatedly filled just as systematically emptied M. E. er, presented the Brotherhood work, tell- just what a country Brotherhood could acplish. J. E. Woodward and Percy Wil- also made short talks on the advantages e derived from a Brotherhood, and then iam Spanton presented the spiritual side he Brotherhood work. After the reading he covenant Brother Scattergood asked hose present who were willing to subscribe , and become a part of a Brotherhood orzation, to rise, and twenty-eight men ged themselves to so act. The number probably reach thirty-five. Oakley Spaght then and there elected president, Chas. M. more, vice-president, and C. A. Flickinger, etary-treasurer.

* * *

## Were I a Minister

By Wilbur F. Daily of Local No. 325, B. D. of C., Riverside, Cal.

e I a minister, what kind would I be—
ver of men or a proud Pharisee?
ld I be as willing to visit the poor
I would to enter the rich man's door?
ld I be charitable, kind and true?
ld I visit the sick, and pray for them, too?
ld I preach too long, or would I be brief?
just preach the Bible, or my own belief?
Would I hate the saloonkeeper, or only his trade—
Remembering God's likeness, in which he was made?
Would the woman who falls an outcast be,
Or would I forgive her, as God forgives me?
If a brother should fall, and woefully sin,
Would I cast out as evil, or gather him in?
With the spirit of meekness, or mindful of self,
Would I preach for God's Kingdom, or only for pelf?
Would I welcome the prodigal joyously home,
Or, like the elder brother, hector him some?
Would I listen to critics of other men's acts,
Or would I insist on being shown facts?
Would the children all love me, or would they despise
Because I looked cross, or so wondrously wise?
Would I preach against sin in the abstract alone,
Or preach against sins that are actually done?
Like Paul, would I be all things to all men
If perchance I might thereby bring anyone in?
Would I pray for myself every hour of the day,
Or pray more for others—a much better way?
Would my life be unselfish, surrendered to Him,
Or would my standards be uncertain and dim?
Would I think of myself more highly than I ought,
Or always be willing myself to be taught?
Would I look on the bright side—an optimist be,
Or, pessimist-like, unwilling to see
The bright silver lining of every dark cloud—
By faith looking through its deceptive shroud?
Would I joy to be worthy my calling to fill,
Or, "at ease in Zion," sit contentedly still?
Would I care much more for the whole human race
Than the plaudits of people, pomp, power or place?
Would I seek to be humble and sit at His feet
Like Mary of old—let his teachings so sweet
Sink deeper and deeper, my spirit to bless?
Would not this be true service and true holiness?
Would I make of my people an organized band,
Paid up on Missions in foreign land,
And Missions at home, for outcast and poor,
Thus holding for all ajar Heaven's door?
Would I admonish all first His Kingdom to seek,
And live just like Jesus—humble and meek,
Assured needed things, then added would be,
When walking by faith, not waiting to see?
Would I counsel much reading of Scripture, and pray
That all might be brought to the fulness of day,
And, rightly dividing the word of truth,
Be not too severe on the follies of youth;
And, capping it all with faith, hope and love,
Be more and more like Him, our Savior above?
All these things are things that I would if I could,
But perhaps not all things that I could if I would.

# BIBLE SCHOOL NOTES

There were one hundred and ten men in the great Twentieth Century Bible Class, at the Fourth Avenue Church, in Columbus, Ohio, on February 5th.

* * *

The teachers and officers of the Dean Avenue Christian Sunday-School, in Spokane, Wash., entertained recently in honor of their Superintendent, C. C. Gillespie. The affair was a surprise party, so far as the Superintendent was concerned, and the surprisers presented him with a handsome umbrella.

* * *

Bellevue Bible Class, Bellevue, Pa., sends us its roster of officers for 1911. They are as follows: L. L. Knox, President; Dr. A. R. Krewson, Vice-President; C. B. Walter, Secretary; A. E. Read, Treasurer; Dr. G. W. Gerwig, Instructor; J. F. Felton, Chairman Athletic Committee; E. S. Norton, Chairman Membership Committee; W. H. Jay, Chairman Absentee Committee; J. H. Stokes, Chairman Social Committee.

* * *

From J. O. Boyd, President L. B. D. C. No. 288, Keokuk, Iowa, comes a fine list of subscribers for CHRISTIAN MEN and a multiple order for the Brotherhood Bible Class, which was organized with the new year with an attendance of forty. The Executive Committee of the Bible Class, Messrs. Hostetter, Peterson and Bulman are deeply interested and much credit is due them for the success of the class.

* * *

The Brotherhood Bible Class at Sheridan, Ind., was organized four months ago with the following officers: A. B. Wheeler, President; Herbert Tapp, Vice-President; R. R. Williamson, Secretary and Treasurer; J. G. Antrim, Chorister; W. H. Cox, Chairman Devotional Committee; Jacob Pritsch, Chairman Membership Committee; C. E. Elliott, Chairman Social Committee; G. W. Scott, Teacher; Dr. E. Young, Assistant Teacher. They now hav membership of thirty, and almost the ent membership is present every Sunday morni This is a class that is not only organized, does things. They have a male chorus t can sing, and are at present working on orchestra. The interest is so great that ev once in a while the class has a session in week. They expect to increase their memb ship to fifty or seventy-five, and get the re lar attendance to the same figure within th months. The church here has recently co pleted a building which cost $18,000. T men were strongly behind the project. T class motto is "Better, Greater and Gran Things."

* * *

SUBPOENA.

Special Session of the Court of Officers a Teachers of the Norwood Avenue Bible Sch Toledo, Ohio.

*To You and Yours, Greeting*:

We command you that all excuses be l aside and that you, each and all of you, pear and attend the special Rally Day Se ices on the 25th day of September, 1910, 9:45 o'clock in the forenoon, to testify to yo interest in the work or to show cause, if a why you should not be a regular and faithl member of one of the departments in our Bi School, and to enjoy the special program this occasion. For failure to attend you be deemed guilty of contempt of court, will miss the blessings and good fellows of the occasion, and you will be liable to s fer the loss sustained thereby and to fort the sum of the forenoon's joys in addit thereto.

Witness my hand and seal this 23d day September, 1910.

E. R. KIRKENDALL, Superintenden

UCKNER'S BROTHERHOOD BIBLE CLASS.

. L. Ackerman, Secretary of L. B. D. C. 248, Ashtabula, Ohio, remits local dues, ers for emblems, and writes: "We are ıg a great work in Ashtabula The men taking great interest in advertising the ch in the shop. We have cards in hotels, barber shops and street cars We have just one men's class in our church, called Buckner's Brotherhood Bible Class, with an enrollment of two hundred and twenty and an attendance February 5th of one hundred and eighty-four. Next Sunday, February 12th, we start a contest with Doan, of Nelsonville, to run for twelve weeks. Two of their cards read as follows:

WE WANT TO DO YOU
GOOD
MEET THE
BUNCH AT
UCKNER'S
USY
OOMING
UZZING
ROTHERHOOD
IBLE CLASS, 9:30 A. M. Sunday at
CHURCH OF CHRIST

STOP! THINK!
WHY DON'T MEN GO TO CHURCH?
THEY DO
MORE MEN MEET AT BUCKNER'S
BROTHERHOOD BIBLE CLASS
THAN ANY OTHER PLACE IN TOWN
COME AND SEE
SUNDAY 9:30 A. M. CHURCH OF CHRIST
"THE PLACE FOR MEN"

---

rom Bellevue, Pa., comes this delightful g dedicated to the Bellavben Bible Class. s written by J. L. McKain and is entitled ar Old Bellavben." We regret that we not reproduce the music which Brother Kain has composed for the song, but we ly print the dedicatory verse and the song f:

DEAR OLD BELLAVBEN.

with the hope of earthly gain I pen this little verse;
song that's written with selfish aim will prove but a crushing curse.
Dr. Gerwig, and all you boys, I make it plain and terse,
lls my soul with joy and pride, the way you all rehearse.
to the weak, nor faint of heart, doth victory belong,
fight is not for the coward arm, but only the brave and strong;
n rally men for the cause of right and march with vigor on,
bear aloft your standards bright and sing the victor's song,
Bellavben—Bellavben.

Chorus.

r old Bellavben, the Bible and Liberty
will stand for our God, our Country and
e—Dear Bellavben—Bellavben.

ıe let us work for Christ our King,
ıt not for plaudits play.
humble deed of an earnest heart
ill shine like a beacon ray.
ıand in hand with our faces front,
e march in glad array.
ıember then "A work for men
ıd done in a man's own way."
Bellavben—Bellavben.

Chorus.

L. B. D. C. No. 338, Ann Arbor, Mich., reports that they are very much pleased with their new ritual, which adds much to their interest in the Brotherhood. Their annual meeting will be held on the fourth Friday night in February. They are preparing to give the initiation to a few on that occasion. This will take place in the chapel above where their banquet is spread, and in the early evening, between seven and seven thirty, after which they will sojourn to the tables, there to meet the remainder of their invited guests and enjoy a fine supper, prepared by the Ladies' Aid Society, but for which the Brotherhood pays.

The practical manner in which this Brotherhood is doing its work is clearly set forth in their plan, which is as follows:

"We have made our Men's Bible Class, which is composed largely of Brotherhood men, the recruiting station for our Brotherhood. To do this, the Brotherhood has voted to make all regular members of the class, who are not Covenant members of the Brotherhood, associate members of the Brotherhood. Thus, on all social occasions, associate members can be present, and we can give them splendid times. As soon as our associate members prove to be of good moral character and sufficiently worthy, they are invited to become Covenant members of our Brotherhood; but not till then, and as you will notice by our by-laws, only then by the unanimous consent of all present when candidate presents himself for initiation.

"Later we expect to prepare another Ritual for all who sign the second covenant, and that is the goal to which we hope to lead every member. This plan will then give us three steps:

"1. Bible Class, free for all, and our recruiting station (of course we seek men outside of said class who are worthy to become members of Brotherhood).

"2. First Covenant Brotherhood.

"3. Second Covenant Brotherhood."

This Brotherhood also has printed ode cards, receipt cards, application cards and other printed matter which they have had prepared to meet their special needs. That a work so carefully handled will have a marked success goes without saying.

* * *

The following responsive reading was prepared by the late Ashley J. Elliott and given in all Sunday-schools of the Peoria Sunday-School Workers' Association, as a special temperance program, on Sunday, November 13th, the day of Mr. Elliott's funeral. The program itself is a splendid memorial to a splendid man, and we trust may be used by other organizations:

## RESPONSIVE READING.

### FACTS.

Superintendent: How many saloons are there in Peoria?

School. There are 300 saloons in Peoria.

Superintendent: How many public school buildings are there in Peoria?

Boys and Girls: There are 21 public school buildings in Peoria, with an enrollment of 8,800 pupils.

Superintendent: How many churches are there in Peoria?

School: There are 84 churches and missions in Peoria.

Superintendent: What is the purpose of our public schools?

All School Children: To educate and train our boys and girls for good citizenship.

Superintendent: What is the purpose of our churches?

All Christians. To bring all people to a saving knowledge of Jesus Christ, and send them out to render service to God and man.

Superintendent: Why do some men say that the 300 saloons of Peoria should be run?

Men and Boys: That the city may have annually $120,000 license money and save taxes.

### BUSINESS PROPOSITIONS.

Superintendent. Is the saloon business a paying financial proposition for the citizens of Peoria?

Men: Not when it is estimated that 75 per cent of the expense due to crime is the result of the presence of saloons.

Superintendent: As men with families increase their drink habit, does their trade with groceries, meat markets, dry goods stores, clothing stores, etc., increase or decrease?

Men and Boys: Statistics show that as men increase in their drinking habit, their trade is greatly diminished in every branch of business.

Superintendent: Does the drinking habit keep men from owning their own homes?

School: Our City Librarian says: "Turn the streams of money now pouring like Niagara down the throats of men in the form beer and whiskey, into little homes, and y help build up a greater Peoria."

Superintendent: What effect have the saloons of Peoria on our homes?

School. They rob many children of foo clothing, of comfortable homes, break moth hearts, disgrace families, and bring pov misery and suffering to hundreds of our zens.

Superintendent: Does the saloon busi increase crime and immorality?

School: The testimony of the police, c officers and presiding judges is, that the sa business is the direct cause of three-fourth our crime.

Superintendent: Who pays for the h additional expense to prosecute crimi maintain jails, penitentiaries, alms houses, and care for paupers and dependent child three-fourths of which our saloons are sponsible for?

Men: Our taxpayers.

Superintendent: Which helps the home Peoria most; money spent for whiskey, w beer and liquor, or that spent for food, cl ing, building material, books and necess and comforts of life?

Children: Close the saloons and give dren more food and clothing, a better edu tion and happier homes.

Superintendent: Which is the best finan investment, money spent in saloons, or mo invested in our building and loan associati deposited in our banks and put in city pr erty for homes?

Men. We believe the money spent in salo is worse than lost and advise the investm in real values that bring good returns.

Superintendent: What do labor unions th of the saloon?

Men and Boys: The United Mine Wo ers' organization forbids its members to intoxicants even at a picnic.

Superintendent: What does their ex-pr dent say?

School: John Mitchell says: "The aver working man has no money to spend on dr without robbing his family."

Superintendent: If we could get rid of 300 saloons in Peoria, would it hurt busin deprive men of employment, and injure city financially?

Men and Boys: The crops in surround territory would be just as great, the yield acre would not be affected, the mines wo produce just as much coal, the gardens wo be just as fruitful and money now spent drink would be spent for food, clothing, ho comforts and property.

Superintendent. If we could rid oursel of saloons, what effect would it have drunkenness, crime and poverty?

Men: Elsewhere it has greatly reduced

Superintendent: What did the wisest m that ever lived say about strong drink?

School: King Solomon said, "Wine i mocker, strong drink is raging, and whosoe is deceived thereby is not wise."

# Shots From Shellenberger

ing to illness during the greater part of ıry the number of shots fired did not jus- ven an echo in the February magazine; ere we are, back at our post, almost as d as ever.

uary 1st—The morning of New Year's found us in Cleveland, Ohio, inquiring vay to Collinwood. At 10:30 we walked the church. The pastor, M. L. Buckley, eyed and anxious, was just beginning the es. A good congregation was present listened attentively to the Brotherhood sition. Many were the assurances at the of the services that Collinwood would a Brotherhood as soon as possible.

ewood is a beautiful suburb in West side land. W. S. Goode is pastor of a wide- e church and with a great oportunity. were already contemplating an organiza- Since it was New Year's night and rain- representation of men was not large, number subscribed for the magazine and pressed a determination to get in line

uary 2d—No blue Monday among Cleve- preachers. The monthly meeting of the les' Ministerial Association was the oc- of twenty of them gathering at the Y. A. at 10 a. m. Pursuant to a promise ır months' standing the Secretary read aper of the day on Brotherhood work. irited quiz followed the reading, and on and good fellowship ended the morn- work.

ıary 3d—And out on Hiram Hill. This home of State President M. E. Baker. is where the irrepressible John Pounds is poet wife, Jessie Brown Pounds, keep boiling and bubbling until the whole ıip is ready to "draw off" on short notice. was S. H. Bartlett, with his sleeves his elbows, wrapped in a canvas apron ith printer's ink behind his ears, busy Ohio *Harbinger*. Here was Presi- Bates enrolling the largest number of ts Hiram has had for a number of years, dding fair to be the largest ever. Here Professors Dean, Bancroft, Peckham, and Hall, just a little silvered in , but as young as twenty years ago; and y and Hays and others of lesser years, thusiastic and optimistic for Hiram's A conference with President Baker ning future work in Ohio was the occa- f our visit.

ary 4th—When Cleveland stirs up a t does it with the same vigor it displays g everything else. But, notwithstanding zzing blizzard, the Glenville Church, O. L. Hull is pastor, gathered fifty Women as well as men braved the . A Brotherhood was organized and gazine was placed in their homes. They eir first regular meeting February 6th. Brother Hull tells us that it was the largest and most enthusiastic men's meeting Glenville ever had. The men have undertaken definite work and are happy in their undertaking.

January 5th—Franklin Circle, Cleveland Local Brotherhood, had just closed a campaign for 150 members. Brother David Teachout is a real President. His men are at work and are doing things. The 150 members had become a reality. They voted to affiliate with the National Brotherhood and added twenty-one to the magazine subscription list. Brother Rothenberger, pastor, has his men well organized for personal evangelism, and was planning a special campaign for men in the interest of the evangelistic services to be begun the following Lord's Day.

January 6th—And we are in Buffalo with Elliott, Madden, Lewis and Kline, and the Team Work campaign is on. Sufficient has been written about this great meeting, hence we pass it by.

January 7th and 8th ended the work of the Secretary for three weeks. These dates were spent at Uniontown, Pa. Uniontown is a great church. It has a great Brotherhood. One hundred men gathered in banquet on Saturday evening. J. Walter Carpenter is generalissimo of this splendid force, and is directing it with efficiency. On Sunday morning we attended the Bible School and preached the morning sermon. This is one of the best organized Bible Schools among the Disciples of Christ, and is doing exceedingly practical work.

January 9th found the Secretary in the throes of grippe, and there he remained until January 29th. Chills and fever, and aches and pains are all alike, no matter who has them. The readers of CHRISTIAN MEN need no dissertation on or analysis of the grippe. Our sincere advise is "don't hasten to familiarize yourself with it in any way."

January 29th—H. E. Stafford at Massilon, Ohio, has a real Brotherhood. It proved itself this stormy Sunday night. Notwithstanding the pouring rain, about sixty men filled the center row of seats in the auditorium. It was their anniversary. The Secretary made the address of the evening. When he got into the pulpit he missed Stafford. To his right and left and rear were men—Graybill and Mollet and others just as good whose names we do not at this moment recall, but no Stafford. Searching the room for him we at last located him down among his men, peeking around the broad shoulders of the man in front of him. Brotherhood men led the singing, formed the male quartette, announced the hymns, led in prayer, read the Scriptures, played the pipe organ, made the announcements—did everything but make the address, and Pastor Stafford sat back and looked comfortable. Massilon has the right idea of a Brotherhood—the development of its local talent. They are workers and enjoy to the limit their work.

February 1st—Throopsville, N. Y., is a suburb of Auburn, and D. H. Bradbury, the pastor, is a jolly bachelor. He entertained the Secretary with home-made cooking, in Waldorf-Astoria style. But he came the colored man's trick on calling his bill of fare. Said he: "What do you prefer to drink—tea or coffee?"

"Coffee, if you please," said the Secretary.

"Oh, shucks; I haven't got any coffee," was his unblushing reply. "Take tea."

Twenty-six men attended the Throopsville meeting. They subscribed for CHRISTIAN MEN as a lesson help and steps were taken looking to a Brotherhood organization.

February 2d—C. R. Stauffer is Corresponding Secretary of New York State, and pastor of Rolland Street Church, Syracuse, and the Rolland Street Church is a bundle of enthusiasm. They have been doing things, and, like the fellow running from the ghost, as soon as they get their breath they are going to do some more.

There were twenty men present. Eighteen took the covenant. They subscribed for the magazine and made an offering to the Brotherhood cause.

Brother Stauffer also has his boys organized. He has promised CHRISTIAN MEN a write-up of the excellent work they are doing, and also a picture of the boys.

A personal evangelism committee was appointed the night of organization. A week later Brother Stauffer wrote: "Last Sunday was a great day among our men and boys. Glad you brought the Brotherhood to us."

February 3d—and at Central Church, Syracuse. Here is where Arthur Braden ministers, and this is also the church home of C. G. Vanwormer, long prominent in the Men's League of New York State. The attendance was small, and the matter of organization was deferred. A number of subscriptions to the magazine were taken.

February 5—Williamsville is a suburb of Buffalo—an hour's ride by trolley. But when the power goes off it takes longer. Brother L. M. Moody is pastor. Owing to the intense cold the attendance was not large, and the matter of organization was laid over.

February 6th—Dunkirk is without a pastor. It is also a mission of the A. C. M. S. and the N. Y. C. M. S. W. R. Chase is the Erie freight agent and elder of the church. He is leading the church in this non-pastoral interim. Thirteen men were present. Ten of them took the covenant and an organization was effected. They subscribed for the magazine and organized a plan for doubling the membership before the next meeting.

February 7th—Hull Brothers are in a good meeting with H. A. Baker, pastor of Forest Avenue Church, Buffalo. The men's meeting was held following the evangelistic services. Notwithstanding the lateness of the hour twenty-two men remained. Twenty-two took the covenant, and each took an extra card, determining to get another before their next meeting. This is the home of R. A. Willard. Willard is a hustler. Wheneve get in his vicinity you find things doing was appointed Chairman of Committe Organization. Brother Baker, the past a choice spirit, and is doing a good wo

February 8th—In Auburn once more. first man we saw on stepping off the was Bachelor Bradbury again. He wea smile that won't come off, and has a ha warm as the heart beneath his bosom. Parvin was there, too. Brother Parv pastor of Auburn Church. He and Bra are old Eureka classmates, and both are taking the seminary course in Auburn ological Seminary. There were twent men at the meeting of the Auburn C Fourteen took the covenant, and an org tion was effected. Brother Parvin has b this field only two months, but he ha work exceedingly well in hand. His me optimistic for the wrok under his leade and are ready to follow him.

February 9th—Niagara Falls is in a me B. W. Blair, pastor of North Tonawan doing the preaching. Mr. Butler, the opera basso converted by Chapman and ander, was leading the singing. The hous filled and interest good. A men's meetin called after the evangelistic services were Niagara Falls has an active Brotherhood men were interested in the evangelistic paign. At this meeting much interest engendered, and a social time followed C. Prewett is the pastor, and is leadi men into larger things. J. D. Barnh President of the Brotherhood.

February 10th—Roy E. Deadman is the pastor of Glenwood Avenue, Buffalo. has been the Mission of the Jefferson Church, Buffalo. Glenwood has done a did work in the last two years. Now B Deadman is making an effort to arous men. They gave him a surprise party o day before (February 9), and stayed t wee hours of the morning. They subs for thirty copies of CHRISTIAN MEN for Men's Bible Class, and are planning to o ize a Brotherhood in the near future.

February 11th—Wellsville, N. Y., n down among the hills and suggests quiet, fort and contentment every way you look. the people *are* comfortable and contente it was a jolly and noisy bunch that gat around the banquet table this Saturday There were fifty-six of them. The L Class served the meal. State President Lindsay accompanied the Secretary on trip. His reputation at a banquet tabl preceded him. It is said that Lindsay ca vert more chicken into religious action any preacher in the state. The ladies prepared—fried chicken, brown gravy, m potatoes, jellies, ice cream, and—oh, e many other things. Lindsay did a man's in a man's way. And there were others. came the program. It must have been esting, for not a man went to sleep, no standing ten minutes of Sunday mornin come and gone before the Secretary sa last word.

ıe Bible School Band (twenty pieces) gave ncert in the beginning of the evening, and rchestra played when the men were eating. band and orchestra are led by Mrs. Ham-, one time cornet soloist in the Boston phony Orchestra.

the close of the evening thirty-two men the covenant. They had already begun work of Brotherhood organization. This ng brought Wellsville into line and into fellowship in the Brotherhood movement.

ellsville is the home oı Paul B. Hanks— Irrepressible Paul," they call him in New . He is in every good thing and behind good work. We have never seen a conducted Bible School than this one, hich Brother Hanks is Superintendent.

re is also the home of Brother Kerr, the tor of the Kerr turbine engine, graduate oboken and Cornell, and one time pro- in Armour Institute of Technology. He eturned to Wellsville for the purpose of ıg his engine on the market.

And the pastor of this flock is C. N. Filson. Now, Filson has two hands and two feet, like most others of his species, but he has his peculiarities, to-wit: The Secretary had just reached the Fasset House when a block of actual sunshine came through the hotel entrance. It made direct for him. On close acquaintance we discovered it was Filson's face. It always shines. This is why he has gathered so many men about him. They follow him just because they like to.

February 11th—The Secretary spoke twice at Wellsville. Fine audiences at both services.

February 12th—Kensington Church, Buffalo, is a Mission of the N. Y. C. M. S. Brother D. C. Tremaine is pastor. The work is two years old. They have succeeded in building a splendid house of worship and are located in a growing residence district. A great opportunity lies at their feet. There were ten at the meeting and ten took the covenant. An organization was effected, and twenty-five copies of CHRISTIAN MEN were placed in the Bible School.

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# Programs for Local Brotherhoods

**MARCH—Second Program.**

## The Creation and Administration of Wealth

**evotional.**
sic—Instrumental.
Hymn.
yer.
ıeat the Covenant.
mn, or special music.

**Business.**
orts of committees.
inished business.
v business.

**Recess.**
ial time (not more than 20 minutes).
oduction of strangers by Membership ommittee.
ment of dues.

**Cultural.**
ic.
ress—"The Duty of the Individual oward the Creation of Wealth."
ss—(1) "Private Property vs. Genu- Manhood as a Nation's Assets." (2) he Modern Methods of Creating Pri- te Fortunes."
ress—"Is Mr. Carnegie's Method of dministration for the Good of All?"
ress—"The Responsibility of Us Av- age Men in the Administration of UR wealth (muscle, brains and eart)."
ic.

**ebate.**
olved, That real men without money e more valuable to the Kingdom than oney without real men."
olved, That the idle rich are a serious nace to our nation's welfare."

"Resolved, That the world is learning its lesson, and that riches are ministering to the world's wealth more than ever before."

**VI.—Open Discussion.**

Was James right when he said: "The LOVE of money was the root of all evil?" How? Why?
Closing hymn.
Benediction.

**Note—Good Things to Read.**

**I. The current magazines.**

"The Passing of the Idle Rich," in Everybody's (February), is especially helpful.
Cosmopolitan (March) shows the power of Mormon riches.

**II. Books.**

"Profit of the Many," by E. T. Root. A discussion from the scriptural standpoint.
"Toward the Light," by Lewis H. Berens, 1903.
"Outlook for the Average Man," by Albert Shaw.
"Social Service," by Louis P. Post.

These can be found in the department of "Economics" in all up-to-date public libraries.

"Wealth consists of all objects ministering to human wants, which are produced by human labor." Riches signify private property. This distinguishes our use of the word "Wealth" from mere "Riches." "The production of wealth, thus defined, is not a mere incident in

our life, as is getting rich; but it is the task for which we have been placed on earth!"

"The New Testament teaches the redemption of the body as well as the soul; the redemption of the earth as well as its inhabitants." "We can not separate God from His universe. He is Immanent as well as Transcendent."

"The end of human life is not animal enjoyment, but *the conquest of the earth!*" He whose life fails to add to the sum total of "wealth" has made a failure in his living. Hence from the divine standpoint we a responsible for the creation of "wealth." *"Profit of the Many,"* by E. J. Root.

To us is committed the *administrati* this wealth so that it may do the largest to all. Of him to whom little is given is required; but that little is surely required him to whom much is given is much requ and that much is certainly required.

This gives us a common point of view. this viewpoint is this suggestive pro written. J. K.

## APRIL—First Program.

Prepared by THOS. W. GRAFTON

# The Brotherhood Easter Evangelistic Campaign

### A Week of Prayer and Plans for Men and the Kingdom.

(**Note:**—At the "Men and Religion Forward Movement" conference in Buffalo last October, it was urged that an effort be made "to secure the personal acceptance of Jesus Christ by the individual manhood and boyhood of our times." To bring this about in a large way, it recommended an eight-day campaign to be regarded as "First, an appeal to men and boys of the community to make personal choice of Jesus Christ as Lord and Savior; and second, an appeal to the entire Christian Discipleship as never before, to dedicate time and talent and property to the service of the Kingdom." As preliminary to this great movement which is sure to result in an aroused Christian manhood in America, we recommend, where practicable, the observance of the week before Easter as a week of prayer and evangelism by **men** for **men**, by the Brotherhoods of Disciples of Christ, in a series of meetings for men and boys and suggest that the following program be carried out as nearly as possible.)

**Sunday Evening, April 9th, Sermon by the Pastor.**

Subject: "The Appeal of Christianity to the Manhood of America."

Men's chorus leading the song service.

**Monday Evening, April 10th, Prayer for Men,** that they may realize the value and power of personal consecration.

Subject: "The Ministry of Redeemed Manhood Winning Lost Men."

The following topics are suggestive and may be discussed in five minute talks:

"Every Saved Man a Soul Winner."
"Preparation for Personal Work."
"Why Men Need Christ."

Closing with a personal invitation to men to accept Christ.

**Tuesday Evening, April 11th, Prayer for Boys,** that they may be safeguarded from present-day perils and come into their heritage of true manhood.

Subject: "The Boy's Right to the Example and Counsel of a Christian Father."

Topics for discussion:

"Our Responsibility as Big B ers."
"You Had a Christian Fa Your Boy is Entitled to On
"Save the Boy by Becoming Best Friend."

General discussion and invitation.

**Wednesday Evening, April 12, Ge Prayer Meeting,** in charge of the Bro hood.

Subject: "How to Make a Ch That Will Appeal to Strong Me

Topics for short talks:

"Why Men Do Not Go to Chu
"The Preaching that Reaches M
"Definite Work for Men to D

General discussion and invitation.

**Thursday Evening, April 13th, Prayer the Brotherhood and Its Leaders,** they may lead in a new religious er men.

Subject: "Gethsemane—A Lesso Meeting Life's Disappointment

Topics for short talks:

"Jesus in the Garden and Wha Teaches Us."
"Dark Days and How to Them."
"Letting God Have His Own With Us."

General Discussion and Invitation

**Friday Evening, April 14th, Prayer for appointed and Discouraged Men.**

Subject: "The Way of the Cros Appeal to Masculine Heroism."

Topics for short talks:

"The Heroism of Christ on Cross."
"The Place of the Cross in Mo Discipleship."
"Christianity, an Appeal to I ism."

General Discussion and Invitati

**Sunday, April 16th, Sermon.**

"The Victory Over the Grave, a of Triumph."

Brotherhood chorus leading service.

P. H. WELSHIMER

# Bible School Lessons for March

Prepared by P. H. Welshimer

LESSON 2—MARCH 12.

## "ELISHA THE PROPHET RESTORES A CHILD TO LIFE."—2 KINGS 4:25-37.

American Revised

25 So she went and came unto the man of
God to Mount Carmel.
And it came to pass, when the man of
God saw her afar off, that he said to Ge-
azi his servant, Behold, yonder is the
hunammite: 26 run, I pray thee, now to
meet her, and say unto her, Is it well with
hee? is it well with thy husband? is it well
with the child? And she answered, It is
well. 27 And when she came to the man
f God to the hill, she caught hold of his
eet. And Gehazi came near to thrust her
way; but the man of God said, Let her
lone: for her soul is vexed within her;
nd Jehovah hath hid it fom me, and hath
ot told me. 28 Then she said, Did I de-
ire a son of my lord? did I not say, Do
ot deceive me? 29 Then he said to Ge-
azi, Gird up thy loins, and take my staff
n thy hand, and go thy way; if thou meet
ny man, salute him not; and if any salute
hee, answer him not again; and lay my
taff upon the face of the child. 30 And
he mother of the child said, As Jehovah
veth, and as thy soul liveth, I will not
eave thee. And he arose, and followed
her. 31 And Gehazi passed on before
them, and laid the staff upon the face of the
child; but there was neither voice, nor
hearing. Wherefore he returned to meet
him, and told him, saying, The child is not
awaked.
32 And when Elisha was come into the
house, behold the child was dead, and laid
upon his bed. 33 He went in therefore,
and shut the door upon them twain, and
prayed unto Jehovah. 34 And he went up,
and lay upon the child, and put his mouth
upon his mouth, and his eyes upon his
eyes, and his hands upon his hands; and he
stretched himself upon him; and the flesh
of the child waxed warm. 35 Then he re-
turned, and walked in the house once to
and fro; and went up, and stretched him-
self upon him; and the child sneezed seven
times, and the child opened his eyes. 36
And he called Gehazi, and said, Call this
Shunammite. So he called her. And when
she was come in unto him, he said, Take up
thy son. 37 Then she went in, and fell at
his feet, and bowed herself to the ground;
and she took up her son, and went out.

**Time.** About 896 B. C. **Place.** Shunem and Mt. Carmel.

**Golden Text.** "The free gift of God is eternal life in Christ Jesus our Lord." Rom. 6:22.

**Introduction.** Shunem was opposite Mt. Gilboa, in the plains of Esdraelon, four miles distant from Jezreel. It was a village of farmers, sixteen miles from Mt. Carmel. Mt. Carmel was a place of worship. Here Elisha conducted services. Kings 2:25. We now begin the study of Elisha, a very important character. He was the successor to Elijah. On him the mantle of the old prophet had fallen. To know the important events in his life, read 2 Kings, chapters 2 to 8. We here have the account of the prophet's mantle purifying the fountain, the story of the irreverent gang, the borrowed oil jars, the Shunem woman, the healing of Naaman, and the heavenly defenders. Read second Kings 4:8-25 for an introduction to today's lesson. In this we have an account of the hospitable home in Shunem being open to Elijah and his servant, Gehazi. This was a well-to-do, religious family. A room was set apart for the prophet and furnished for his convenience. As he toured the country in his work, he always stopped at Shunem, when passing. The greatest sorrow in the life of an Oriental woman is to be childless. This woman did not desire to be introduced into the society of the king's court; her husband desired no position in the kingdom. They lived quietly and at peace with all the neighborhood and were contented. Elisha interceded with the Lord, and to this woman a son was given. Today's lesson tells of his death and restoration to life.

**Explanatory.** 25—*So she went.* Elisha was at Mt. Carmel. When the boy died, the mother planned at once to see the man of God, believing he could restore the child to life. *Gehazi,* the servant of Elisha, as Elisha had been the servant of Elijah. *Shunammite.* The woman's name is not given. She was named from the village in which she lived. 26—*Run*—to meet her. This was a friend of Elisha. He was interested in her and her family. His interest was manifest in sending his servant to greet her.

*27—Caught hold of his feet.* She had not told Gehazi of her trouble, but had simpl courteously brushed him aside, by saying, "It is well." She did not go into detail, bu now when she meets her friend,, Elisha, she falls at his feet, and Elisha knew he sorrow. *28—Then she said.* She had not asked for a son, but he had been given a the request of Elisha; why then should he be taken from her? *29—Said to Gehaz* The servant was to go speedily, not to loiter on the way, and lay the staff, the symbo of power of the prophet, upon the face of the child. *30—"I will not leave thee."* Th mother had more faith in Elisha than in the servant; it was he she desired to g see the child. *31—The child is not awaked.* Gehazi's efforts were fruitless. *32-34—Shut the door—and prayed.* Elisha was a man of prayer. He thus communed with Go and asked for help. *35—Walked in the house once to and fro.* A prayer was offered he had stretched himself upon the child, now in his excited and nervous condition, h walks back and forth, then again to the room of the child and stretched himself upo him again, and the child sneezed seven times and again opened his eyes. *36-37—"Take up thy son."* What a happy home. The child was dead, but now lives again How grateful this mother must have been to the man of God, who was a help in tim of need.

## Lessons from the Lesson

Hospitality was again rewarded. By opening a room to the man of God, he ha interceded for this good woman of Shunem, and the Lord had given her a child Again when death came, the man of God was a friend of the family and through his intercession the little child was restored to life Here was also a contente woman, and when an opportunity was given to receive favors from the king, pre ferred the quiet of her country home, replying that, "I dwell among mine own people.' In the time of need, she went to the right source for help. She was unwilling to ac cept a substitute for the man of God. There was no parleying or delaying the matte of going to see the prophet. To delay might have been disastrous. The child wa dead and she hoped to have him restored the life of the child, and she went at once If eternal hope is to be prized more highly than this earth life, and we love our children would it not seem reasonable that one would be just as anxious about having a sou prepare for the life that is to come as to have this life prolonged? If all parents woul make speed in endeavoring to save their children, how quickly the world would be brought to the foot of the cross. As there was happiness in the home in Shunem whe the child was restored, so there will be happiness in the heavenly home.

## Questions for Class Use

Where is Shunem? Where is Carmel? Who was Elisha? Who was Gehazi? Why was miraculous power given to Elisha? In what country was he the prophet? What is the great lesson which this lesson teaches?

LESSON 3—MARCH 19.

## "DEFEAT THROUGH DRUNKENNESS."—TEMPERANCE LESSON—1 KINGS 20:12-21.

Read all of First Kings 20.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings, in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13 And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. 14 And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. 15 Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he mustered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. 18 And he said, Whether they are come out for peace take them alive; or whether they are come out for war, take them alive. 19 So these went out of the city, the young men of the princes of the provinces, and the army which followed them. 20 And they slew every one his man; and the Syrians fled and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with horsemen. 21 And the king of Israel went out, and smote the horses and chariots and slew the Syrians with a great slaughter.

**Time.** 907 B. C. **Place.** Samaria.

**Golden Text.** "It is not for kings to drink wine; nor for princes, strong drink." ov. 31:4.

**Introduction.** This lesson goes back a few years to the time of Ahab. Ahab was king of Israel, Jehoshaphat of Judah and Ben-hadad the second, of Damascus and ia. Ben-hadad had brought thirty-two kings of the smaller tribes that were allied his kingdom, destroyed the villages and farms of Israel and had driven the people of the fortified towns. The invading army desired the wealth of Israel. Ben-hadad l made an insolent demand of Ahab, that he give to him his throne, his silver and gold, his wives and the children, even the best of all he had. Ahab, an unusually king replied, "My lord, O! king, according to thy saying, I am thine and all t I have." Later Ben-hadad sent messengers, notifying Ahab that his officers would n come and search his house and those of his officers. A conference was called, leading people were consulted, and they agreed to not yield to Ben-hadad. Ben-hadad carried things a little too far. Ben-hadad was so positive of victory that he made oast that his army was so large that the dust to which Samaria would be ground ıld not be sufficient to give each soldier a handful. Ahab said, "Let not him that leth on his armor, boast himself, as he that putteth it off," hence a siege was as-ed, and preparations were now made for the attack and defense.

**Explanatory.** 12—Ben-hadad and his thirty-two kings were living in little booths, n the command came to set themselves in array against the city. When ıb's message was delivered, showing he proposed to not yield to all the demands he Syrian king, the kings were drunk, they were in a poor state of mind to prepare the siege. Drunkenness makes senseless demands, and a drunken man is in a poor ne of mind to prepare for battle. 13—God's eye was upon the nations and their ies. One of God's prophets notifies Ahab that God is with him, and the great army the enemy shall be vanquished, and Ahab would be made to know that Jehovah God. 14—The princes, who were administrators over separate districts, have ı driven into Samaria by Ben-hadad. 15—The attack of Ben-hadad was sudden, and ıy of the warriors of Israel were unable to get within the wall of Samaria, hence smallness of the army of Ahab. 16—At noon, shortly after which, in that country, leaders would be taking a nap, Ahab sought to take them by surprise. Ben-hadad, sidering the task of taking Samaria a very small affair, was giving very little heed t, but was drinking himself drunk. 17—Ben-hadad drunk, was poorly prepared for le, notwithstanding his large army. The young men under Ahab were upon him he knew it. Drunken Ben-hadad violated all the rules of warfare in commanding young men to be taken whether they came for peace or for war. 19-21—An army 7,000 put to rout the Syrian forces with all their allies. The battle was to be as a d to hand fight, each of the 232 young men slaying the man opposite him. The ians were panic-stricken and fled.

## Comments on the Lesson

Every boy and girl who was trained at Hawarden Castle was, at the request of Mr. dstone, compelled to learn by heart the following: "Drunkenness expels reason, wns the memory, distempers the body, defaces beauty, diminishes strength, inflames blood, causes internal, external and incurable wounds and is a witch to the senses. s a devil to the soul, a thief to the purse and a beggar's companion. It is a wife's and the children's sorrow. It makes a man become a beast and a self-murderer. drinks to others' good health and robs himself of his own."—*National Advocate.* cost of liquors each year in this country is given by the "American Grocer" as ly one billion four hundred millions of dollars. Gen. F. D. Grant, the son of S. Grant, has said, "If I could by offering my body as a sacrifice, free this country n this fell cancer, the demon, drink, I would thank the Almighty for the privilege oing it. If I had the greatest appointive power in the country, no man would get ı the smallest appointment from me unless he showed proof of his absolute tee-lism." Billy Sunday says, "The only difference between the so-called respectable on and the dive, is that one smells bad and the other stinks." How can a man d before men and profess to be a believer in and a follower of Jesus Christ and vote for one of the most hellish, most damnable, soul-destroying institutions on 's green earth—the American saloon? If every Christian man would cry out nst it with all his soul and strike it with all his strength, the victory would speedily von.

## Questions for Class Use

How many kings were engaged in this battle? Who was the king of Israel? Of h? Of Syria? What demands did Ben-hadad make of Ahab? What was Ahab's attitude towards Ben-hadad? Why this attitude? What was Ahab's greatest ? How did Ahab win the victory? What was one of the causes of Ben-hadad's at?

LESSON 4—MARCH 26.

## REVIEW.

**Golden Text.** "Happy is that people whose God is the Lord."
The subjects for the quarter have been as follows:
"The Kingdom Divided." 1 Kings 12:1-24.
"Jeroboam makes idols for Israel to worship." 1 Kings 12:25;13:6.
"Asa's Good reign in Judah." 2 Chron. 15:1-15.
"Omri and Ahab lead Israel into greater sin." 1 Kings 16:15-33.
"Jehoshaphat's good reign in Judah." 2 Chron. 17:1-13.
"Elijah the prophet appears in Israel." 1 Kings 17:1-24.
"Elijah's victory over the prophets of Baal." 1 Kings 18:1-40.
"Elijah's flight and return." 1 Kings 18.41;19-21.
"Elijah meets Ahab in Naboth's vineyard." 1 Kings 21:1-29.
"Elijah goes up by a whirlwind into heaven." 2 Kings 2:1-18.
"Elisha, the prophet restores a child to life." 2 Kings 4:8-37.
"Defeat through drunkenness." 1 Kings 20:12-21.

## Questions on the Quarter

How large was the kingdom of Judah? How large was Israel? What was capital of each? Which was an idolatrous kingdom? What caused the division of kingdom? Which had the greatest material wealth—Judah or Israel?

**Who.** Who was Rehoboam? Jeroboam? Adoram? Ahijah? Asa? Azariah? Om Ahab? Jezebel? Jehoshaphat? Elijah? Elisha? Naboth? Ben-hadad?

**What.** What happened at Jerusalem during the lessons of the quarter? Shechem? Dan? Bethel? Samaria? Cherith? Zarephat? Mt. Carmel? Jezre Beersheba? Horeb? Gilgal? Jericho? Shunem?

What miracles were performed by the prophets of God in these lessons?

LESSON 1—APRIL 1.

## "ELISHA HEALS NAAMAN, THE SYRIAN."—2 KINGS 5:1-14.

Read Second Kings, chapters 3 to 5.

5 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. 2 And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. 3 And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. 4 And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel. 5 And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 6 And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayst recover him of his leprosy. 7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the m of God heard that the king of Israel h rent his clothes, that he sent to the ki saying, Wherefore hast thou rent t clothes? let him come now to me, and shall know that there is a prophet in rael. 9 So Naaman came with his hor and with his chariots, and stood at t door of the house of Elisha. 10 A Elisha sent a messenger unto him, sayi Go and wash in the Jordan seven tim and thy flesh shall come again to thee, a thou shalt be clean. 11 But Naaman w wroth, and went away, and said, Beho I thought, He will surely come out to and stand, and call on the name of Jel vah his God, and wave his hand over t place, and recover the leper. 12 Are Abanah and Pharpar, the rivers of D mascus, better than all the waters Israel? may I not wash in them and clean? So he turned and went away in rage. 13 And his servants came near, a spake unto him, and said, My father, if t prophet had bid thee do some great thi wouldst thou not have done it? h much rather then, when he saith to th Wash, and be clean? 14 Then went down, and dipped himself seven times the Jordan, according to the saying of t man of God; and his flesh came again l unto the flesh of a little child, and he w clean.

**Time.** About 897 B. C. **Place.** Damascus, Samaria and the river Jordan.

**Golden Text.** "Look unto me and be ye saved all the ends of the earth: for I a God, and there is none else." Isa. 45:22.

**Introduction.** Elisha's miracles are noted for their helpfulness. Today we study one that is most gracious. A favor was bestowed upon a Syrian general that he ght know that Jehovah was God. Leprosy was incurable except by miracle. Like it must be treated from above. Like it too, the victim feels no pain at its be- ning and often has the disease a long time before he realizes it. It is con- ious and loathsome. All have sinned and come short of the glory of God. As d cured the leprosy of Naaman, so he can cure all men of sin. "Look unto me l be ye saved."

**Explanatory.** 1—Naaman, the commander in chief of the Syrian army under n-hadad the second. He had gained renown by freeing his country, but with all his renown and his valor, one sentence mars his life, "He was a leper." This meant racism and death. 2-3—Fortunate for Naaman that in one of the marauding tours, ttle Israelitish girl had been captured and now waited upon his wife. The child not forgotten her God, nor the prophet in Israel. 4—A drowning man will grasp a straw. Naaman believed the little maid, and prepared to go to Israel. 5—The ian king was interested and desired to save the life of his general. He wrote a er of introduction to the king of Israel. This shows the kings were at peace. supposed that Israel's king would also be familiar with the cures being effected his own kingdom. He sent $18,000 in silver and about $36,000 in gold, and ten nges of raiment. 6—Naaman, with his retinue of servants, entered his chariot drove over a hundred miles to Samaria and delivered his letter to Israel's king. n-hadad supposed that the prophet was attached to the king's court, hence could ly be seen when this letter was procured. 7—Israel's king supposed Ben-hadad ired to consult him, thinking that he was a god, who could cure leprosy. It is lent the king was not in close touch with Elisha. 8—The news reached Elisha that king, Jehoram, had rent his clothes. He sent for Naaman to be brought to him. )—Elisha did not even go out to meet Naaman. The great general and his ser- ts awaited the coming of the prophet, expecting great honor to be shown him. sha simply sent a message and said, "Go wash in the Jordan seven times and thy h shall come again to thee and thou shalt be clean." What a simple thing to do— ve twenty-five miles down to the Jordan and wash and be healed. It was plain, the plan did not suit Naaman. 11—In his rage, he drove away, feeling he had n insulted. He expected great pomp and display, that the prophet would rub hand over his leprous spots, calling on Jehovah to heal him. 12—He here men- is the rivers of Damascus, clear waters were they. Had the cure been attributed the water, Naaman would have been right, but the cure was from God, not in the eam. 13—Wise servants have often saved a man. It was so here. They first soned with him. He was dependent, and the only safe thing for him was to do at the prophet had commanded. He had time to reason and come to his second, er senses, and he obeyed. 14—Through his obedience, doing exactly *what* the phet commanded, *as* he commanded and *where* he commanded, a cure was ef- ed and Naaman returned happy.

## Lessons from the Lessons

Naaman was a great man, but he was a leper. Leprosy is a type of sin. We upon many a man today and say he is great, but the leprosy of sin is there. rosy was incurable, except as God cured. Sin is incurable, except as God cures. good suit of clothes, soap and water, change of occupation and change of climate s not cure sin. Nothing but the blood of Christ can do it. A little child was of the agents that helped to bring about the cure. She could not cure her mas- but she could deliver the message that started him on the way to find a cure. le children today do much in bringing fathers and mothers and others to the ist. "A little child shall lead them." Little children are in earnest. They are er ashamed, they do not forget. Teaching older ones is often in vain, but he who hes the child teaches not in vain. Naaman was a man who could not have his n way. What a beautiful system he would have had in bringing about this cure. l's ways are not as men's ways, nor his thoughts as men's thoughts. Naaman uld have had an easy thing done. The prophet would simply raise his hand call upon the name of the Lord, and the deed would be done, but when asked do some hard thing, he rebelled. Men rebel today in exactly the same way. Many an has a finely spun theory as to what he will do to have life eternal, just as igh he could decide or could formulate a plan whereby he might be forgiven. s for God to enact his laws and give commands. It is for men to humbly and erfully obey. Elisha gave a positive command in plain language, that Naaman ld easily understand it. Nothing impossible was demanded; so God deals with n today. It is a matter of faith. Naaman was to do what he was commanded do and God would do what he had promised to do. To bathe once, twice or any ber of times less than seven would not bring the results. To be cured, he must exactly what had been commanded and do it in the way in which he was com-

manded. When the general complied with all the conditions, the blessing that wa promised upon such compliance was secured. The same is true today in our de liverance from sin. It was not in the water that the healing was procured. Had th water done it, all the lepers of Israel and Judah would have been cured. It was i the act of obedience that Naaman was blessed, so in the baptismal waters of today, th healing lies not in the water, but in the obedience to the commands of our Lord. W simply meet the Lord where He has promised to meet us. Our baptism is simply a act of the mind to which the body submits.

## Questions for Class Use

Who was Naaman? Where did he live? Who was his king? Who was king o Israel? Describe the leprosy. In what way is leprosy a type of sin? What was th object of this miracle? What is the analogy between the healing of Naaman and th New Testament plan of redemption?

¶ *If you have a successful Men's Bible Class or Classes, organize them into a Brotherhood. You must DO as well as teach. The Brotherhood is the DOING part of the combination.*

¶ *If you have a successful Brotherhood, organize them into a Bible Class or Classes or get them all into the existing Classes. You cannot make one man strong without the Bible and you cannot make a Brotherhood strong without it.*

¶ *The Brotherhood will help the Bible Class.*

¶ *The Bible Class will help the Brotherhood.*

¶ *Each will strengthen the other—each will develop forces which will be wasted if the other is not there to conserve them.*

# CHRISTIAN MEN

rgan of THE BROTHERHOOD OF DISCIPLES OF CHRIST

P. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
E. E. ELLIOTT, Manager of Advertising and Circulation



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ume 5 KANSAS CITY, MISSOURI, APRIL, 1911 Number 4


# FAMILIAR TALKS

Y MESSAGES The happiest messages that come to the Brother- office are those that tell of men to Jesus Christ. Successful soul ing, however, is not a hap-hazard . A time for definite decision and sely wrought out method will mul- results.

fore you read anything else in this , and whether you read anything please peruse carefully the editorial ed "A Holy Week" beginning on 4 of this issue.

'S' RTMENT Almost ever since this magazine has started, we have been urged to open ys' Department. From no lack of est, but because prudence commanded that we should proceed slowly in offering any sort of leadership in a field of such vast importance, which was still almost entirely unsurveyed, we have waited until what seemed the exact mo- That moment comes with the employment by Local Brotherhood No. 1, of the Independence Boulevard Church, of Chas. B. Hahn, to devote all his time to the work of organizing the boys of that church and Bible School for Christian training and service. Mr. Hahn will contribute to this department results of his experience and observation in many fields. We shall hope also to enjoy the counsel and fruits of that passionate

lover of boys and successful worker among them, A. W. Conner, of Indiana. Two to four pages will be devoted to this department for the present, beginning in May. We invite all those who have had experience in boys' work to write us what they have done or are doing and what suggestions they can offer. We should like to hear of some successful leader in the Boy Scout movement. In addition to this, anything and everything you can get us or tell us about boys' work in connection with the church is wanted.

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ROY B. GUILD
Executive Secretary, Men and Religion Forward Movement

We present on this page the frank features of Roy B. Guild, Executive Secretary of the Men and Religion Movement. He spells it Guild but pronounces it Guiled. He has done a lot of things, this Executive Secretary, and done them well. The Men and Religion Movement had to exert all its pulling powers to get him away from a social service task in Boston. He belongs to the guild of workers, and is able to beguile any man he sets his eye upon into like industry in behalf of the Men and Religion Movement. The President of a local club introduced a speaker of spell-binding reputation the other night with the assurance that he was able to *electrocute* his audience. There was an awkward pause. The audience looked apprehensive and the speaker-to-be looked dismayed. The toastmaster struggled with his embarrassment and explained that he meant *electrified*. The audience breathed easier and the oratorical live wire once more glowed and spluttered in amiable anticipation. W so far as Roy B. Guild is concern you can let it go at that. He is able electrocute any man he talks with ab the Men and Religion Movement. is now engaged in galvanizing N York magazine editors into an ea comprehension of what the Men Religion Forward Movement means, when you see the tables of content the magazines of national circulation the month of October you will know the amount of space they give to subect how well Guild did his w Vive l' Roi!

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FINISHED THE COURSE

It is with a real sens personal loss that chronicle the go from among us of Thos. J. Shuey, tor of the University Place Churc Seattle, Wash. Brother Shuey w man of faith and good works. He behind him a record of consec service in each of his pastorates, there are many today to mourn us, and to acknowledge, as do we, our life has been the better and faith the stronger for having k him.

◆ ◆ ◆

We notice a growing dispo among Brotherhoods and Bible C to make use of the monthly prog culture, missionary, social and ev istic, provided by the General Br hood. We have recently complied the requests of the Standard Publ Co. and Christian Publishing Co. t nish advance copies of the progra them, for such use as they may b to make of them in their own p tions, which serve the masculine c uency of our people.

The second program for April, deals with the great subject of

Missions, and the first one for May, e Brotherhood and the Pulpit," will found in this issue of CHRISTIAN N together with a special program the entire week of prayer to be ob- ed for prayer and evangelism in be- of men during the month of April.

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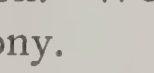
**HOLY WEEK**

It is the custom among some Christian people to k of the week preceding the anni- ary of the day upon which our Lord from the dead as holy week. By agreement of the Men's Brother- ls of the different Protestant com- ions in America, it is recommended this be observed as a week of prayer e men of our churches. By a reso- n of the directors of the General herhood at their meeting of Decem- 3th, it was decided to urge upon all Brotherhoods and Men's Bible ses that it be observed as a week rayer and evangelism by men, for with the emphasis upon evangelism. V. Grafton, skilled worker among and sane exponent of wise and fruit- vangelism, has prepared a program men's meeting for every night of week, having especially in view the of the men of the Brotherhood e Bible Class with the soul-winning and the leading to Christ by them eir own fellows who are outside Kingdom, all under the leadership with the hearty cöoperation of the r. This program was published HRISTIAN MEN for March, page We call your especial attention now. Begin to think about it. to prepare for it. Presidents rotherhoods, teachers of men's s and pastors of churches, take oc- now to get your men in the spirit for such a week. If you do not know, let me whisper to you that consecrated laymen are the most effective soul winners. Although your men are not yet thoroughly trained; though they cannot make speeches or preach sermons or organize religious campaigns, they can all win souls. There has never been a man so blind he could not lead another to Christ when once he had traveled the road himself. You can make this Easter week a holy week indeed, if you will. Begin to pray now, yourself, for such a week of men's meetings. Then when you are filled with the spirit of it yourself, gather a little group of your praying men together and talk with them about it. Pray over it and plan for it. The next week enlarge the group who are praying. Begin to pray for the conversion of particular persons. Next week enlarge the praying group and redefine the plans again. In this way a Pentecost will break out among your men before the week has itself begun, and holy, indeed, will be the memories of that period, when men by the scores, and perhaps by the hundreds, may be brought over the hill from Bethany to a vision of the Temple, up the steeps to Gethsemane, over the stony way to the Place of the Skull and the putting to death of the things of the flesh, and back again to the garden where, amid the perfume of flowers and the singing of birds and the laughing joy of bubbling fountains they may put on the ripening glory of the Christ life.

We would earnestly that every affiliated Brotherhood, that every organized Bible Class, might undertake this week of prayer and evangelism. We supplicate you upon your own behalf that you do this thing.

A CHICAGO CONVERSION

Instead of piling up precepts in support of what has been written about, we quote the following story. The man who speaks is the president of the United States Linen Flax Company. His name is W. J. Robinson. We ask you to consider his testimony.



AN EXPERIENCE

I am a business man at the head of a large corporation. I lived, as men describe it, a moral life. I was a good neighbor, a loyal friend and sociable club fellow. At the close of the business day I went to my club or hotel, drank a few cocktails or high-balls with my friends and went home to dinner. Just an average type of thousands of business men.

I was raised in a Christian home, went to Sunday-school and church, and at an early age professed religion. As I grew older and got away from home influences I became careless, but now and then would come a hunger in my heart for something which I had once possessed, a real sense of loss in my life, and an unspoken desire to again experience the happiness and pleasure that I once enjoyed. A yearning for something I did not possess.

I tried to convince myself that a good moral life was all that was necessary, that, if a man lived up to the Golden Rule (but who does?) he was living a pretty good life. But all my reasoning, all my philosophizing could not still a something away down in my heart, which said, "It is not enough."

The Scribes and Pharisees gave largely of their means to the poor and for philanthropic purposes, prayed fervently and were the highest type of moralists probably the world ever knew, yet Christ denounced them as hypocrites, wh sepulchers, a generation of vipers, also said to His disciples, "Unless righteousness exceeds the righteous of the Scribes and Pharisees, ye sha nowise enter into the Kingdom Heaven."

Thus for years I went on fightin wardly against a definite surrender o will and my life to God, and condc in myself and in others things wic in my heart of hearts I knew were w My mind was filled with doubts the sonship of Christ, the atone etc. I endeavored to find peace of and conscience in my investigation o ental religions, the various so-calle ences (Christian and mental), but of these things brought peace a found no rest for my soul.

One day while lunching with the dent of one of our largest corpora he, much to my surprise, began t to me about the necessity of my m a definite surrender of my life to Christ. One by one my objection excuses fell before his unanswerabl sentation of the claims which Christ had on my life, and, at l realized that, in all my wanderin my sinnings, all my forgetfuln Jesus Christ, He had never left m His spirit had been striving wit through all the years.

I still tried to evade direct and im ate surrender.

My friend, however, kindly and urged me to decide, urged me to gi self in full surrender to the Master ing: "Come unto Me all ye that and are heavy laden and I will gi rest. God so loved the world th gave His only begotten Son that soever believeth on Him should n ish but have everlasting life."

then and there decided, just as I ld decide any business proposition, to e to God and make a confession of ins to Him and believe in His prom- hat, "If we confess our sins He is iful and just, to forgive our sins and eanse us from all unrighteousness." elt before my Heavenly Father and zed that I had His promise to de- upon, and expected and trusted in for forgiveness of my past way- lness and sinning just as I would the promise to pay of the United s Government, based on my faith e integrity of the nation. I also ed His promise that He would keep which I had committed to Him.

om that day to this, I have been a creature in Christ Jesus, "Old things passed away and all things have be- new." The things that once gave assing pleasure in my life have now traction for me whatever. The as- tes which once seemed a part of my ence I have no longer any desire for.

rhaps the most wonderful change was manifest to my consciousness my mind began to resume its nor- ctivity and to inquire into what had ened, was this, that all my doubts, ionings, skepticism and criticism rning God the Father, Son and Spirit, concerning the full inspira- accuracy and authority of the Holy tures as the incorruptible Word of concerning the sufficiency of t's atonement to settle the question , and to provide a ground upon God could, in perfect righteous- forgive and justify a sinner, and rning an assured salvation and per- acceptance in Christ, were swept completely. From that day to this e never been troubled by doubts d and His Word.

business friends have noticed the d change in my life. My wife realizes the wonderful change that has taken place. The petulance and fault-finding of old is gone. The desire for those things which fill up the sum total of the spare time of so many business men is gone. I have felt from the moment of my surrender to Jesus Christ, the abiding presence of His Holy Spirit in my life each day, a desire to do God's will and to inquire what His will is for me.

The thoughtless oath, the taking of God's name in vain (notwithstanding the habit of years), is gone and I find my greatest pleasure in the society of people who love Jesus Christ and His services, where once I avoided them.

It has not impaired my business usefulness one particle. On the contrary, I have been more successful since I made this decision than I have been for years. I am resting on the promise that if I would "Commit my way unto the Lord He would direct my path," and He has done it in a marvelous way. Hence the stupendous change, whereby one "dead in trespasses and sins" is "quickened together with Christ" (Eph. 11:5), is not accomplished through any process of reasoning, nor is it the outcome of any process of development. It is the immediate and mighty work of God—"the working of His mighty power which He wrought in Christ and set Him at His own hand in the heavenlies" (Eph. 1:19, 20), and it is a work which is done instantly in them that believe on the Lord Jesus Christ.

The atonement of Jesus Christ for sin has become a personal matter with me. He died for me, His blood was shed for me. His intercession was for me. Through Him I am a Son of God, adopted into the family of God. By His divine commission I am an Ambassador of Christ, a high position indeed, Am-

bassador of the King of Kings and Lord of Lords.

After making my decision for Jesus Christ, I went back to my office and calling my closest associate, I told him what I had done and what my intentions were for the future. He looked steadily into my eyes, grasped my hand and said, "I am so glad, I have been thinking seriously of making a start myself. I do not know a better time. I will start with you." And he did.

That same night I got a Testament (I had not opened a Bible for years), and before retiring I read a few chapters and knelt down and talked with God as a son would talk to a father. I was surprised how easy it was to tell Him all about myself, all about my business affairs.

The peace and confidence that came to me then has never left me and I have an abiding consciousness of His actual real presence in my life.

My business days are full of many cares, worries and disappointments, but there is an abiding peace within which "passeth all understanding."

Every morning and evening I read my Bible and talk with my Father, not the way I used to say my prayers as a boy, but talk with Him, tell Him everything, ask for His advice and feel His presence so near and His guiding so unerring.

There have been some very crucial situations, difficult to handle, where I have not known what to do, which, when submitted to Him, have come out all right without any seeming special effort on my part. Business situations, which were almost impossible, were made possible, and I have had so many evidences of His direct individual leadings and guidings in my business, my social and domestic life, that every day brings new and actual demonstrations of the fulfillment of His promises.

My reason in writing this expe is that it may fall into the han some business man, dissatisfied wi own life as I was, some man wh been struggling and trying to get from that still small voice, with each man on earth is familiar. Wi prayer that it might lead him to a tion of his problem as I have bee to a solution of mine.

May God follow the reading o booklet with His blessing and lea to Himself.

A Business M.

❖ ❖ ❖

THE WAY REJOICING

While your soul i throbbing from redi the story of the ma has found his Christ, we let you him sing as he goes on his way rej

I sit today at the loom of life
And weave and weave and wea
The warp is laid by hands Divine
But the weft is where I grieve.
For every moment in every day,
The shuttle flies through and thu
And the patterns I scheme wit
dreams I dream,
Are made up on the things I do
I have naught to do with the warp I
The threads are already set.
But my duty lies as the shuttle fli
In the fabric I'm weaving yet.
Smiles and tears, kind words and
Are wound on the bobbins I wi
And every thoughtless word is th
And every word unkind;
And every act I would fain forg
And the thoughts that were da
vain,
I view in the fabric of life I wea
And I see them and see them a
But I sit and weave with an aching
And a world of intense regret,
And tears fall fast as I view the p
And I pray that I may forget.

t ut of repining and soul recoil
[ ok in the future and see,
fe as God would have me live,
d a new hope comes to me.
w not the length of the warp I view,
now not my given span,
nto the fabric I yet may weave,
put all the best I can.

Smiles and kindness and patient care
Unselfishness, service, and love,
Harmony, sunshine, faith and hope,
And thus my contrition prove.
My life surrendered to Jesus Christ,
His love and His power confessed,
As the shuttle flies with its rhythmic beat,
I know that His way is best.

—W. J. R.

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# Exhibit "A"—Comrades of Paul

NO. 1051.

**BROTHERHOOD OF DISCIPLES OF CHRIST**

KANSAS CITY, MO. Jan. 16, 1911

Y TO THE ORDER OF Arthur Whitney $100.00

One Hundred no/all DOLLARS

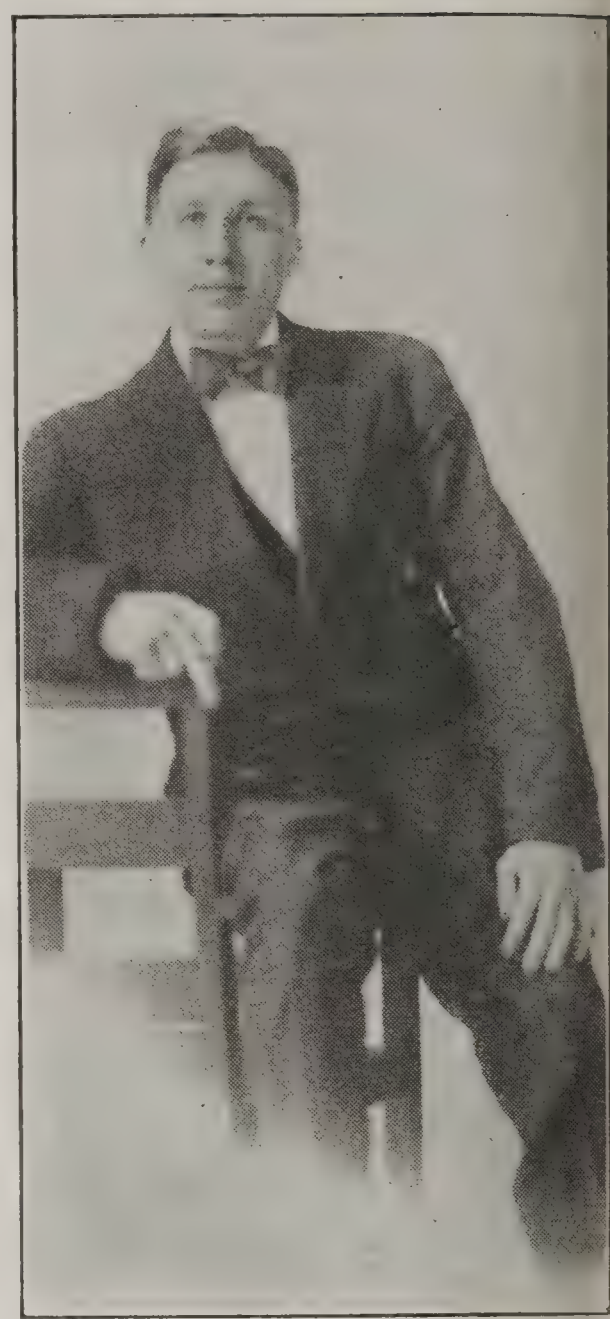
ATIONAL BANK OF COMMERCE
KANSAS CITY, MO

BROTHERHOOD OF DISCIPLES OF CHRIST
BY F. J. Bannister TREAS.

Comrades of Paul fund begins to history. The first loan of one d dollars has been made and the udent is in college. In December, Clyde R. Hesse, of Des Moines, ed the thing, and about the same . A. Hall, of Princeton, Ind., sug- the name. With Hesse to think is He immediately set about find- n in the Central Church, Des , who would pledge themselves to e and one-half cents per day, or lars per year to help some other uip himself to preach the gospel s Christ. The idea appealed to to whom it was presented. Dur- year 1910 remittances to this fund come to the General Office from oines. Soon the amount had one hundred dollars and passed

In the meantime the spirit of God was moving upon the heart of a choice young man in Des Moines to give himself to the ministry of Jesus Christ. But there was a widowed mother to be considered. There were younger brothers and sisters whose living must be provided for, and a share of this responsibility rested heavily upon the shoulders of young Arthur Whitney. He battled his way through the difficulties, but was still without sufficient assurance that he could maintain himself in school. Then the Comrades of Paul Fund came to the rescue. There was a consultation between Finis Idleman, pastor of the Central Church, and Clyde R. Hesse, youthful father of the fund, and others concerned. Out of this came a request to the General Brotherhood, which is the trustee of the fund, asking that a loan of one hundred dollars

from the Comrades of Paul Fund be made to Arthur Whitney. The check, signed by Treasurer F. J. Bannister, went out the same day, accompanied by a note due four years after date to bear interest only from maturity, and at the rate of five per cent per annum. A fac-simile of the note, duly signed, appears herewith. This note means that Mr. Whitney will have the use of this money without interest, during the four years he is in school, and thereafter he will pay five per cent interest until the money is returned. Once in our treasury it will go out again and again, so long as the world lasts and a race of sinful men need preachers. Isn't this a glorious work? Isn't it one that you would personally rejoice to have a part in? Already something like two scores of volunteers for the ministry have been reported as a result of volunteer day in January. Many of these young people are going to need help in getting through school. By setting apart one hundred dollars a year for two or three years you could help a man through college who would have before him a long life-time of effective service. He would be your minister. But of course few can give one hundred dollars per year to such a work; but almost every man who reads this can give one and one-half cents per day or five dollars per year, and each twenty men at five dollars per year can have their volunteer in school. You do not know the other nineteen, but nearly twenty thousand men, each of whom is eligible to be one of the nineteen, will see this page in CHRISTIAN MEN, and the Comrades of Paul Pledge Card which follows. We invite you to sign the card. Paul toiled with his own hands to support himself for the Ministry of the Word. We invite you to become a Comrade of Paul by toiling with your hands to support a modern Paul, or Timothy, or Titus, or



ARTHUR WHITNEY

Stephen while he prepares himself t be come an effective minister of the Word These words are not written idly, an we would that none should read hem idly. It is a great and pressing appeal this of men for the ministry, and its heart-bursting need that many of hes volunteers have for help. The vlun teers seldom come from the home o the rich. It is a sad fact that the son of well-to-do parents go least of all into the ministry. Business and the money making professions claim them. Th young man to whom the heavens ope with a vision that will not be denied i usually one who is compelled to mak his own way in the world and ofte ha others depending upon him for suport Did you know that some of the mos eminent of those who serve in the pulpit of the Disciples today are men hos ministerial education was made possibl

a student loan fund. In the January gazine we published a letter from the ored president of the College of the le, at Lexington, Ky., J. W. McGar-. The letter was of some length and tten painstakingly by that hand which been lifted in benediction above the ds of so many young men who were secrating themselves to the ministry esus, and whose voices are now heard every continent. And do you know t was its burden? Do you know t it was that moved this man who trained more young men for the min- than any other living teacher, to of the precious golden hours of his r life to the writing of such a com- ication? Let us tell you. It was to e a plea in behalf of loan funds for ly students. That was the whole len of the letter. It is the burden of e pages. It is a burden we would transfer to your heart, oh, reader! If once God gets it on your heart, you will never get it off until you sign the Comrades of Paul Card herewith and take the liberty of making your subscription much larger than five dollars per year if you can afford it.

Every time we get one hundred dollars in this fund you can count upon us to put another ministerial student in one of our schools.

We publish herewith a fac-simile of the first check drawn against the Comrades of Paul Fund and a picture of the first Comrades of Paul student.

Brotherhoods or Bible Classes looking for definite work to do could undertake nothing more helpful or inspiring than the securing of Comrades of Paul pledges. We can furnish the cards in blank without cost, and will gladly give necessary information as to procedure.

**BROTHERHOOD OF DISCIPLES OF CHRIST**

100.00 Kansas City, Mo., Jan. 16 – 1911.

Four years after date I promise to pay to

J. BANNISTER, Treasurer of

THE "COMRADES OF PAUL" FUND
of the BROTHERHOOD OF DISCIPLES OF CHRIST

order One Hundred no/100 Dollars

or value received, with interest from maturity at the rate of five per cent per annum.

ue Jan. 16 – 1915 Arthur Whitney

# COMRADES OF PAUL

I hereby pledge myself to pay the sum of one and one-half cents per day or **five dollars per annum** to a fund for the assistance of young men who are preparing themselves for the ministry of Jesus Christ, either in regular Church service or upon the mission fields at home or abroad.

SIGNATURE

# The Unspotting of Seattle

A few weeks ago the news flashed over the telegraph wires that Seattle's saturnalia of vice was at an end; that a mayor had been deposed; that an outraged citizenship had expressed itself at the polls in such a victory for good government and good morals as gave assurance that the great city on Puget Sound would henceforth reflect in her municipal life the healthy tone of the ocean-washed ozone that her people breathe.

Back of this achievement lies a story of heroic endeavor of individual men, of closely related struggle on the part of the church and social organizations, and of the testing out, for the first time, in a closely waged municipal battle of the votes of women where a moral issue was involved.

Some of the men who had a permanent part in this battle for civic righteousness were members of our Brotherhoods in Seattle and readers of CHRISTIAN MEN. To one of them, Harry E. Moore, we are indebted for the material from which the following article has been prepared. The fact that Harry E. Moore was honored with the presidency of the Public Welfare League, mentioned below, and served as such during the campaign, and the further fact that he is a member of the Christian Church and was baptized by W. F. Richardson, here in Kansas City, will not detract from the interest with which our readers will follow this thrilling narrative of the rescue of a great city from vice as low and sordid as ever in the history of the world clutched at the throat of virtue or snarled at the heels of purity.

Seattle has been facing somewhat the same problems that confront every city more or less frequently. It has had good, bad and indifferent officers. The vice element and the vicious element have exercised their influence upon politics.

About three years ago the city adopted a recall and initiative and referendum charter amendment. The recall portion provides that city officers may be recalled by the people. The first move is to secure the signatures of 25 per cent of the voters, or rather a number of legal voters equal to 25 per cent of the vote cast at the election electing the officer in question. The city council is then compelled to call an election within not less than thirty days nor more than forty days from the date that the city comptroller certifies to that body that the petition is sufficient.

A year ago this coming March, by a combination of circumstances and political moves which need not be gone into, coupled with civic indifference, the city elected as mayor one Hiram C. Gill. Gill's platform promises were that he would give the city a clean business administration. Although the State laws prohibit such, he was openly and avowedly in favor of a "restricted district," and promised to establish such, but to put it where "No man could find it, unless he was looking for it." During the campaign the information was quietly disseminated that if Gill was elected Seattle for the ensuing two years would keep open house for the women of the underworld and all the retinue of undesirables that flock to the "open town." Gill was elected, and the natural results followed. A so-called restricted district was re-established in the same

location, where 50,000 people ed through it every day en route nd from the business portion of city. Uptown cafes and resorts, ensing liquor to men and women , flourished. Ere long open gam- made its appearance, although indications were that only those met with favor from the chief of e were permitted to enjoy the spe- privileges.

atters became so intolerable that mber of men were instrumental in ng a small mass meeting, com- d of citizens of known moral and ious standing. Out of this grew Public Welfare League," which duly organized and incorporated. League employed an attorney at xpense of $2,500.00 for the year. first move was to definitely locate s of ill repute, and put the mat- efore the mayor and chief of po- with the request that they be dis- ed with. Although repeatedly im- ned, these officers refused to af- relief. The League then took the er into the courts, and, after con- able litigation, by sheer process of compelled the officers to abolish estricted district, which, by the had become one of the most de- d and notorious that any civilized ever tolerated. It had been en- d three or four times over any- that the city ever had before. less than a dozen "crib houses" in operation, and in these the con- s baffled description. A regular rontier mining camp dance hall pened, where the patron paid 25 for a three-minute dance, and hen entitled to a drink each for lf and the woman with whom he d, she getting a check for 10 Saloons, of course, abounded where, and in these were displayed the vilest pictures imaginable, in the form of the 5 cents in the slot machine variety.

The fact of the matter was that the vice of the city had been centralized, and a syndicate of men with money were making a business out of it, in which all the details were looked after carefully, and no opportunity lost to entrap any who might be drawn there from curiosity or otherwise.

The League decided to invoke the recall against the mayor. No one who has never been through the mill of securing a petition of 25 per cent of the voters in a city of 250,000 people, with the largest and most influential newspaper opposing vigorously, and two others not giving very whole-hearted support, can tell just what a task it was, but it was accomplished. Enough signatures were secured from the male citizens, but fortunately at the November election the women of the state were enfranchised. Although there were but a few days remaining after the governor recognized the women as legal voters, hundreds of them flocked to the registration office for the sole purpose of being qualified to sign the recall, and then signed it.

After the petition was declared sufficient, another legal battle ensued. The mayor was defeated in the district court. On a technicality he went before the presiding United States court judge and got an injunction restraining the council from calling the election. Within forty-eight hours the League had prepared an appeal and had men on the way to consult other federal judges of the district, and within a very few days we had the matter in shape to proceed.

Then followed a whirlwind campaign of two weeks; in the meantime the League having brought out an op-

posing candidate and the incumbent of the office being compelled to come before the people again. The League selected as their candidate a clean business man—not a church man, to be sure, but one of known honor and integrity, that all classes might unite upon as a man who would hew to the line and accord full rights to all and special privileges to none.

The League and its adherents conducted educational meetings all over the city. Men and women alike attended. Conditions were set forth as they existed. The matter was not minced in any particular. People seemed anxious to know the truth, and to have a spade called a spade where the occasion demanded it. The club women entered into the matter and called for speakers at their meetings. It was one of the hottest campaigns ever seen in an American city, as well as one of the vilest in some respects. The result was that 71,000 registered for the election, and 90 per cent of these voted, and Hi Gill lost by a majority of 10 per cent. The press over the country attribute the defeat to the women's vote, but close observers feel that they were divided in about the same proportion as the men, and that the results would have been the same had the women not been enfranchised, though, of course, the vote would have been smaller and the majority smaller. The city was aroused from center to circumference, and the women of the city became better posted in the use of the ballot in this one election than they would have done in five years in the ordinaary course of affairs.

Two weeks after the recall election the direct primary election to name candidates for the coming councilmanic election was held. They have heretofore had eighteen councilmen, one each from the fourteen wards of the city, and four elected at large. This year a change goes into effect whereby they have only nine councilmen, at double the former salary, and these are all elected at large. There were sixty-eight condidates before the people. All of the members of the old council ran. Many of the new men were good men, but not well enough known to command votes. Every special interest had its special candidate or candidates. The condition was confusing in the extreme. Advisory ballots by the dozens were put out. No man felt he could tell what the result would be, but, as is usually the case when the people are aroused, and civic indifference overcome, they may be depended upon. The result was the selection of eighteen candidates who, on the whole, are satisfactory. The best element on the ticket received the largest number of votes. The really vicious and dangerous men in the city were ignominiously defeated and the questionable stood at the bottom of the list. It seems now that it will be impossible for the enemies of good government to secure more than three out of the nine councilmen to be elected March 7th, and as though the better element would again win with a heavy majority in the council to uphold the mayor, who was elected on the positive issue of Civic Decency vs. Civic Indecency.

There is no question but what the women have helped us to "clean house," but the fact remains that the Public Welfare League brought the whole matter about, and that except for them there would have been no change in affairs, and this is the part that should interest the readers of CHRISTIAN MEN, for the Public Welfare League of Seattle has at no time

to exceed 300 members. Fifty-five hese were trustees and voted in the irs, but of the fifty-five not more thirty-five have taken any particly active part. Reports have been ulated that money was used in unted quantities and was supplied by lthy men. This is not true. The l expense to date, exclusive of the paign fund of about $8,000, which raised and handled by the candi- and his own campaign committee, been in the neighborhood of $7,500, h includes all attorney fees, court s, etc., and the results have been a plete revolution in the affairs of a t city. The tables have been comly turned. Whereas Seattle was of the most vicious and degraded, ds fair to be one of the best gov- d cities in the United States. Al- y in three short weeks since the mayor took the chair there has a wonderful change. At the pri- following the recall election by weeks, the proportion of the regis- on that voted in some of the worst s was relatively much less than in better or residence wards. This together with the records of the ad and steamboat companies, s that a large percentage of the sirable class have already sought congenial climates, and they are every day. A new chief of po- has been appointed (incidentally and jury was called, and the old of police is in the toils, having indicted for receiving bribes, ar- d and placed under $25,000.00 s), and the work of reorganiza- is going on. The vice conditions have been abated, as well as the al business conditions, are per- responsible for a reign of terror e way of hold-ups and strong-arm operations in the city, but these are but an incident.

What has been accomplished here might be accomplished in any city, by systematic, consistent, organized effort of a few Christian men. In Seattle they did not make it a Christion versus a non-Christian issue. In fact, they eliminated the idea of church as far as possible, but the fact remains that the brains and sinew of the organization was composed most largely of men with the spirit of Christ in their hearts, and it can safely be said that those most active here were also most active in their respective churches.

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As we are going to press, a telegram, signed by Joseph L. Garvin, Franklin Shuey, Lane and Moore, reports that the regular councilmen elected were better than hoped for, only one questionable character out of nine attaining a seat in the legislative body. Also that the famous detective, William J. Burns, after a thorough inspection of the city under its present government, declares Seattle to be the cleanest city in the United States and affirms that the Public Welfare League is such an organization as will furnish a correct means of keeping it so.

As our readers follow this interesting story to its conclusion, we would not have them overlook this demonstration of a place in our municipal life for institutions such as the Public Welfare League. The essential makeup of such an organization is a small group of citizens of unquestioned character, of incorruptible integrity and unfailing faith in the principles of our government, with a dauntless courage, a persistency that never fails, and a huge lot of common sense.

QUARTETTE OF TEAM WORK CAMPAIGNERS
M. B. Madden, Grant K. Lewis, Dr. Fred Kline, E. E. Elliott. Length of tour, 6,500 miles. Cities visited 7. Men addressed, 5,500. Time of tour, 39 days

# Touring of the Team Work Campaign

## Newark, Ohio, to Houston, Texas

NEWARK is a railroad city, one hour by the electric line from Columbus towards Pittsburgh and is the home of L. B. D. C. No. 324, C. C. Marriott, President, and W. D. Ward, late of Rockford, Illinois, pastor and enthusiastic friend of the movement for enlisting men in the work of the Kingdom. Things looked dark when we entered Newark, and leaking clouds began to dampen our spirits before we could get from the train to the church, but the warm welcome we received from these Brotherhood men frightened away all thought of clouds and while the rain poured without the team work speeches flowed within and the one hundred men gathered about the banquet tables were enthusiastic over the team idea.

LEXINGTON, KY. the city of schools and colleges, churches and distilleries, nestles down amid the blue grass of Central Kentucky and therein resides a group of the most royal entertainers that we have encountered on this whirlwind campaign. A committee large enough to fill a street car met us at the station and conveyed us to the Phoenix Hotel, where the chairman addressed the hotel manager something along this line. "These are the men for whom we have reserved rooms. Give them everything they want except drinks." This is the first and only time on the tour that our personal appearance has been against us. In the afternoon we had delightful fellowship with Brothers Spencer, Collis and several resident and visiting pastors and laymen. At Transylvania University we spoke to the two hundred odd young men at the evening dinner hour. Then came the banquet at the hotel, served in true Kentucky style with hospitality labeling everything from the green plush on the floor to the mural decorations. Samuel Clay was the chairman of the arrangement committee and was ably seconded by Frank T. Baker, J. W. Porter, President L. B. D. C. No. 285, and others. Besides our Lexington churches, men came from Paris, Georgetown, Nicholasville, Carlisle, Henderson, Indiana, Sulphur, Richmond and Louisville. The fellowship was delightful. Here we found William Ross Lloyd, late pastor at Bellevue, Pa., now evangelizing in Kentucky, and R. W. Wallace, late of Valdosta, Ga., now pastor of the Woodland church in Lexington. Space forbids mention of many whose faces loom large upon our national horizon.

LOUISVILLE is the largest city in the Blue Grass State and noted for its commercial output of whiskey and tobacco. Among the Christian churches of America and the world it is more familiarly known as the birthplace of the Foreign Society and the home of E. L. Powell. Now, the First Church at Louisville is recognized as the leading church of the community and Brother Powell is looked upon as the most popular pastor in all that region. One of the annual events which is written in red on the calendars about Louisville is the men's banquet of the Optimists' Club of Louisville. Here we are told assembles Jew and Gentile, Greek and Catholic, the laborer and the business man, the churchman and the non-churchman, who honor the personality of E. L. Powell by their presence at this affair which was to come off the following Thursday. This is the reason no Team Work rally was held in Louisville, but there was in the breasts of our Louisville ministers a desire to meet and greet us personally, so when we stepped into the private dining room of the Galt House on Saturday noon it was to meet sixteen of the

and laymen who had gathered around the e cloth to bid us God-speed on our 6,000- journey. Thad. S. Tinsley was the Chair- of the Arrangements Committee and we say to his credit that this was one of the tiest and most elaborate luncheons we sat n to, and it was served with an elegance style which seems possible only south of on and Dixon's line. Here was Brother ell of the First Church, Brother W. N. ey, whose work at Broadway Church has almost a marvel; Thad. Tinsley, who com- s the pastoral duties of Crescent Hill with e of County Bible Superintendent; Brother ordon and five of his men; W. E. Frazee, e Superintendent of Bible Schools, who is mber of the Parkland Church, with H. H. re and Harvey B. Smith, pastor of Eden- H. W. Elliott, for sixteen years Secre- of the Kentucky Christian Missionary So- , gave a glowing account of the part Ken- y people have taken in the history of the oration Movement. We are great people entucky and lead all other States of Amer- n offerings to Missions. Their State work resided over by a real genius and if his e were not Elliott and we might not be sed of boosting a member of the family, would say that the achievements of the must be taken as predictions for the fu- of our work in the Blue Grass State. as good to be in Louisville for those four ious hours and to fellowship with these on historic soil. Three o'clock saw us sing over high above the surface of the w waters of the broad Ohio on one of e giant steel structures of which there are ral here. We saw great tows of coal ed by little "twin stacked" stern wheelers ling their way south. Packet boats, with saloons, polished brass and soft upholstery, hting river travelers, with veritable armies egroes on deck, stored in with horses, cat- pigs and chickens in great profusion. ss the river, locking arms like sweet maid- stand the twin cities of Jeffersonville and Albany. Jeffersonville is the home of ana's Reformatory, which is making good ens out of bad ones under an improved od of man culture.

**NAPOLIS, IND.** the capitol city of the Hoosier State, where we were born back in the ities, lies three hours to the north of sville on the line to Chicago, its level ts spreading broad pavements for miles ery direction. The Soldiers' and Sailors' ument in the center of the city, with ps of statuary, fountains gushing thou- s upon thousands of gallons of water over nossy stones, is one of the sights of the The capitol building here consumed fif- years in its erection. We have some things to be proud of here for this is ome of the C. W. B. M. and the Board inisterial Relief, the Missionary Training ol and Butler College. We have many hes in Indianapolis and our meeting was in the beautiful new Third Church, where y G. Hill, President of our National Temperance Board, is the pastor. It was from here that Benjamin Harrison ascended the White House steps and here also is the home of ex-Vice President Fairbanks, Tom Taggart, and some other National lights besides ourselves whose personalities have been in the limelight in a National way. One of our old friends, Lew Shank, is now Mayor and we understand is a better one than they have had for some years. But we started to write of our rally. Here we met for the first time L. E. Murray, recently elected State Secretary of the Indiana Christian Missionary Society. Dr. H. J. Hall, of Franklin, State President of the Indiana Brotherhood and Secretary of the American Temperance Board, was up from Franklin. In the evening we divided up and filling several of the pulpits and a midnight train found us on the way north.

**HAMMOND, IND.** is the center of the Calumet District comprising cities of South Chicago, Indiana Harbor, Whiting, Gary, Toleston and East Hammond, where our work has grown in eight years from one to six congregations, from no buildings to twelve church edifices valued at $51,000, from 12 members to 1,200, from thirty-five in the Bible School to 1,500, and otherwise has advanced in a way that cannot be measured numerically. J. H. C. Smith, now of Oklahoma City, established the work at Hammond when he was pastor of the Metropolitan Church at Chicago and as we talked to him about the work in his splendid office in Oklahoma City, we can realize only in a small way the sacrifice incident to the starting of the Hammond work. But that was eight years ago. Today with C. J. Sharp, H. A. Carpenter, Nelson Trimble and Martha Stout Trimble as pastors and the splendid men who stand solidly behind them and a District Missionary Society, we look forward to a tremendously large work in the Calumet District within a few years. They say that within five years this district will be one city of not less than 200,000 inhabitants, making the largest municipality in Indiana. The Team Work meeting was a grand success with 160 men present, representing twelve nationalities. Most of them baptized by the present pastors. The splendid orchestra were all of them baptized by C. J. Sharp, pastor at Hammond.

**TOLEDO, OHIO** turned out 140 men at the Norwood Church with a splendid orchestra and efficient service from the ladies with decorations in Brotherhood colors and spicy mottoes that added grace to the affair. Dr. C. J. Richard and Dr. T. D. Barnett were the leading lights in our entertainment while E. C. Frobase, President L. B. D. C. No. 304, is the responsible head at Norwood Avenue. Toledo is known as the home of "Golden Rule" Jones, many years the Mayor, doing a great work for boys in preparing them for future good citizenship. But we are proud of Toledo for the ever-growing manhood of our churches there who have caught the vision of drawing men into

the Kingdom and putting them at a man's job. We picked up Brother Cahill again at Toledo and for the last time he told his story of what a great State Ohio is. But, of course, this has nothing to do with Brother Cahill's address. W. C. Chapman, our pastor at North Baltimore, came over to renew his acquaintance with some members of the Team and Brother Morrison, of Oak Harbor, pastor of the church there and a brother of S. A. Morrison, of Kansas City, was also present.

**DETROIT, MICH.** we remember is on Lake St. Clair, the smallest of the Great Lakes. On the opposite shore King George of England rules the eminent domain. Great car ferries plough their way through mountains of ice, enabling continental travelers to remain aboard trains in crossing the border. We did not cross into Canada this trip but stood on the shore and waved a happy salute to the foreign soil. Detroit is the home of C. J. Tanner and a lot of other good men, including Phillip Gray, whose automobile bore us about seeing the sights. At noon we lunched with a party of our pastors and business men and in the afternoon conferred with them and members of the State Board who were meeting in Detroit that day. At the banquet we heard for the first time F. P. Arthur, State Secretary of the Michigan Missionary Society, and George W. Muckley, representing Home Missions and Church Extension in place of Brother Lewis, who went home from Toledo. Wellington M. Logan, Chairman of the Committee on Arrangements, is Religious Work Director of the Detroit Y. M. C. A. At the banquet 150 men, said to be the largest gathering of our men ever held in Detroit, met with us and we were almost carried away with the cordial hospitality with which the messages were received.

**GIBSON CITY, ILL.** in the summer time stands amid the waving fields of growing corn, but on the occasion of our visit was covered with a mushy snow spreading for miles over the fields and melting into deep pools upon the sidewalks. But we had a great meeting at Gibson City with L. O. Lehman and his enthusiastic congregation. For a twelfth hour appointment we certainly congratulate the leaders upon the attendance. A dainty lunch was served by the ladies and the speaking began promptly at six o'clock in the auditorium. Following the general program the people insisted upon some Japanese stories from Brother Madden while he sat on his feet in Japanese fashion upon the platform.

**PEORIA, ILL.** where we labored for thirteen years before coming to the Brotherhood work, was our Saturday appointment in the Prairie State, turned out 150 people to a dinner at 6:30. Threeafter came the speaking in the auditorium with ex-President Hieronymous and Field Secretary, H. H. Peters, of Eureka College, among our auditors. The next day (Brotherhood Volunteer Day) eleven young people decided to enter the ministry. W. Turner is the pastor of the Central Chu and William Price, pastor of Howett Str Church. Both have Local Brotherhoods aff ated with the General Brotherhood and doi effective work.

**JACKSONVILLE** Here is where Russ F. Thrapp leads people on to great v tory, and Clarence L. DePew, State Super tendent of Bible Schools, resides. The Ja sonville church building and membership one of the prides of the Brotherhood. L year more than 1,000 out of 1,500 memb contributed to all our work. Brother Muck preached in the morning, and we were pr of him. In the afternoon Brother Mad spoke at one of our mission points, Brot Kline went to the Old People's Home fo meeting, while we were taken to the Y. M. A. by its Secretary, Brother J. R. Watt, of our own men, and permitted to addr what was said to be one of the largest gath ings of men ever assembled in the Y. M. C. in recent years. Our subject was "The Re tion of the Y. M. C. A. to the Church, and v versa." In the evening nearly a thousand p ple listened with patience and interest to program of the campaign, beginning at se o'clock, the church was almost entirely fil and we held them until the close. It wa great day. Brother Thrapp, in writing oft says: "This church has many big days, the work of your bunch yesterday was biggest thing held here in five years."

**SPRINGFIELD, ILL.** the birthplace of Board of Church tension and the r ing place of the sacred dust of Abraham I coln, gave us a cheerful reception and en tained us royally from arrival until lea time. We have three good churches in Spri field presided over by F. W. Burnham, J R. Golden and H. H. Jenner. Burnham once a telegraph operator, Golden has bee a member of the Legislature of Illinois, w we do not know what Brother Jenner been other than a good preacher whom knew first as pastor at Howett Street Peoria. They have Brotherhods in Spr field at all three churches. The dinner for 50 men was served in the Y. M. C. A. by ladies of our Springfield churches without money and without price. Men came f surrounding towsn and the affair was long to be remembered. Dr. H. T. Mc son, Jr., was the enthusiast who arran the Springfield affair and we are much debted to him.

**CHAMPAIGN, ILL.** is the seat of the St University with Urb locking arms like twin sister she is, and a beautiful commu full of shady streets and pretty homes. University Place Church is being rebuilt f the ground up and for some distance b the ground and when completed promise to be one of the most beautiful and commod

have anywhere about. Stephen E. Fisher he pastor and is ably seconded by a good kable Brotherhood, L. B. D. C. No. 351. rge R. Shawhan is one of the leading lights we are indebted to him and his good wife our royal entertainment.

**NVILLE, ILL.** the home of Speaker Cannon, is full of coal miners and surrounded coal mines. In addition it is a large raild center and contains the National Soldiers' me. Here we have four churches and four d pastors headed by S. S. Jones, once tor at Champaign, but for sixteen years at nville, W. E. Adams, J. Scott Hyde and H. Williams, late of Kalamazoo, Mich., now tor of the Fourth Church in Danville. The zling rain made the Danville mud resem- printers' ink and everything looked dark our meeting, but when we faced the tables he Second Church we found 100 men star- us in the face. This good crowd gave ndid attention and we were happy for hav- been there.

**RE HAUTE, IND.** once the home of Dan Voorhees and Rile McKeen and immortalized James Whitcomb Riley, the city otherwise ous for whiskey and race horses, is the e of two of our churches and S. D. cher is the pastor of the Central, where supper was held, and George J. Ruth, our t about the city, pastor of the Second rch. Here was another rainy night with od crowd and we were fortunate in being to hold their attention for the two and half hours consumed by the program, but listened attentively and looked for more. new church being constructed by the k under Brother Dutcher's leadership prom- to be one of the handsomest and costly he city and has a commanding site on a er lot. Already its dome is pointing heav- ard.

## n the Last Lap of the Team Work Campaign

**ST LOUIS** One hundred and sixty-five men of our St. Louis churches gathered about the banquet es at the Second Church, where R. E. cander is the pastor and moving spirit. uped about the pretty tables were such as J. H. Garrison, J. H. Allen, W. R. ren, B. A. Abbott, Marion Stevenson, E. Cole, I. J. Beatty, T. C. Clark, and others se names are almost household among our le throughout the country. Secretary Mo- er was present with several directors of National Benevolent Association. It was ppy gathering and the messages of Team kers were received with hearty applause. he close Brother Garrison, in a most happy speech, moved a vote of thanks to the n and to the ladies, whose kind hands had ared great platters of roast turkey and its l accompaniments which disappeared be- the banqueters like mist before a morn- sun.

**SPRINGFIELD, MO.** Springfield, Mo., is away down in Dixie, and thither the team went, shepherdless. St. Louis is almost three hundred miles from Kansas City, but so close that Secretary Elliott could not possibly get by without stopping to renew acquaintance with his charming wife and two interesting boys. The General Secretary took the rails. George L. Peters, pastor of the Central Church, Springfield, met him at the train and reported the team campaigners had already invested the town and had infested the dining room of the best hotel in it for all day. The meeting was held in our magnificent South Street church, Pastor F. I. Moffett, looking more like a clean cut business man than a full frocked clergyman, was there to greet us, surrounded by a splendid group of men, which was in immediate charge of himself and E. W. Bowers, of the College Street church. J. H. Jones, District Evangelist, and Prof. A. P. Finley, occupying our newly endowed Bible Chair in Drury College, were present. Already the professor has gathered some fine young men in the school, and we had the pleasure of meeting a number of them. But what is a team work banquet without a team? An aroma of coffee arose from the lower decks. There was the rattle of knives and forks, and now and then, as our restless glance wandered to the stairway, we caught the gleam of a bright eye, heard the musical chatter of feminine tongues, and once in a while the rustle of an angel's wing, which was perhaps after all, only the swish of a skirt. "Where is Muckley?" questioned Moffett. "We couldn't eat a dinner without him," argued Peters. Dr. Fred Kline came up and reported Muckley and Madden alive and sober half an hour before. The dinner could wait no longer. We marched in and sat down to what, by common consent, was the most tasteful dinner of the entire campaign, and that is certainly saying something. After a time, Muckley and Madden came in, tiptoeing, shame-faced, looking like two school boys who had been caught playing hooky. Muckley explained that he was waiting in the barber shop for Madden, whose hardened face turned the edge of every razor in the establishment. And to cap the climax the Secretary of the Board of Church Extensions turned Oliver Twist and asked for more. But the polished hardness of the plate which he had scraped so clean was not more like adamant than the icy stare of the well-bred lady who calmly looked George out of countenance and taught him how little boys should behave when in company. But he redeemed himself by going on with a great speech in behalf of team work, American Missions, and the Board of Church Extensions. We can forgive a man any small idiosyncrasy when he does his real work so well. D. Y. Donaldson, Dr. Kline and Madden made great addresses. The General Secretary said something about the Brotherhood, and then J. H. Jones, District Evangelist, and

Prof. Finley each had an interesting word for us. Fine, indeed, was the hospitality and spirit of this meeting. A splendid group of men and preachers we have in Greene County, Mo. And now we come to

**JOPLIN, MO.**

The first thing you notice about Joplin is not Joplin. It is a pile of rock about as high as the R. A. Long Building in Kansas City, and then another and another and then presently some more, and then pretty soon, a whole flock of these rock-strewn heaps. We have heard that Jordan is a rocky road, but Joplin is a rocky town. The worst of it is the people had to dig for these rocks. The real country thereabouts is beautifully wooded and gently rolling, with here and there a rippling stream, but the people of Joplin didn't seem to care for that kind of decoration, and went down in the bowels of the earth and got a lot of this blue rock and built pyramids in their front yards and back yards and cow pastures, until they out-Cheopsed Cheops. It might occur to one afterwards that Joplin is the greatest lead mining center in the world and all these pretty piles of rock are just a by-product of million making. Anyway, the train dodged in and around the rock piles—say, if I were a hobo, Joplin is one place I would never visit—rock piles to right of us, rock piles to left of us, rock piles before us, rock piles behind us, while we all wondered! But we got to Joplin, a great big, handsome, thriving city and there stood a great big, handsome, thriving delegation to greet us, headed by R. G. Blair, lawyer and Bible School teacher and Director General of the Joplin banquet. We heard a piece of G. J. Chapman's morning sermon at the First Church and began to see and hear about the great meeting that was to be that evening. All afternoon, delegations were arriving. Any time or any place that one looked out, one could see a stalwart group of beribboned men marching to the rendezvous. A whistle blew and a special on the Southern trundled into town with Engineer Hunley, Pastor of the Church at Neosho, at the throttle and one hundred men steaming along with him. Again a whistle blew, and it was a delegation from Pittsburg, Kan. The next whistle sounded all the way from Webb City and Carthage. Pastors Ludwig, of Webb City, and Moore, of Carthage, were in charge. They had one hundred men and George W. Muckley in the car when they started, but Muckley was thrown out for misbehavior and came in late, as usual. But he also made a corking speech, as usual. At five o'clock the Joplin pastors, J. R. Blunt and G. J. Chapman rallied the men on the church steps and a picture was taken. Then Attorney Blair and Real Estater J. W. Perry marshalled them by companies, two abreast, and the line of march was taken up through the business district to the basement of the Central Church, where the ladies of the congregation had prepared a most boun ous luncheon. Joplin is not quite a clos town on Sunday, and it is not quite wl one would call wide open, but the ey of the town were certainly wide open this long file of men passed through t streets on the way to a missionary meeti At the tables they stopped and counted Exactly four hundred men were sitti there. This made the Joplin meeting t greatest of the team work campaign, most doubling in attendance any other the entire itinerary. It was fitting that t should be in Missouri, our strongest Sta and it is natural that it should be in Sou west Missouri, because nowhere has t Brotherhood met with a heartier recepti in its endeavor to reach the men than the part of the pastors in Southwest M souri. The Joplin meeting was a succe because pastors and laymen apprehended s possibilities from the beginning and w to work to reach them. The pastors in or eight of the leading churches in vicinity dismissed their evening servi that all the men might go. Commit meeting after committee meeting held. Reports of progress were deman and motor cars tore up the roads in directions seeking to rouse men and them out. From past experience they kn how to do the thing and they did it. Th furnished an example of what men can when they begin to take hold. D. Y. D aldson presented the cause of Missouri m sions in a most effective manner. Muck and Madden, and Kline, and Macfarl did their best. Ex-congressman Hack offered strongly commendatory resoluti

**GREATER KANSAS CITY**

The banquet was held in commodious Independ Boulevard Church, whose magnificent buil and equipment our people in general have made well acquainted through the p Twenty-seven churches in all were represe and here also we counted among our in ested audience Chas. Reign Scoville and m bers of his Evangelistic party, William Oe ger, Chancellor Aylesworth of Cotner versity, J. H. Mohorter, W. F. Richardson W. Muckley, T. W. Grafton, Geo. H. Co Fletcher Cowherd, James Small and other isters and laymen well in the forefront of national life. We dropped Brother Muc from the Team after his splendid addres Joplin and at Kansas City took on in his Grant K. Lewis, whose ability as a T Work Campaigner was well demonstrate the early portion of the tour. One hun and fifty-five men partook of the splendid served by the ladies and we all went a feeling that it was good to have been t An automobile ride over the beautiful b vard system of Kansas City with Burri Jenkins at the wheel, was a feature of the morning. The ride ended at the Union tion barely in time to catch the train for Joseph.

**JOSEPH, MO.** There is only one city in this great land of ours among the Disciples bear- this name that we honor and this is be- se there is only one Chilton, Lowe, Capp, de and Shreve, and these men are pastors our churches there. Our people in North- t Missouri count themselves among the t numerous of any section of these United es of America, numbering 30,000 in twenty- e counties. We have more than three hun- d churches in this district with half that ber of resident pastors. C. A. Lowe is the iusiastic District Superintendent and by a ful investigation of the operation of his e we are of the firm conviction that there ot another district among our people more iently managed and which promises a more liant future from a standpoint of systematic r and tangible results of missionary work. was good to see these ministers adorned kitchen aprons spreading yellow butter white bread and making dainty sandwiches visiting with the Team at the First Church he afternoon, but when later after the even- program we were permitted to sample these nisterial sandwiches" and drink huge cups 'preacher-made coffee," we are willing to off our hats and say that the St. Joe pas- stand at the head of the Brotherhood in respect so far as our observations go. The itual feast came first so every man was pelled to wait until the speech-making was e for the banquet.

**MOINES, IOWA** reminds us of Oklahoma City, but that comparison comes later. J. W. Hill a reception committee took our grips away n us at the train and to the splendid hotel ch was to be our home for the day. The quet was served by the ladies of the Central rch, where Finis Idleman, a product of eka College, fills the pulpit. H. O. Bree- whose picture adorns the wall of the pas- study along with that of Peter Ainslie, s Smith and others whose likenesses we ll but whose names escape us, was pastor before Brother Idleman. C. S. Med- , Dean Haggard, Prof. Denny, Prof. C. N. ney, State President of the Iowa Brother- d, and others of the University faculty were ent and men came from Waterloo and else- re, and when we counted the registration s we found an even dozen churches repre- ed. State Secretary B. S. Denny, in the oming address, showed tremendous possi- ies for us as a people in the Hawkeye e.

**TRICE** nestles among the cornstalks and alfalfa fields of Southern Nebraska. We have a great ch at Beatrice, presided over by that pas- l genius, J. E. Davis, and a group of ster- men who believe in progress. When we ed just before seven o'clock we found ly three hundred men and women ready it down to roast chicken. Senator H. E. ett, Nebraska State Brotherhood Presi- , gave the message of welcome and the l Team Work program was carried out. The serving of this banquet was fine and the general arrangements carried out with such precision that a vote of thanks was tendered the ladies for it.

**LINCOLN** founded in 1867 and named after our martyred President, is Nebraska's capital city and the home of William Jennings Bryan. There are other people who are making Lincoln famous. Harvey H. Harmon, pastor of the First Church; L. C. Oberlies, State Superintendent of Bible Schools; Judge J. B. Strode, County Prosecuting Attorney; Louis R. Smith, general all 'round hustler and ex-President of the Nebraska Christian Business Men's League, which was the name of the State Brotherhood organization before the National Brotherhood was established, and E. F. Snavely, Secretary of L. B. D. C. No. 345, Chairman of our Entertainment Committee. Judge Strode was chairman of the evening. Chancellor Aylesworth was flanked by Prof. Bert Wilson, our traveling companion on various occasions, H. O. Pritchard, pastor at Bethany, and a fine group of men from Cotner University and the Bethany Church. W. A. Baldwin, State Secretary, was not with us at Beatrice, but that is a story we do not care to tell. He was at Lincoln all right and made a fine welcoming address. Nebraska is still a frontier state, pregnant with tremendous possibilities, and Secretary Baldwin is the right man for the work. The banquet was served by the University Bible Class, young men students at the State University, and they were dressed in white coats and aprons and made an effective appearance as they dispensed heaped plates of roast chicken and gravy to the two hundred and fifty men gathered about the tables. The color effect, produced by a combination of Brotherhood colors, was a delight to the eye, and each man with a carnation in his buttonhole added fragrance to beauty.

**HUTCHINSON, KAN.** We landed in the arms of O. L. Cook and a committee from his Brotherhood at a time closely bordering upon the hour announced for the banquet. One hundred men were gathered about the pretty white tables in anticipation of what was later said to be one of the greatest events in the history of the Church. One of the unusual attractions of this Saturday night gathering was the beautiful singing of Delos Smith, who by the way has recently been elected Director of Music of Columbia University and will soon leave to take up his labors in this new and well merited position. His talented wife played his accompaniment. The pastor, O. L. Cook, is not the only good cook in Hutchinson, as was demonstrated to our satisfaction when the chicken dinner was placed before us.

**WICHITA** is the second city in population in the great Sunflower State the boasts of three energetic churches among the Disciples. Walter Scott

Priest, C. C. Sinclair and E. A. Newby are the pastors. In the afternoon the Campaign program was rendered at the South Lawrence Church, while morning and evening we divided and spoke from the various pulpits. I. W. Gill, who pays the operating expenses of the steamer Oregon, on the Congo, entertained us in his splendid home and gave us a drive behind a Kentucky roadster. This is also the home of Judge J. N. Haymaker, National Director of the Brotherhood, and a Director of Oklahoma Christian University, member of the Kansas State Board, and recognized leader in our religious life.

**ENID, OKLA.** is the seat of Oklahoma Christian University. W. J. Wright, of Home Missionary fame, now pastor at Enid and Acting President of the University, Prof. Marshall and Mr. Stark with his automobile, met us and miles of paved streets sped beneath us as we viewed the pretty city. We do not know the meaning of the word Enid in the Cherokee language, but in the modern vernacular of the Team Work Quartette it means beautiful homes, modern business houses, tall buildings and pretty streets. We went through the University and saw with naked eye from the top of the main building six or eight surrounding towns spreading out upon the prairies. The Team Work banquet at the church was attended by eighty men, but the crowd soon compelled adjournment to the auditorium, where two hundred listened with interest to the remainder of the speech-making. Brother Wright, experienced in similar gatherings, fathered a resolution to the effect that this was the greatest meeting ever held in Enid.

**TULSA** is another Indian name whose meaning we have not divined. It lies half a day by slow travel to the East of Enid, through the Cherokee strip with the Arkansas River's sand bars stretching away like brown oceans on one side. The oil city of Oklahoma, surrounded by producing wells and refineries, is a beautiful city, so modern that young men of the community recall the foundations of the business portion. D. A. Wickiser, pastor of our fine church in Tulsa, adds to his multitudinous duties those of State Secretary of Oklahoma Missions. The banquet was served by the good ladies in true Oklahoma style. There are no long horned cattle, cow boys and blanketed Indians in this section, and the city of nearly 30,000 is composed of the most enlightened people from the four corners of the country. Judge Williams, late of Lancaster, Ky., is President of the Local Brotherhood, and introduced us with unusual felicity.

**OKLAHOMA** in the Indian language means "Beautiful Land," and Oklahoma City, its capital, is beautiful also. The capital city is a beautiful city, too. Its pretty streets, modern buildings, great hotels and business houses, office buildings pointing heavenward, and miles upon miles of beautiful homes with that ever present push and bustle reflecting energy on every har We stepped off the train and into an autom bile, while J. H. O. Smith brought up the re with our baggage. Charles Reign Scovi has just been to Oklahoma City, and the Fi Church has had more than 1,500 additions the result, and the enthusiasm is still at t bubbling point. Two other churches have ready been established, and the Third Chur will likely be one of the results of the me ing. Fellowship at Oklahoma City is ra A. R. Spicer came up from Lawton, G. L Smith dropped down from El Reno, and t afternoon was spent in conference over t great issues which are confronting us as people at this period in our history. The di ner was served by the ladies in the Fi Church. No services other than the you people's meetings are held in this church bui ing, because it is too small, the other regu services being held in the great taberna where the Scoville meetings were held. new church building is doubtless ere this un way, and before many months will be occup by this splendid congregation. Oklahoma full of folks from North, South and East, w came out in the early days to grow up w the country. When we consider that twen one years ago this great land of the red m was all prairie, with an occasional patch jack oak and sage brush, we sometimes th that the days of miracles are not over. had a great meeting here, full of enthusia from beginning until the end.

**FT. WORTH, TEX.** is the new home of the Te Christian University. were taken in automobiles some of the trustees out to the new site, saw the massive concrete buildings beg shaped into permanent form. The whole co munity is hastening the day when the bu ings will be completed, the public utilities tended and the college plant become a liv reality. We were permitted to address students at the noon hour, and again at f o'clock, but owing to an unfortunate misun standing we had no night meeting in F Worth, but otherwise we had a pleasant c We were permitted also to view the new M nolia Avenue Church, which is certainly a institution, presided over by E. M. Waits, p tor. In Fort Worth we met G. A. Faris, publisher of the *Christian Courier,* the Te state paper; Chalmers McPherson, chance of the University; President Lockhart and ulty, besides a number of the trustees in tendance upon the Board meeting that day

**DALLAS** is the other metropolis of No ern Texas, an hour's ride f Fort Worth towards New leans. Here we have a splendid group churches, with a new mission board organ on the Kansas City plan. This is the hom the *Christian Courier,* published by J. O. S burne, Cephas Shelburne and J. C. Mason, headquarters of the Texas Christian Miss ary Society, of which Brother Mason has Secretary for so long. As we came into Te we brought rain, and immediately upon

arrival at Dallas a steady downpour began. They told us at the ministers' meeting in the afternoon in the *Courier* office that Dallas was not a paved city and whenever it rained public services of all kinds were discontinued. We Northerners, so used to rain, did not take seriously the admonition, and as the rain continued increasingly toward the evening hour we buttoned our rain coats and went to church. But those Texans knew what they were talking about, for our audience consisted of six men and the janitor. But we gave a brief portion of the program, which made those present hungry for the real article, which we hope to go back and deliver one of these days. The Dallas Committee had done good work in advertising the meeting, but decided that the supper idea would not be the best, as some of our other points did also, but we are convinced after this tour that the plan suggested for getting and holding the men around a supper table is the wisest one that can be pursued in any locality.

**HOUSTON** was our last appointment in Texas, and on the campaign. We have two churches in Houston, the First Church, where W. S. Lockhart, late of Fayetteville, Ark., is pastor, and the South Houston Church, where N. Jackson Wright, once of Illinois, is the minister. Houston is a beautiful city full of blooming roses, magnolia and orange trees, and beautiful shrubs. The older section reminds us somewhat of New Orleans, but modern buildings testify to the progressive spirit of its citizens. Our First Church building is a beauty both in style and construction. We have wonderful possibilities there with a cosmopolitan membership. The Team meeting came in the evening with a large gathering. The weather to us was fine, but to the Southerners was considered cold, hence our audience was somewhat curtailed, but it was a most satisfactory meeting from every standpoint. Our two pastors there are hard at work, and with the splendid backing of their membership, will make great strides in time to come.

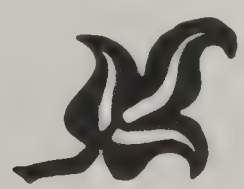
Thus closes the first tour of the Team Work Campaign. Already the call is coming to make this a permanent affair with several Teams touring different sections of the country. At this writing we are resting from our labors and can only predict that whatever the future may hold, the Team idea has come to stay. May we adapt it to our local congregations until every church is a well rounded, fully developed member of our religious family.

# Shellenberger's Iowa Itinerary

Davenport, Iowa, L. B. D. C. No. 318 will entertain the men of the "Tri-cities," Davenport, Rock Island and Moline, March 24th, with Field Secretary Shellenberger as chief speaker. S. M. Perkins, the Pastor at Davenport, is revered as "God father" to the Brotherhood, having proposed the name which we bear.

Burlington, Iowa, L. B. D. C. No. 269 will entertain Mr. Shellenberger and the men of their community Sunday, March 26th. They are in a Bible School Contest with Galesburg L. B. D. C. No. 259. The Pastor, Murvill C. Hutchinson, is in fullest sympathy with the work.

Keokuk L. B. D. C. No. 288, with J. O. Boyd, President, will listen to Field Secretary on March 27th, and from that day on until the latter part of April Mr. Shellenberger will be addressing men of Iowa as follows: Albia, March 30th; Centerville, March 31st; Newton, April 2d; Capitol Hill, DesMoines, April 3d; Cedar Rapids, April 6th; Marshalltown, April 9th; Ames L. B. D. C. No. 320, April 10th; Eldora L. B. D. C. No. 283, April 12th; Mason City, L. B. D. C. No. 306, April 13th; Council Bluffs, L. B. D. C. No. 312, April 16th; Clarinda, L. B. D. C. No. 322, April 17th; Osceola, April 18th. The open dates at this writing are March 28th and 29th, April 4th, 5th, 7th, 14th and the balance of the month, beginning April 19th. These dates are being closed rapidly and if any of our Iowa men's societies or Bible classes within reach of these dates would like a visit from Mr. Shellenberger, a telegram or letter to Kansas City will bring an immediate response, giving terms upon which he will come. Our Iowa brethren are planning to make the best possible use of Mr. Shellenberger. He is to address large gatherings at every point, is to speak at the Y. M. C. A. in Marshalltown and elsewhere.



# Buckner's Brotherhood Bible Class at A

And still the class grows. This class springs out of the soil of L. B. D. C. No. 248, orgar S. G. Buckner and the hearty and whole-souled co-operation of the men themselves. They have s great Berean Brotherhood Class, largest men's Bible class in the world, to a contest. Here's hoping a

It is too bad we had to cut this big picture in two to get it in our magazine. To scan it prop as before.

# 189 Men in the Picture—355 in Class

. nderwood, in 1910. and its present tide of prosperity is due to the vigorous leadership of pastor ne of Ashtabula, and aspiration—plus nerve; for they have challenged Doan, of Nelsonville, and the . va.

ey sweep from left to right at top and then scamper back to the left of the bottom picture and proceed

## No. 5. A Call to Service.

(*To Brotherhood Movement.*)

Marshall and Patton, owners.

J. W. PATTON. Arr. by J. W. M. JOHN W. MARSHALL.

1. There's a proc - la - ma - tion sound-ing thro' our might - y land,
2. You have friends a - round who will fol - low you a - long;
3. There's a crown for you when He claims you as His own;

There's a call for men not a - fraid to take a stand; In the ranks of
If you go be - fore, you can lead them safe - ly on, In - to joys un-
There are songs on high that ech - o round the throne; There are prais-es

Christ they are giv - ing heart and hand, Tell - ing men of Je - sus' love.
told with the Sav-ior's cho - sen throng, Praising God for Je - sus' love.
sweet, such as man has nev - er known, Praising God for Je - sus' love.

CHORUS.

Then take a stand, my broth-er, Do not wait one for an - oth - er, But with

shout and with song Help to pass the word along, Tell-ing men of Je - sus' love.

Brotherhood Bible Class, Norwood Avenue L. B. D. C. No. 304, Toledo, Ohio, Organized July, 1910

# Indiana Brotherhood Convention

## Columbus, May 15, 1911

### SPEAKERS

L. E. MURRAY, State Secretary
DR. FRED KLINE, National Benevolent Association
J. K. SHELLENBERGER, Brotherhood
E. L. POWELL, Civic Righteousness
DR. H. J. HALL, American Temperance Board

### BANQUET

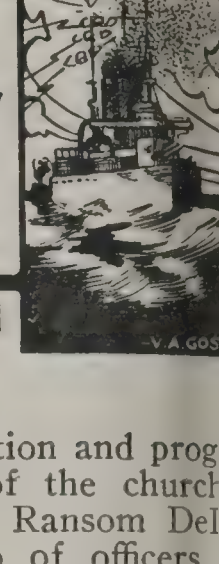
Columbus is the home of Z. T. Sweeney, Marshall T. Reeves, W. H. Book, and others whose names and faces are known by every Disciple of Christ in America.

THIS WILL BE A GREAT CONVENTION AND YOU CANNOT AFFORD TO MISS IT

DR. H. J. HALL, President
Franklin, Ind.

W. E. M. HACKLEMAN, Secretary
Majestic Bldg., Indianapolis, Ind.

# Wireless Whispers



Sterling, Colo., has affiliated with the General Brotherhood and sends for emblems for all of their men.

* * *

E. Burks is teacher of the Men's Class at the Tuxedo Church, Webster Groves, Mo. They are considering the Brotherhood proposition.

* * *

"I spent yesterday (Sunday) with the Disciples in this city. Not a very large church. Result, twenty names for CHRISTIAN MEN."—C. T. MORRIS, Savannah, Ga.

* * *

Evangelist R. Tibbs Maxey, of Des Moines, Ia., who has been working in the great Northwest, has changed his address to Los Angeles, Cal.

* * *

O. L. Adams, one of our evangelists and a general member of the Brotherhood whose permanent address is Bethany, Neb., is open for meetings during the spring and summer.

* * *

A subscription renewal has come from Joseph K. Estes, but his address was not shown. Will Mr. Estes please send us his address on a postal card so the Magazine may be continued?

* * *

Among the enthusiastic Brotherhood men of the Pacific Northwest is W. R. Strachan, Treasurer L. B. D. C. No. 266 at Tacoma, Wash. During the past year he has kept in close touch with the General Office by correspondence and has sent us several splendid lists of subscribers to the Magazine. His example is worthy of emulation.

* * *

The First Church, Springfield, Mo., has what they call a "Fisherman's Club" with Will Edmondson, President. Upon the occasion of our recent visit with the Team Work Campaign this club and its president did good work in making preparation for the gathering. George L. Peters of the First Church recently made a good address to this group of men.

* * *

Our Brotherhood has been very successful in the work that it has taken up. Among the things that we have been most successful in are the opening of a church that has been closed several years and putting a preacher in the field, and the increasing of the general finances of our church about $40 per week to meet the additional expense of a new $50,000 church home dedicated last September. This statement comes from Bernard E. English, Marshalltown, Iowa.

We are in receipt of invitation and prog to the dedicatory services of the churc Leroy, Ill., presided over by Ransom Del Brown, pastor, and a group of officers heads of departments that is delightful know. Claude E. Hill was master of c monies, and greetings were given by for pastors. We congratulate the Leroy bretl upon the completion of such a handsome fice. It is beautiful from the outside and anticipate that it is the same within.

* * *

The General Secretary attended a meetin the Iowa State Brotherhood Committee, in Moines, on April 15th. President C. N. ney, H. J. Hostettler, O. M. Pennock, E Denny and E. F. Leek were among t present. Plans were made for a great Brot hood day on Tuesday afternoon and even June 20th, at the State Convention at tumwa. This committee cast the progra provisional form and arrangements have made to have a great and effective Brot hood convention, special emphasis being upon the spiritual and practical phases of m life and work in connection with the churc

* * *

Among the many Christian papers co to our desk is a neat sheet called *The C tian*, published every Friday by Charles Da editor and publisher, Uhrichsville, Ohio. their issue of February 24th is mentio the contest between Nelsonville and A bula and the annual banquet of the Uhr ville Church. There is one full colum questions which are very sharply pointe

* * *

Some brother in Indiana has been enough to send us a couple of poems tha above the standard for the average comi us. We have tried and tried to find a for poetry in CHRISTIAN MEN and only on twice succeeded. There seems always something else crowding it out. We that these cannot be returned to the write no address was attached to them.

* * *

Attention is called to the song, "A Ca Service," dedicated to the Brotherhood m ment by John W. Marshall, one of our e gelists, published elsewhere in this issue. hope to have a Brotherhood hymnal on these days, filled entirely with stirring s both old and new. Such a compilatio songs is much needed and will recei hearty reception from Brotherhood men e where.

hile in Des Moines, the General Secretary the privilege of meeting at luncheon a ber of men of the Brotherhood of the tol Hill Church, of which H. E. Van n is pastor. Those present were Messrs. burn, Graves, Fillmore and the pastor. It unfortunate that President Farram and other executive members could not come, the notice was extremely short. The con- ice was highly satisfactory to the Secre- for in it he learned of one of the best and progressive men's organizations among churches. We are promised a write-up of work by one of their members shortly.

* * *

## A Notable Achievement

e Gideons, otherwise known as the Chris- Travelers' Association, have recently d an order with the American Bible So- for 100,000 Bibles, to be placed in hotel s throughout the country. This order, id to be the largest ever placed, and s part of a plan to place a Bible in every bedroom in the country. One-fourth of order is for San Francisco and the Pa- coast, 25,000 of the Bibles to be shipped e time so as to reach San Francisco in for the International Sunday-school Con- on the latter part of June. There will be at Bible School parade of men, every man a Gideon Bible in hand. At the end of arade the marchers will build their Bibles a pyramid upon the platform of the Con- on Hall to stand there as an object lesson g the sessions of the Convention.

* * *

nference with President C. N. Kinney, as ur Brotherhood work in the University church, Des Moines, reveals a splendid of activity and a growing efficiency in iation. This is possibly the largest and inly one of the most effective men's or- ations in our entire Brotherhood and we t to tell the story of its work sometime e next few months.

* * *

new book, "Men and Religion," from the of the International Committee of Young s Christian Association, contains ad- es of Dr. Fayette L. Thompson, John R. Hubert Carleton, Marion Lawrence, les W. Gilkey, Francis W. Parker, Ira rith, James G. Cannon, Elmore Harris, R. Moody, Henry B. F. Macfarland, John thy Stone, George L. Robinson, Graham r and Fred B. Smith, all made at the lo conference of the Committee of y-Seven. A handsome volume of 168 , bound in cloth and printed in good type hite paper, and every address is well the price of book, fifty cents. A wide g is urged among Brotherhood officers, rs, Bible School superintendents and lead- masculine religious life in all depart- of church work. One address by Chas. ilkey, on "The Adolescent Boy," is especi- nteresting to Boy workers and those in athy with the salvation of the boy in the h. This is an exceptional opportunity tain a group of addresses by eminent speakers, which, taken collectively, represent the best thoughts of specialists and in a comprehensive way give voice to the best methods of correcting existing evils in our all around religious and social life. Copies may be had by addressing the Men and Religion Forward Movement, 124 East 28th St., New York, or purchased at conferences of the Men and Religion Forward Movement.

* * *

"In my work in Illinois I learned of the beneficial effects of the Brotherhood, and know of no movement that will take its place," writes C. E. Evans, of Twin Falls, Idaho.

* * *

Christian Men office has been receiving some splendid clubs of subscribers lately, from a number of sources, and as an indication we simply give those that have been received in a few days. We have hundreds of other friends who could give a little bit of their time to presenting the magazine to the men of their congregation, and find it easy to get subscribers. About all it takes is to hold up a copy of the magazine and state what it contains and the price and the men are usually glad of the opportunity to subscribe.

L. L. Zook, Chico, Cal.....20
C. O. Peterson, Burlington, Iowa.....20
C. T. Morris, Savannah, Ga.....20
P. F. Jerome, New York City.....21
Nic Mollett, Jr., Massillon, Ohio.....84
A. J. Scott, Hastings, Neb.....22
A. A. Slade, Iowa City, Iowa.....20
J. O. Boyd, Keokuk, Iowa.....85
W. R. Strachan, Tacoma, Wash.....22
Geo. W. Buckner, Canton, Mo.....36
Floyd Wilson, Bethany, Neb.....20
Hy H. Lee, Bloomington, Ind.....21
Chas. E. Powell, Valdosta, Ga.....20
R. C. Leonard, Oxford, Kan.....20
G. W. McDaniel, Champaign, Ill.....20
A. E. Flagg, San Francisco, Cal.....20
Vera Miller, E. St. Louis, Ill.....30
John McIntosh, Jr., Ronceverte, W. Va....20
G. L. Bohannon, Astoria, Ill.....20

* * *

A conference of the General Secretary with Finis Idleman, during his recent visit to Des Moines, brought forth the fact that the men's work of the church just now is being divided into two great Bible Classes, one for young men and one for men of maturer age, each of which enrolls a hundred and twenty-five men, and has an average attendance of ninety to one hundred. They look to the day when these great classes shall coalesce for yet more practical Christian service in a Brotherhood organization.

* * *

The annual banquet held last Tuesday evening was a complete success. One hundred and fifty men sat down to a five-course banquet and were most bountifully cared for by the fifty ladies who had the matter in charge. Appropriate music was furnished by Harry Walcamp, the Gabriel Glee Club, and an orchestra of excellent ability. The toasts were responded to by the men appointed to the tasks and

everybody went home feeling that the banquet was the event of the season. The next men's meeting will be on March 27th, and George Darsie, of Akron, will address the Association.—Uhrichsville, Ohio, *Christian.*

* * *

Central Christian Brotherhood, Springfield, Mo., where Geo. L. Peters is the pastor, wants especially to know how to handle the Boy Problem and are going after it in real earnest. This is one of the cities touched by the Team Work Campaign, where a most enthusiastic gathering was held on Saturday night.

* * *

Dunkirk, N. Y., was recently visited by Field Secretary Shellenberger and resulted in the organization of a Brotherhood of which Wm. E. Briggs is the secretary. This is not a large organization numerically but from the enthusiasm standing forth in the secretary's letters we anticipate that there will be great work ahead for these determined workers.

* * *

W. H. McCauley, one of the leading spirits in L. B. D. C. No. 300, Pasadena, Cal., in reporting their annual meeting, says: "Considered from the standpoint of what was actually accomplished last year, I think it may be said that our Brotherhood has been a success. We have, of course, the difficult problem to contend with of getting the members out. The meetings have not been so largely attended as they should be. We hope to be more successful the coming year."

* * *

Marshalltown, Iowa, has a Brotherhood with every man in the church a member. We have had thirty-five new members added in the meeting just closed. The following officers have been elected for 1911: President, Dr. G. W. Graham; first Vice-President, Dr. J. R. Bullard; second Vice-President, F. E. Bailey; Recording Secretary, B. E. English; Treasurer, A. R. Welker.

* * *

Joel Brown, one of our evangelists, recently held a meeting in a town off the railroad. The church had a fine number of men. He recommended the organization of a Brotherhood, and clinched the thing by placing the general office in correspondence with the leader and already a Brotherhood organization is on the way. Brother Brown writes: "I believe in many of our small churches such organizations will be exceedingly helpful."

* * *

Our men at Carthage, Mo., met for temporary organization, elected officers and appointed committees recently. W. C. Williams writes, "Everything looks very favorable for a good, strong Local Brotherhood here. We all feel that to get the full and complete benefit we will want to pay the five cents per month dues and be affiliated with the National Brotherhood."

* * *

Oakland, California, has organized a Brotherhood in the Fruitvale Christian Church and the work starts out well. "We began," says E Washburn, President, "with a banquet and thirty in attendance. Have had two so meetings and the interest seems to be grow Next Sunday evening we take charge of church services and will use the program 'Boy Problem.' It is a little past time to this subject but it is a vital subject in church, as it is in most churches, and we s make the most of it."

* * *

Mrs. Jessie Brown Pounds has writte song, "Oh, Man, Where is thy Brother," scribed to the Berean Bible Class of Nel ville, Ohio, home of L. B. D. C. No. On a recent Sunday 311 men were pre and sang the song with great enthusi Three hundred and thirty-three men heard B. Madden on a recent Sunday and g things are being planned along the Missio line.

This is the song:

Tune, "Stand Up, Stand Up for Jesus."

## O Man, Where is Thy Brother?

"The Other Fellow"

Inscribed to the Berean Bible Class of the Nelso Christian Church

By MRS. JESSIE BROWN POUNDS

O man, where is thy brother?
  Shall he be left to loss?
Go thou and seek that other,
  And bring him to the cross!
The Kingly Galilean
  Is calling thee today;
Arise, O brave Berean,
  That tender voice obey!

Hast thou not fought temptation,
  And found a Helper nigh?
And lacking this salvation
  Shall he, thy brother, die?
And canst thou dream of heaven,
  Nor shrink away dismayed,
If thou hast never given
  Thy stricken brother aid?

Hast thou not felt within thee
  The power to do and dare,
A glorious crown to win thee,
  A glorious life to share?
And shall not he, thy brother,
  The thrill of vict'ry know?
Go thou and seek that other,
  O brave Berean, go!

* * *

The men of South Akron Church hav fected a Brotherhood organization on basis of the Brotherhood Covenant at annual banquet recently, will elect office their first meeting next week and get mittees lined up. Will start with tw charter members, about one-half of church men, and get things ready as soo possible to affiliate properly with the Nat organization. W. S. Loucks is the man ing pastor.

he Fourth Annual Brotherhood, Columbus, o, at their February meeting discussed the gram, "Resolved, That it is more neces- that the church provide for the boys the men." The judges found for the mative nine points and for the negative t points. Then followed one-half dozen minute talks along the same line. The herhood also passed a resolution com- ding State Senator Todd for voting nst the Dean Liquor bill and urging State esentative to vote against the bill when me up in the lower house. The bill was defeated. This bill is said to have caused greatest fight ever known in the Ohio ical arena, but right ultimately prevailed.

* * *

O. Wickham is pastor of the Indiana Ave- Church at South Bend and the man who nized a Brotherhood in the M. E. and stian churches at Rolling Prairie, Ind., months ago, which, by the way, is in a ing condition and doing splendid work. ibstantiation of the saying: Once a Broth- od pastor always a Brotherhood pastor," the following of a meeting furnished by

e Brotherhood of the Indiana Avenue ch met in banquet Monday, March 13th. ladies of the church prepared a splendid er to which about sixty men and women lown at seven o'clock. The supper was d by the young men of the Baraca class, e ladies were privileged to take seats with husbands. After the supper Rev. Decker, r of the First Baptist Church of that city, a very interesting and helpful address on Ideal Home," short addresses being by others present on the same subject. Imell, of the Studebaker school, spoke e training of the child in the home. The ay-School orchestra furnished music for ccasion. At the opening of the program s of the Brotherhood song, The Man of e, were distributed and all joined heart- the singing. Brother Crabil, the post- r, is the president, and takes a deep in- in the Brotherhood work, though a er of the Presbyterian Church. Because er duties he will not accept the office for er term and the men all regret this, but leased to know that he will still be a er in the Brotherhood. The matter of class has been taken up and the adult will be divided and the men will organize Brotherhood class, Brother Hicks, Super- lent of the Anti-Saloon League, will be acher of the new class.

* * *

n W. Marshall, of Chicago, is one of our ul Evangelists and Prof. J. D. Bowles, of e, Texas, is a Song Evangelist. At the meeting held by these brethren at a, Mo., they were assisted by D. F. , of Altoona, Ala., and Earl C. Motter, ons, Kan., forming a quartette of work- nd singers. A souvenir booklet of the gs contains a number of stirring mascu- ongs. One, "A Call to Service," dedicated to the Brotherhood Movement, was published last month.

* * *

Among the boy workers of the Disciples of Christ, A. W. Conner, of Bicknell, Ind., stands well to the forefront. Readers of CHRISTIAN MEN are well acquainted with his successful work at Eureka, Ill., and elsewhere, but his latest triumph is vividly portrayed by two full columns in the Mt. Carmel, Illinois, *Republican,* which says:

> The boys' campaign just closed has been the greatest campaign for moral uplift, for righteousness, for the good of boyhood and manhood that has ever been held in Mt. Carmel. Saturday morning from 8:30 until 12 o'clock the boys were going through the dungeon. This was a great experience for them. The banquet in the evening was a complete success. Plates were laid for more than 200 and all were taken. Saturday evenin Mr. Conner lectured upon "Lessons from Washington's Monument." Sunday at three o'clock was a meeting for boys. Subject, "The Happy Kid." At four o'clock was a meeting for men. The evening meeting was the grand climax to the campaign. A feature of the campaign was the singing of Miss Seeger, who has assisted Mr. Conner in many of his campaigns.

* * *

The men of Magnolia Avenue Church, Los Angeles, met March 13th to organize a Brotherhood. J. P. McKnight is the Pastor and S. Brooks Fisher, Secretary.

* * *

Fort Scott, Kansas, where W. Y. Allen ministers will organize a Brotherhood the first Sunday in April. It is possible the General Secretary will be present.

* * *

Field Secretary Shellenberger addressed a great banquet at Marion, Indiana, March 10th. J. P. Myers is the Pastor and great preparations were made for the banquet, the details of which have not come to hand at this writing.

* * *

Rockford, Ill., L. B. D. C. No. 251 is planning a great gathering of men for March 23d with Field Secretary Shellenberger with them. W. B. Clemmer, the Pastor, has just concluded a meeting and prospecting for a new building. The enthusiasm for the Brotherhood speaks from the pages of their weekly calendar and some other up-to-date printed matter.

* * *

Oxford, Ind., Jesse Guy Smith, Pastor, is lining up its men for Brotherhood work. Secretary Shellenberger was with them March 22d.

* * *

"My old card is No. 55. This I desire to still retain as I feel anxious for the small number. I have had card and pin for about two years and have worn them daily in my travels and work and yesterday was the first time I had the pleasure of meeting a brother with the card and pin. It was a delight, I

assure you. The Southland is a great country and you could not appreciate what it means to go a long time and not meet a Brotherhood man unless you were placed under similar conditions."—B. F. ARCHER, Rome, Ga.

* * *

L. B. D. C. No. 266 at Tacoma, Wash, recently held their annual meeting and elected Alvin W. Sexsmith, president; E. F. Wright and U. E. Harmon, vice-presidents; Charles Arnold, secretary, and W. Arnold, treasurer. This is one of the live groups of men of the Pacific Northwest. All of the men of the Brotherhood read the magazine and they are growing in knowledge and grace by doing regular Brotherhood work at all times.

* * *

Our men are still in the ring. In connection with the Missionary Rally held here Saturday by Brother McLean, assisted by missionaries Dr. A. L. Shelton and Brother C. S. Weaver, our Brotherhood held a banquet in the evening at which about sixty men sat. The attendance would have been much larger had it been on any other night of the week. Knoxville Brotherhood sent over thirteen men. Our men again took the lead in pledging for the Living Link missionary and with pledges received Sunday, we feel confident that the church will easily maintain its missionary, Mrs. W. R. Hunt, at Wuhu, China, another year, so writes Jas. A. Barnett, L. B. D. C. No. 259, Galesburg, Ill.

* * *

At Aurora, Neb., where Alden Lee Hill is pastor, a meeting of men was held for the purpose of organizing a Brotherhood. They set their stakes for thirty charter members, then moved it to fifty and at the next Sunday morning service the pastor challenged the men to make it seventy-five. They will affiliate with the General Brotherhood at once with seventy-five or more charter members. The officers are: Dr. G. H. Marvel, President; A. W. Hickman, Vice-President; C. D. Ramel, Secretary; Thos. Graham, Treasurer. Dr. G. H. Marvel presided over the meeting. The Hamilton County *Register* devoted nearly a column to the meeting, making a somewhat extended report of the pastor's address of the evening on "Man and His Mission."

* * *

L. B. D. C. No. 288, Keokuk, Iowa, is a bundle of live wires. So much so that both daily papers of Keokuk devoted over a half column each in reporting the annual meeting recently, at which the following officers were elected: J. O. Boyd, President; Dr. H. H. Stafford, Vice-President; E. L. Aldrich, Secretary; D. A. Uhler, Treasurer. "After the banquet," the *Gate City* says, "an immensely interesting program was rendered, also a debate: 'Resolved, that it is more necessary for the church to provide for its boys than to provide for its men.' The affirmative was taken by Messrs. John Peterson, Roy Whaley and Frank McMillan, and the negative side was strongly argued by Messrs. L. D. Davidson and Chas. Altes." Frank R. Bulman, J. P. Peterson and A. G. Hostetter looked after the banquet and President J. O. Boyd presided as toastmaster. Dr. H. H. Staff spoke on "The History and Teachings of Disciples of Christ" and Messrs. Chas. B Henry Walker, and Rev. Lilley spoke i general way of the objects and purposes the Brotherhood organization.

* * *

Ashtabula, Ohio, is the home of L. B. D No. 248, C. L. Ackerman, secretary; Dr. R. Weatherford, president, and S. G. Buck Brotherhood pastor. The quarterly re shows an enrollment of 50 men in the Broth hood and 220 in the Bible Classes. They h six meetings during the quarter with an av age attendance of 35, two social meetings w an average attendance of 85, made 30 vi to the sick, sent 6 floral offerings, assiste cases with fraternal aid and in 2 cases ployment was furnished. These figures sp louder than mere words and show the opp tunities opening up for Brotherhood men every hand. The Brotherhood Class is i contest with the Berean Bible Class, Nels ville, Ohio, at present the largest in the Br erhood. We have a picture of the Ashtal Class which we expect to present to CHRIST MEN readers in this issue.

* * *

The gymnasium in the new Bible Sc Addition to the Independence Boule Christian Church, Kansas City, was ope to the men of the church on February 2 Boy's work has been undertaken by L. B. D No. 1, and Chas. B. Hahn, whose work been so successful in Anderson and Hamm Ind., Salt Lake City, and elsewhere, has h engaged as leader in the boy's movement. Brotherhood recently entertained in ban the men who came into the church du the Scoville meetings. As a result, twe five new members of the Brotherhood w enlisted. The next banquet of the men be held within a month, and every man be requested to bring a member of the venile Brotherhood other than his own On a recent Sunday evening a numbe men of the Brotherhood made addresse the origin and scope of the Brotherhood m ment.

* * *

Among the live Brotherhoods of Sout California is L. B. D. C. No. 300 at Pasad of which J. R. Gilbert is the newly-el President. John G. Plank first Vice-Presi W. O. Howe second Vice-President, J Copeland, Treasurer, and F. C. Robinson, retary. Their annual banquet and bus meeting was held recently and C. C. Chap National Director of the General Bro hood, and F. M. Rogers, our pastor at Beach, were the orators of the occasion. Brother Rogers used to be back in Ill where many good men come from, so w not surprised at this wise selection. T were fifty-five men present and the ge feeling prevailed that the Brotherhood greatly strengthened and ready for still enlarged service. All of the elected of are veterans in the work and enthusiastic the opportunities for 1911. One Brothe

is an alderman, another one is already, on will be one, so they will keep in touch civic matters. During the past year the erhood bought a carpet for the Sunday-l room, also subscribed for $360 worth e church's indebtedness. W. H. McCaul-etiring President, and with a good record d him, gives us this news note.

* * *

B. D. C. No. 346, Monmouth, Ill., re- satisfactory progress during the last er. They are gradually getting the erhood organized for work adapted to tions prevailing in the local church. The er has been against them a time or two eeting nights, but taking everything into leration, they report themselves pretty satisfied all around.

m the start, they decided to make the Class a feature of their work for the t, and they have succeeded in getting a Bible Class started. This has been done the direction of the Bible School Com- of the Brotherhood, which has an ex- t chairman, and they expect soon to have s to be proud of. They have adapted the l Constitution very carefully to their and are taking every step carefully. This is a guarantee of future success.

* * *

## Brotherhood at Central Church, New Albany, Ind., L. B. D. C., No. 330

e upon a time there was a prosperous, date church that had no men's Brother- Now just think of that in this day of rsal brotherhoods!

ll, what happened to that careless, Broth- dless church? I'll tell you. A man l Shellenberger—J. K., I think it was— swooped down on that church like a ful parent on a lazy boy, and took it by cruff of the neck and made it have a erhood. Wouldn't take "No" for an an- Knew just what that church needed, ee. Started the ball rolling one night a little handful of charter members, gov- by the best set of officers to be found ere.

n what happened? Why, this: Inside e months the society (partly because of cellent officers) grew from that little al to a great big, elephantine society of ndred and forty men!

you beat it?

what society is this? Why, that of the l Christian Church of New Albany, Ind. when they held their annual banquet e last Monday night in February, one ed of these men sat down to a splendid, three-course banquet in the church dining room and listened to a half dozen of the brightest, wittiest and most uplifting talks that you could want, while they were being served by their excellent wives, mothers, sisters and sweethearts. And this wasn't all. There was a solo by one of the sweethearts and sisters and numerous toasts that did the listeners much good.

And above it all and around it all was that genial fellowship and good feeling that comes in such abundant measure when good fellows get together.

HARVEY PEAKE,
Corresponding Secretary.

* * *

## A Meeting For Boys

Say, whoever figured out that idea of a Brotherhood meeting for boys was no slow one. He was no stand-patter. He is sure a progressive. It was the best meeting we have had at our Lincoln, Neb., Berean Brotherhood meeting. I suppose it was so good because the law of service entered into it so largely. It was the happiest bunch of men you ever saw—fifty of them. And it was the happiest bunch of boys ever—fifty of them, too. How those boys—I mean men—did eat! The staid pastor at one end of the table, pounding with his fork in clenched fist calling loudly for more bread; the retiring president, Judge J. B. Strode, at the other end of the table, deftly eating stuffed olives off his knife; and the new president, two hundred and thirty-five pounds in the shade, as center rush, insisting that he and his boy drew the smallest helpings of anybody —it was a hilariously happy, good time. Every man had to bring a boy from ten to sixteen with him or be fined heavily. A lasting bond of affection and confidence was declared to exist between each man and his boy, this bond not to expire with the evening, but to last over until man and boy became partners and chums. Ira Miller insisted upon bringing his own boy, four months old, but we wouldn't let him, so he brought five other boys of the required age, so as to make up. In the debate Paul Rowan and Roy True declared that the church owes a greater duty to its boys than to its men, and defeated M. D. Owens and E. F. Snavely by over one hundred yards. Every speech was limited to five minutes, the business was dispatched promptly, and those present said the whole session was as crisp as a newly baked Takoma biscuit. All was over by 8:45 and the happy boys and the happier men dispersed.

L. C. OBERLIES.

# BIBLE SCHOOL NOTES

The Brotherhood Class at L. B. D. C. No. 311, Philadelphia, Pa., is in a contest with the Brotherhood Class of Jackson Avenue Church, L. B. D. C. No. 262, Kansas City, and we hope to have the facts of the contest to present in this issue.

* * *

The Brotherhood Class at Hopkins, Mo., orders a Brotherhood Bible Class pennant and 100 Bible Class Buttons. A letter from Pastor R. E. Snodgrass reads: "We had intended organizing our Brotherhood Class New Year's day but the smallpox kept us from our regular services for over five Sundays."

* * *

Kansas wants ten thousand new Bible School pupils by October, 1911. And these in the schools of our own churches without regard to any of the other religious bodies. This call is emphasized by a neat folder over the signature of Myron C. Settle, Kansas Bible School Superintendent, which is full of brass tacks. We doubt not that they will succeed abundantly.

* * *

"The famous Berean Class of Nelsonville received a challenge from the Buckner Class of Ashtabula by telegraph last Sunday. The challenge was immediately accepted and the battle is on. If Nelsonville is to lose the championship we are glad that it will at least not go out of the State. But, by the way, Nelsonville has not lost yet."—*The Christian,* Uhrichsville, Ohio.

* * *

Attention of Local Brotherhoods, Men's Associations and Adult Bible Classes is called to the Account Books prepared for Brotherhoods and Adult Classes by the Brotherhood General Office. Nothing assists in local church work like a record of members and finances. Without a satisfactory record, there is apt to be very little system in a society or Bible Class. These books were prepared for use in either Brotherhoods or Bible Classes, and the item of cost is small when compared to the benefits derived. Already many organizations h ordered the books and we ought to have ev Men's Class and Brotherhood throughout country using these books. This is one of first steps toward progressive Bible Class w

* * *

A unique program comes to our desk the Fifth Annual Patriotic Supper of Young Men's Bible Class at Minerva, O where E. N. Duty, late of Milwaukee, is pa and O. M. Sala superintendent of the Sun school. The program is in three colors, white and blue, tied with cord of same while a red, white and blue ribbon attac a Lincoln penny to the inside cover. counterfeit presentment of our martyred pr dent, Lincoln, appears on the outside co The program within is delightful to cont plate with five addresses by five men, inclu the mayor of the city, and followed by toasts upon gripping subjects. R. H. Me head is the president of the class; Wm. Jo vice-president; Wayne Fishel, secretary; est Unkefer, treasurer. Chas. B. Sala is teacher.

* * *

The Brotherhood Bible Class, Newton, Io taught by E. F. Leake, has issued a neat fo giving the objects and aims of the class weekly calendar and an outline of the work. Their meeting on April 9th is c the Optimists' Meeting. Every man is u to wear a bright necktie and a broad s to this meeting. The class censor, E. C. will impose a fine of from 25 cents to $ on any fellow who frowns or complains a anything at this session. Their meeting 16th will be "Big Brothers' Meeting," at w there will be a paper by one of Newton's ing physicians. April 23d will be Bus Men's Meeting. The defects of modern ch buildings will be pointed out and the trea of the church will answer any and all tions regarding financial methods and ge condition of the church. April 30th they

ıss Men and Missions with phonograph s by President Taft and W. J. Bryan.

* * *

Keokuk, Iowa, we have had a Brother- l for a number of months with J. O. Boyd, ident, and R. W. Lilly, Brotherhood pastor. recent letter Brother Boyd gives the situ- ı regarding the relation of the Brother- l and the Brotherhood Bible Class in uage which may be found illuminating to churches. "We have organized a Brother- l Class in the Bible School. It began on first Sunday in January and has reached ttendance of 40. We anticipate the suc- of the conference on the Adult Bible ses and the Brotherhood and put their in operation by appointing a committee ıree live men as an executive committee the Brotherhood and they are also the utive committee for the Brotherhood s. They coöperate with the officers of organizations and make a good connect- ink. They are hustlers and we are going ave a large class, the largest in the city. have no doubt that this plan will prove dantly successful and shall follow them eager anticipation."

* * *

. O. R. Meredith, General Member No. f Norfolk, Nebraska, is president of the ison County Sunday-school Association. ıeir recent convention in Madison, he pre- d the merits of CHRISTIAN MEN maga- and the Brotherhood.

* * *

erything is moving along nicely in Ash- a. Last Sunday they had 198 in Buck- Brotherhood class. Next Sunday they ct to have over 200. "Our Men's Class," s one of them, "was looked upon at as just a large class of men and noth- o it, but after the people have seen the ts we have had with our Brotherhood Class they look upon us in a different . About a month ago we started to have ng service in our class and it was a d success. The men have taken a great est in this song service."

* * *

e Brotherhood Bible Class of the Inde- ence Boulevard Church, L. B. D. C. No. 1, issued a very attractive invitation which how below:

"I shall pass this way but once any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it NOW."

You are cordially invited to meet with

THE BROTHERHOOD BIBLE CLASS
of the
INDEPENDENCE BOULEVARD CHRISTIAN BIBLE SCHOOL
EVERY SUNDAY MORNING AT 9:30.
Mr. W. B. Brown, Teacher.

Yours in fellowship,
ARNO L. ROACH.

"THEY HELPED HIM, EACH ONE HIS NEIGHBOR."

SOME THINGS OUR CLASS HAS ACCOMPLISHED:

Increased our membership 300% in 90 days.
Subscribed to Benevolent Fund..$ 210.31
Pledged to Christian Hospital.. 1,000.00

WHAT OUR CLASS CAN DO FOR YOU:

Extend a brotherly hand in time of need.
Inspire you with the highest ideals.
Instruct you in the way of righteousness.

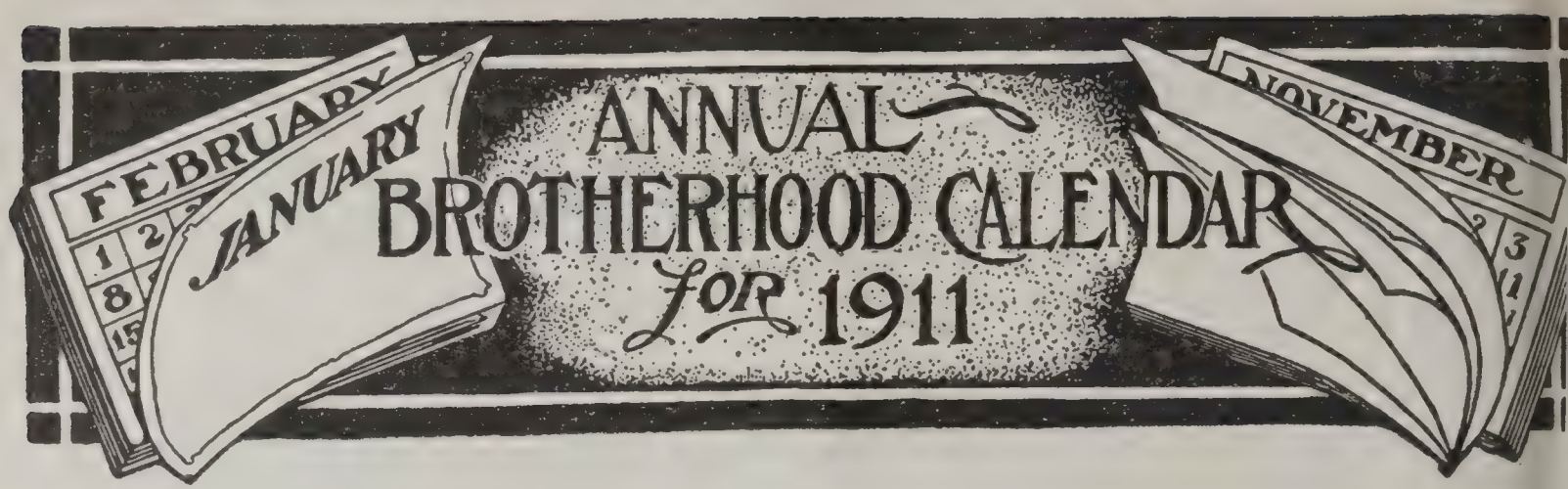
WHAT YOU CAN DO FOR OUR CLASS:

Assist in every worthy work.
Join hands in caring for the needy.
Help to do a "Man's work in a man's way."
If you are not already a regular attendant at some Bible School, kindly give us your name and address.
Name. . .....
Address. . .....
Date. . .....
Kindly sign and return.
The workers are needed, the teachers are few;
The Master, my brother, depends upon you.
—Scoville.

A class whose motto is a
MAN'S work in a man's way, believing that
WORK is the golden key to fellowship, and
IN sharing with each other in
A brotherly way
MAN'S cares and hopes, leading all the
WAY up to God.

* * *

"We are delighted with the Brotherhood Bible Class Buttons."—WALTER S. HOPKINS, L. B. D. C. No. 311, Philadelphia, Pa.




APRIL.

1. **The Creation and Administration of Wealth.**—The obligation of both rich and poor.

2. **Home Missions.**—Our Christian obligation to America.

MAY.

1. **The Brotherhood and the Pulpit.**—How the Brotherhood can enhance the power of the pulpit.

2. **Men and the Bible School.**—The power of Men in the Bible School for Heathen Missions.

JUNE.

1. **The Church's Present Crisis.**—Present conditions and the Church's responsibility to them.

2. **The Democracy of the Master.**—"Back to Christ" via the Declaration of Independence.

JULY.

1. **The Influence of Great Men.**—Each man will come prepared to tell what life has influenced him most, and why.

2. **The Social Aims of Jesus.** — The Idealism of Jesus for the individual and for society.

AUGUST.

1. **The Annual Picnic.**

2. **Church Extension.**—Permanency necessary to growth.

SEPTEMBER.

1. **The Church and Social Movements.**—What has the Church at stake in the present social movements?

2. **The Adult Class Movement.** — From Robert Raikes to America, 1911.

OCTOBER.

1. **The Ballot the Power of God U Civic Salvation.**

2. **State Missions.**—A unified effort the State means a tower of strength in Nation.

NOVEMBER.

1. **National Temperance Movement** Program by National Temperance Co mittee.

2. **A Retrospection.**—A thanksgiving ventory of the harvest just past.

DECEMBER.

1. **Benevolences.**—A man's duty to Pioneers and to the Unfortunate.

2. **A Practical Christmas.**

JANUARY.

1. **Men for the Ministry.**—The mini calls for the heroic in men. When the b see the men of the church solid behind guns they will take up the work.

2. **What will our Brotherhood do for boys this year?**—Committee on Boys' w will collaborate with Program Commi in this meeting.

FEBRUARY.

1. **Annual Meeting.**—Yearly reports. nual Address.

2. **World Wide Missions.**—A study missionary fields and problems.

MARCH.

1. **The Home.**—An open meeting. La are invited.

2. **Apostolic Evangelism.**—A man-to-a campaign for men for Christ. A wee prayer and plans for Men and the Kin dom. Let this be a holy week. Plan e

# Program for Local Brotherhoods April, 1911

SPECIAL PROGRAM

## Men's Day in the Church

Prepared by E. E. ELLIOTT

(Sunday, April 30, 1911, the Fifth Sunday.)

To be observed by all churches, whether you have a Local Brotherhood, Men's Association, 's Bible Class, or no organization of men.

7:0 A. M. Opening service of prayer for men and boys. In preparation for this meeting have your devotional committee secure pledges of men to attend, every man bringing a boy over ten and under sixteen years, to the service.

Devotional—Read the Third Psalm.

1. Song—"Awake, My Soul, to Joyful Lays."
2. The Lord's Prayer in concert.
3. Song—"Oh Happy Day That Fixed My Choice."
4. Prayer for the boys.
5. Prayer for the men.
6. Prayer for the pastor and workers.
7. Devotional talk by the pastor—five minutes.
8. Invitation of the Gospel—Personal work in advance of this service may insure response to the invitation, both by men and boys. This will add inspiration to the day, and great influence to the service.
9. Benediction and silent prayer, all seated.

9:) Bible Study Hour.

Great preparation should be made for this service. The day should be advertised thoroughly some weeks in advance, and the Bible Study Hour should be emphasized with *red letters*. Have great classes of boys taught by men. Men's class or classes should be addressed by the strongest possible leaders. The evangelistic spirit should be manifest in every word and deed. Large banners should be unfurled before their eyes. Fill the room with suggestive mottoes. Appeal to the heroic. (No interim.)

0:) Evangelistic Hour.

1. Scripture—John 3:16.
2. Hymn—"Stand Up, Stand Up for Jesus."
3. Morning Prayer.
4. Hymn—"Must Jesus Bear the Cross Alone?"
5. The Evangelistic Sermon.
   (a) The meaning of the day.
   (b) The local significance.
   (c) The personal application.
   (d) The individual acceptance.
6. The Invitation Hymn—"Softly and Tenderly Jesus is Calling."
7. Benediction and silent prayer, all seated.

6:30 The Christian Endeavor Service.

Make it a joint service of Junior and Senior societies, with one minute talks by three past members, three present members and three future members of the Senior society, on the regular subject of the evening. Prepare for this some weeks in advance and you will have an inspiring service. Close with a prayer for men and boys, that they may be brought into a close fellowship with God.

7:30 The Men and Boys' Service. The President of your Local Brotherhood or Men's Society or Bible Class, presiding. Other officers of Men's and Boys' societies or classes on the platform.

1. Song—"Work, for the Night is Coming."
2. Scripture Reading—Third John, entire chapter.
3. Evening Prayer—Led by a layman.
4. Song—"I Am a Stranger Here." Male chorus leading.
5. Special Music—Male quartette or duet.
6. "The Necessity for World Evangelization." Four ten-minute addresses by men of the church.
   (a) In our Community.
   (b) In our State.
   (c) In our Nation.
   (d) In the whole round World.
7. Drawing the Net—the Invitation of the Gospel—By the pastor or competent layman.
8. Song—"Ye Have Heard the Joyful Sound, Jesus Saves, Jesus Saves."
9. The sacred ordinance of Christian baptism.
10. Benediction and closing prayer.

### After Service

Some of the sweetest services are those coming after a full day of evangelistic effort. Meet with the workers among men and boys, inviting all who have obeyed the gospel during the day to meet with you in a sweet season of communion with God. Do not make this after-service long, but fill every moment with the spirit of devotion and consecration. In this ten minutes try to get just a little closer to the Matser than has been possible during the other sessions of the day.

**APRIL—Second Program.**

## Home Missions and Our Responsibility

1. **Devotional.**
   Music.
   Scripture reading—Matt. 25:31-45.
   Prayer.
   Repeat the Covenant.
   Music.

II. **Business.**
   Reading the minutes.
   Reports of committees. (Let reports be carefully written.)
   Unfinished business.
   New business.
   Announcements.

III. **Recess.**
   Social period (20 minutes).
   Introduction of visitors.
   Payment of dues.

IV. **Cultural.**
   Music.
   Address: "The history of the A. C. M. S."
   Address: "The democracy of the plea the Disciples of Christ."
   Music.
   Address: "Our responsibility to the gro ing city."
   Address: "Our responsibility to the coming millions."

V. **Debate.**
   "Resolved: That Carnegie could do m good by maintaining an army of Am ican evangelists than he is doing erecting libraries."

VI. **A nail driven.**
   "Be it resolved that this Brotherhood t upon itself the responsibility of sec ing an offering from every member the church for American Missions the first Sunday in May."

VII. **Closing exercises.**

**MAY—First Program.**

## How the Brotherhood can Augment the Power of the Pulpit

I. **Devotional.**
   Music.
   Scripture reading—1 Cor. 1:8-17.
   Prayer.
   Repeat the Covenant.
   Hymn or special music.

II. **Business.**
   Reports of committees.
   Unfinished business.
   New business.
   Announcements.

III. **Recess.**
   Social period (20 minutes).
   Introduction of visitors.
   Payment of dues.

IV. **Cultural.**
   Music.
   Addrss: "The value of organization everywhere—especially in the church."
   Notice the above Scripture lesson and read very carefully Paul's suggestions as to organization of the Corinthian Church, 1 Cor. 12, 13, 14. Adapt this idea to the 20th Century Church.
   Address: "What could our Church be ing in personal evangelism if our r were properly organized, and the org ization were properly worked?"
   **Note.**—The "Commission" given to individual rather than to the church congregation *en masse.*
   Music.
   Address: "Great things that have b done by organized men."
   See back numbers of CHRISTIAN M special articles, Wireless Whispers Brotherhood Achievements.

V. **Debate:** "Resolved, That following social program of Jesus offers a m plausible solution of the problem Christian unity than the harmoni of creed and ritual."

VI. **Resolution:** "That this Brotherh more closely organize and concentr its efforts upon.....
   For the Next Three Months.
   **Note.**—Do this and test your strengt

VII. **Closing exercises.**

## Fellowship in Service

The National Brotherhood of the Disciples of Christ has rendered a distinct service t our co-operative work in its promotion of the "Team Work Campaign" in behalf of th whole Missionary and Benevolent enterprises carried on by the Churches of Christ. I martial bugle call, "All the Men of all the Church at all the Church's Work," is exemplifie in this timely effort to give "information, inspiration and realization" to the men of our churche No one of the thousands of men whose hearts felt the thrill of these stirring speeches w accuse the Brotherhood of a dearth in definiteness of aim of work.

—*The American Home Missionar*

P. H. WELSHIMER

# Bible School Lessons for April

Prepared by P. H. Welshimer

LESSON 2—APRIL 9.

## "ELISHA'S HEAVENLY DEFENDERS."
## —2 KINGS 6:8-23.

American Revised

8 Now the king of Syria was warring
ainst Israel; and he took counsel with
s servants, saying, In such and such a
ace shall be my camp. 9 And the man
God sent unto the king of Israel, say-
g, Beware that thou pass not such a
ace; for thither the Syrians are coming
wn. And the king of Israel sent to the
ace which the man of God told him
d warned him of; and he saved himself
ere, not once nor twice. 11 And the
art of the king of Syria was sore trou-
ed for this thing; and he called his ser-
nts, and said unto them, Will ye not
ow me which of us is for the king of
rael? 12 And one of his servants said,
ay, my lord, O king; but Elisha, the
ophet that is in Israel, telleth the king
Israel the words that thou speakest in
y bed-chamber. 13 And he said, Go and
e where he is, that I may send and fetch
m. And it was told him, saying, Behold,
is in Dothan.
14 Therefore sent he thither horses, and
ariots, and a great host; and they came
night, and compassed the city about.
And when the servant of the man of
od was risen early, and gone forth, be-
old, a host with horses and chariots was
und about the city. And his servant
id unto him, Alas, my master! how
all we do? 16 And he answered, Fear
t; for they that are with us are more
an they that are with them. 17 And
Elisha prayed, and said, Jehovah, I pray
thee, open his eyes, that he may see. And
Jehovah opened the eyes of the young
man; and he saw; and, behold, the moun-
tain was full of horses and chariots of fire
round about Elisha. 18 And when they
came down to him, Elisha prayed unto
Jehovah, and said, Smite this people, I
pray thee, with blindness. And he smote
them with blindness, according to the
word of Elisha. 19 And Elisha said unto
them, This is not the way, neither is this
the city; follow me, and I will bring you
to the man whom ye seek. And he led
them to Samaria.

20 And it came to pass, when they were
come into Samaria, that Elisha said, Jeho-
vah, open the eyes of these men, that they
may see. And Jehovah opened their eyes,
and they saw; and, behold, they were in
the midst of Samaria. 21 And the king
of Israel said unto Elisha, when he saw
them, My father, shall I smite them?
shall I smite them? 22 And he answered,
Thou shalt not smite them: wouldst thou
smite those whom thou hast taken captive
with thy sword and with thy bow? set
bread and water before them, that they
may eat and drink, and go to their master.
23 And he prepared great provision for
them; and when they had eaten and drunk,
he sent them away, and they went to their
master. And the bands of Syria came no
more into the land of Israel.

**Time.** In the reign of Jehoram, about 895 B. C. **Place.** Dothan.

**Introduction.** Read the entire sixth chapter of second Kings. Dothan was a small wn, ten miles north of Samaria. The name means two wells, and two wells are und in the valley south of the village. This is the Dothan where Joseph's brothers ere tending their flocks when they seized and sold him to the Midianite merchants.

**Explanatory.** 8—Ben-hadad was king of Syria. Jehoram was king of Israel. It quite probable that this lesson was some time after the healing of Naaman. 9—lisha was a man of God. By inspiration, he knew the movements of the Syrians. It as profitable to Israel to have a man of God in her midst at this time. 10—Jehoram, rough his troops, watched the spot spoken of by Elisha. 11—Ben-hadad knew that s plot was given away, and, in calling his servants together, attempted to see who as false. 12—Elisha's fame had spread throughout Syria. His healing Naaman had ade him well known. It was pointed out that Elisha had told even the secret things the Syrian king. 13—Notwithstanding Elisha was a man of God, as was evidenced his miraculous powers, Ben-hadad was foolish enough to think he could thwart s plans. 14—The village of Dothan in the morning was surrounded by a great army.

15—This servant of Elisha was not Gehazi, but another. Gehazi had been dismissed, for he was a grafter. The new servant felt his weakness, and thought of Elisha and himself endeavoring to cope with the whole army. 16—Here Elisha's faith in God is manifest. 17—What a simple prayer, and how effective. They were not literal horses and chariots, but were symbolical of the great power of Jehovah in helping His own. 18—How feeble were the people in their rebellion against God. Elisha's prayer was answered, and blindness fell upon the multitudes. 19—It would seem that they were not aware of the fact that they were in the presence of Elisha, and, blind, they followed him to Samaria. 20—Within the gates of the capital their eyes were opened, and they saw the perilous position. 21—Jehoram was also at the mercy of Elisha, and asks advice concerning his treatment of the enemy. 22-23—Elisha heaped coals of fire on their heads by feeding them and giving them drink. Then they were sent home.

## Lessons from the Lesson

Elisha was a patriot. His supernatural knowledge was used for the good of his country. It was well for Jehoram that the man he knew could point out to him the dangerous spot. There are dangerous places men must pass all along life's road. By a careful study of God's Word these are pointed out. Wherever you see the sign, "Avoid the very appearance of evil," turn away, for there the enemy lurks. How weak a thing is man when he rebels against God and attemts to overthrow God's plans and defeat His purposes. Here was one humble man, Elisha, who, with God, was mightier than the Syrian army. Jehovah knew His men and was interested in their work many hundred years ago. He is unchangeable and knows us the same today. As He worked through men then, He works through men now. If we will have God use us to do much work for Him we must be His servant, and surrender absolutely to Him. What wonders God accomplished through one consecrated man. If we could but see the powers that God throws about us for protection and for good we would never hesitate; we would never go limping through life; we would never play the part of coward, but courageously would go forth with as steady a tread as did Elisha when he led the blind hosts through the gates of Samaria.

## Questions for Class Use

Who was king of Syria? Of Israel? Where was Gehazi at this time? What was the stand of Elisha with Jehoram? What was Jehoram's religion? What good thing had Elisha done for Syria? Name all the acts of mercy you can that up to this time had been done by Elisha. In what does he differ from Elijah? What do you know of Elisha's appearance? What was the meaning of the vision which the young man had? What lesson do you get from the treatment Elisha accorded the captured army?

### Lesson 3—April 16.

## "JOASH, THE BOY KING, CROWNED IN JUDAH."—2 Kings 11:1-20.

### Printed Text, 2 Kings 11:9-20.

9 And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest. 10 And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of Jehovah. 11 And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. 12 Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him, and they clapped their hands, and said, Long live the king.

13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of Jehovah; 14 and she looked, and, behold, the king stood by the pillar, as the manner was; and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah rent her clothes, and cried, Treason! treason! 15 And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword. For the priest said, Let her not be slain in the house of Jehovah. 16 So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

17 And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people. 18 And all the people of the land went to the house of Baal, and break it down; his altars and his images break they in pieces

ıoroughly, and slew Mattan the priest f Baal before the altars. And the priest ppointed officers over the house of Jehoah. 19 And he took the captains over undreds, and the Carites, and the guard, nd all the people of the land; and they rought down the king from the house of Jehovah, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. 20 So all the people of the land rejoiced, and the city was quiet. And Athaliah they had slain with the sword at the king's house.

**Golden Text.** "Blessed are they that keep His testimonies and that seek Him ith the whole heart."—Psalm 119:2.

**Time.** 887 B. C. **Place.** The Temple.

**Introduction.** Jehoshaphat, the good king of Judah, gave his son, Jehoram, in ıarriage to Athaliah, the daughter of Ahab and Jezebel. On the death of Jehoshaphat. ehoram came to the throne, and the stream of poisonous idolatry in Israel was now ırned into Judah. Jehoram slew all his brethren and many of the princes of Israel. his young man of thirty-two years reigned eight years. He left the teaching of his ıther and followed that of his father-in-law. Read 2 Chron. 21, and 2 Kings eighth ) eleventh chapters. After eight years he succumbed to an incurable disease. 2 hron. 2:18-19. Ahaziah, his son, succeeded him. After a short reign, while on a isit to an uncle in Jezreel, who was king of Israel, he, with his uncle, was slain by ehu. When Ahaziah came to the throne, his mother, Athaliah, became the queen ıother, the first woman in the land. Upon the death of her son she lost this distinction, and, disliking to be retired, she slew her grandchildren to keep them from coming ) the throne, and thus she held the power for six years. Jehoram had a daughter, ehosheba, by another wife. She was the wife of Jehoiada, the high priest, and a half-ister of Ahaziah. She took her little nephew, Joash, and hid him in a storage room ı the temple; then later transferred him to another room in the temple, where for six ears he was kept in seclusion. This was all unknown to Athaliah, who supposed she ad killed all of her grandchildren. Read 2 Chron. 22:11. Verses 4 to 8 give us a escription of Jehoiada making known that Joash was living, and the preparation for ıtroducing him to his grandmother when she should appear in the temple.

**Explanatory.** 9—The names of the five captains are given in 2 Chron. 23:1. 10—avid's weapons were now to be used in defense of his own house. It was customary ) keep captured weapons as trophies in the temple. 1 Sam. 21:9. 11-12—The little even-year-old boy, Joash, is now led out in the presence of the multitude, surrounded y the soldiers, and is crowned king. 13—After six years of glory and power Athaliah ow learns that the wage of sin is death. 14—The young king stood in the place here kings were accustomed to stand when crowned; hence at a glance Athaliah ıew the meaning of it all. She realized that all was lost, and cried, "Treason! Treaon!" But remember, this same old murderous villain, for the sake of prominence ıd a little power, had killed, as she thought, all her grandchildren. Now imagine er horror when she beholds the youngest still living, wearing the kingly crown. —Murder must not be committed in the temple, hence none were to follow Athaliah. —And she was slain outside the temple, near the king's house. 17—Jehoiada was augurating a movement to bring back the true worship of Jehovah, to make the eople loyal to God and to their king. 18—The destruction of Baal and Baal worship as now begun. This shows what the right leader can do. The captains, the foreign oops, the guard and the people now accompanied the young king to the palace. —The people rejoiced because the worship of Jehovah was again restored and a escendant of David put on the throne.

## Thoughts on the Lesson

This is not the only time that a good woman has saved the day. When Athaliah ised her murderous hand to slay her grandchildren, that she might continue in ower, her husband's daughter, Jehosheba, picked up the baby boy, Joash, and for x years kept him in hiding. No doubt all this time Athaliah was rejoicing, thinking at there was none to take from her her glory. What a miserable set of cowards e people of that day were to tolerate such an old murderess on the throne. It ows us the length to which people sometimes go for a little glory and worldly plause, but "The way of the transgressor is hard." God never sleeps. In the temple, hose worship had so long been neglected, and in a land where idolatry was now alking abroad, a good woman was kindly caring for a little boy who would soon win e hearts of all the people and turn them again to the true God. Joash owed his e to good Jehosheba. He was also indebted to her for his ability. She was his od teacher, and we can rest assured that during those years in which he walked thin the shadow of this good woman she lost no opportunity of impressing upon s youthful mind a great love for Jehovah and the importance of leading Judah in e ways of righteousness. Her teaching was not in vain, as will be seen in the work

of the young king. We have seen Ahab and Jezebel one day in luxury and happines notwithstanding all their meanness; but in a few years we behold Ahab slain, Jezebel blood licked up by the dogs in the street, their son Jehoram killed, and their son-in law Jehoram dying of an incurable disease, their daughter Athaliah slain near th king's house in Jerusalem; thus came to an end their abominable rule, and over it a God wrote Ichabod, for their glory had departed. Such is the way of the transgresso

## Questions for Class Use

Who was Jehoshaphat? What was the name of his son? Who was Ahaziah Athaliah? Jehosheba? Joash? How was Joash's life spared? Why did Athaliah ki her grandchildren? What became of Athaliah?

LESSON 4—APRIL 23.

## "JOASH REPAIRS THE TEMPLE."—2 KINGS 12:1-16.

Read chapters 12 and 17, also 2 Chron. 24th chapter.

1 In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba. 2 And Jehoash did that which was right in the eyes of Jehovah all his days wherein Jehoiada the priest instructed him. 3 Howbeit the high places were not taken away; the people still sacrificed and burnt incense in the high places.

4 And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of Jehovah, 5 let the priests take it to them, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach shall be found. 6 But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. 7 Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. 8 And the priests consented that they should take no more money from the people; neither repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side a one cometh into the house of Jehovah and the priests that kept the threshold pu therein all the money that was brough into the house of Jehovah. 10 And it wa so, when they saw that there was muc money in the chest, that the king's scrib and the high priest came up, and they pu up in bags and counted the money tha was found in the house of Jehovah. 1 And they gave the money that wa weighed out into the hands of them tha did the work, that had the oversight o the house of Jehovah: and they paid out to the carpenters and the builder that wrought upon the house of Jehoval 12 and to the masons and the hewers o stone, and for buying timber and hew stone to repair the breaches of the hous of Jehovah, and for all that was laid ou for the house to repair it. 13 But ther were not made for the house of Jehova cups of silver, snuffers, basins, trumpet any vessels of gold, or vessels of silver, o the money that was brought into the hous of Jehovah; 14 for they gave that to the that did the work, and repaired therewit the house of Jehovah. 15 Moreover the reckoned not with the men, into whos hand they delivered the money to give t them that did the work; for they dea faithfully. 16 The money for the tre pass-offerings, and the money for the si offerings, was not brought into the hous of Jehovah; it was the priests'.

**Golden Text:** "Then the people rejoiced for that they offered willingly."—Chron. 29:9.

**Time.** 864 B. C. **Place.** Jerusalem.

**Introduction.** Joash began to reign at the age of seven. Jehoiada, the hig priest, was regent. The temple was more than a century old. The building ha become dilapidated. The sons of Athaliah had robbed it of its sacred utensils an furniture. 2 Chron. 24:7. When Joash came to manhood he began at once the repa of the sacred building.

**Explanatory.** 1—The names of mothers of kings were given because she was th first woman in the land. 2—Joash reigned forty years. As long as he had the goo instruction of the priest, Jehoiada, he did what was right. Much depends upon ou environment. 3—The law commanded there should be one altar, and that at Jerusalem Altars previously built for idolatry were now used for the worship of Jehovah. 4-5- Joash had a warm feeling for the temple. Why shouldn't he? It had protected hi

the days of his hiding. Had it not been for the wife of the good priest his life uld have been taken. It is strange that the priest did not suggest repairing the nple. It was a case in which the priest doubtless lacked business ability or had tten in a rut and had become used to seeing things in a dilapidated condition and l not care. Three sources were specified from which money was to be received—m poll tax, payment of their vows, and free-will offerings. The priests and Levites re to go into all the cities and solicit money from all their friends. 2 Chron. 24:5. —When the king was thirty years of age, doubtless sometime after he had given ders for the temple to be repaired, nothing had yet been done. They were commanded do no more soliciting, but to depend upon the free gifts of the people. 8—Realizing eir inability, they were glad to surrender to one who could do the work. 9—2 Chron. :8 we learn that the king commanded that a chest be placed beside the altar. All ney was handed to the priest, and he now dropped it in the chest. 10—Here was usiness-like proposition. The money was put into sacks, and the king's scribe and e high priest worked together, each keeping a record. Neither was afraid to be tched by the other. 11-12—They paid the bills. 13-14—This money raised was ly used for repairs, not for fixtures. 15—The men who did the work were honest d received a just recompense for their labors.

## Comments on the Lesson

Joash did well so long as under the influence of Jehoiada. We see him at his st in today's lesson. 2 Chron. 24:17 we learn he later permitted the princes of dah to restore the worship of Asherim, and he later commanded Zechariah, the son Jehoiada, his benefactor, to be stoned to death because he had reproved him for sin. He was a weak man and became wicked, and because of this was slain by subjects. They did not even bury him in the royal sepulchre. We have today a od lesson on caring for the house of Jehovah. The temple was sacred; it was many ars in building, cost much, and during the process of building not a sound of a mmer was heard. Joash gives us a fine lesson on money raising. It was a systematic ering; all the people had part. Absolute honesty prevailed both in raising money d paying debts. One's faithfulness to Christ can often be determined by the way which he gives.

## Questions for Class Use

Who was Joash? How long did he reign and how long was he faithful? Who s his adviser? How did he treat that adviser's son in the end? What was Joash's eat sin? Analyze his character. What were his strong and weak traits? What son does he give us on church finances? Why had the temple been so long neglected?

Lesson 5—April 30.

## "GOD'S PITY FOR THE HEATHEN."—Jonah 3:1; 4:11.

Printed Text, Jonah 3:5-10; 4:1-11.

Foreign Missionary Lesson.

5 And the people of Nineveh believed d; and they proclaimed a fast, and put sackcloth, from the greatest of them en to the least of them. 6 And the tidgs reached the king of Nineveh, and he se from his throne, and laid his robe m him, and covered him with sackcloth, d satin ashes. 7 And he made proclamatn and published through Nineveh by e decree of the king and his nobles, sayg, Let neither man nor beast, herd nor ck, taste anything; let them not feed. r drink water; 8 but let them be covered th sackcloth, both man and beast, and them cry mightily unto God; yea, let em turn every one from his evil way, d from the violence that is in his hands. Who knoweth whether God will not n and repent, and turn away from his ce anger that we perish not? 10 And d saw their works, that they turned m their evil way; and God repented of the evil which he said would do unto them; and he did it not.

1 But it displeased Jonah exceedingly, and he was angry. 2 And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in loving kindness, and repentest thee of the evil. 3 Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live. 4 And Jehovah said, Doest thou well to be angry? 5 Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6 And Jehovah God prepared a gourd, and made it to come up over Jonah, that

it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. 7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. 8 And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. 9 And God said to Jonah, Doest thou well to be angry for t gourd? And he said, I do well to angry, even unto death. 10 And Jehov said, Thou hast had regard for the gour for which thou hast not labored, neith madest it grow; which came up in a nigl and perished in a night; 11 and should n I have regard for Nineveh, that great cit wherein are more than six score thousa persons that cannot discern between the right hand and their left hand; and al much cattle?

**Golden Text.** "Go ye therefore and make disciples of all nations, baptizing the in the name of the Father and the Son and the Holy Spirit."—Matt. 28:19.

**Time.** About 830 B. C. **Place.** Nineveh.

**Introduction.** Read the entire book of Jonah. Jonah lived in the reign of Jer boam the second. According to Second Kings 14-25 he did other prophesying. H belonged to Gath-Hepher of Zebulon. This was about an hour's walk north of Nazaret Jonah was one of the minor prophets. This book teaches the futility of man's effo to thwart God's purpose, and repentance and the desire of God to save all people The book anticipates Christianity. The opening chapters tell of the prophet's call duty, how he became disobedient, attempt to flee from his Lord, the punishment th followed, his prayer and restoration, and his facing about to do his Lord's will.

**Explanatory.** 5—Nineveh was a city of 600,000 to a million population. It w known for its wickedness. Jonah marched through the city for three days, cryin "Repent, for Nineveh will be destroyed." His experience at sea had given him coura and sent him with a determination to do God's will. His message was delivered earnest. The effect on the people was such as to cause great and small to wear sac cloth. 6—Even the king led the people in their repentance and humility. 7-8—Bo men and beasts were covered with sackcloth, and the people were commanded to tu from their evil way. 9—The hope was that God might change His plan concernin them. 10—Seeing their penitence, God changed His plan. 1—Jonah was a typic Jew and had no love for the Gentiles. His message was not earnestly delivered help the Gentiles, but rather that he might be obedient to God. He was now displeas because the Gentiles were to be saved. 2—He criticised God for being so merciful wishing to save the Gentiles from death, and he gave this as a partial excuse for h having fled, and he knew that God would change His mind concerning them. 3—H preferred death rather than to see God's kindness extended to the Gentile peop 4—Jonah now sulks, and Jehovah said, "Doest thou well to be angry?" 5—Beside t city Jonah sits in a booth, waiting to see what will become of Nineveh. 6—God w kind and gave him a gourd to shade him. 7—But in a few hours the protective sha was taken away. 8-9—Under the hot sun Jonah now fainted and desired to d Jonah was chastised for being angry for the removal of the shade. 10-11—God kne Jonah desired to save the gourd that it might furnish him shade, so God, the Creat of all, was desirous of saving the lives of the many thousands of people in Nineve Jonah must be taught that the life of a man, no matter what his blood, is worth mu in the sight of God.

## Lessons on the Lesson

When God calls, men should answer. When He commands, we should obe The task He lays upon us may be difficult, but if He asks us to do it He will see th help is not denied us. No matter whether on sea or land, we cannot get away from Go His eyes which seeth the sparrow seeth us also. God hears the prayers of His ch dren in trouble. Though in a whale in the sea, Jonah had communication with Go God heard and helped. Jonah was a queer mixture. After having been punished he was, he still becomes angry at God because God's purpose was not the same his. Here God's kindness is again manifest, and in a very gentle way He teach the prophet the lesson He would have him learn. Doubtless the appearnace of Jon and his message combined brought the people of Nineveh to the ground. There w an earnestness about his speech and manner which impressed them. He stood not ceremony, but began his task as soon as he entered the city, and for three da walked its streets crying at the top of his voice, "Repent, for in three days God sh destroy this city." The effect of the message was electrical. Many a message tod is crippled because the messenger does not seem to be in earnest. Would you ha people listen to what you say? Believe it with all your heart, and say it with all yo might. We have been commanded to preach the Gospel to all peoples of the eart That is the business of the church. It was for this that Jesus died. To this end are called. Our task is heroic, world-wide and heaven-born.

## Questions on the Lesson

Who was Jonah? When did he live, and where? What was his commission? Why did he refuse to preach to the Ninevites? What experience did he have? Where was Nineveh? What can you tell of the city? How was his message received? Why was Jonah angry? How did God teach him the folly of his anger? What is the practical application for us in this lesson?

LESSON 1—MAY 7.

## "UZZIAH, KING OF JUDAH, HUMBLED."—2 CHRON. 26.

PRINTED TEXT, 2 CHRON. 26:8-21.

Read 2 Chron. 26th to 28th chapters.

8 And the Ammonites gave tribute to Uzziah; and his name spread abroad even to the entrance of Egypt; for he waxed exceeding strong. 9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. 10 And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain; and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry. 11 Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. 12 The whole number of the heads of fathers' houses, even the mighty men of valor, was two thousand and six hundred. 13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. 14 And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. 15 And he made in Jerusalem engines, invented by skillful men, to be on the towers and upon the bulwarks, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvelously helped, till he was strong.

16 But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed aginst Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men; 18 and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God. 9 Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy break forth on his forehead before the priests in the house of Jehovah, beside the altar of incense. 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him. 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah; and Jotham his son was over the king's house, judging the people of the land.

**Golden Text.** "Pride goeth before destruction, and a haughty spirit before a fall." —Prov. 16:18.

**Time.** From 806 to 755 B. C. **Place.** Judah, Jerusalem and the wilderness.

**Introduction.** When Joash died his son, Amaziah, succeeded him. His fatal sin was pride. His subjects finally arose in revolt and murdered him. He was succeeded by his son, Uzziah. The young king was sixteen years old when he came to the throne, and reigned fifty-two years. It is said of him, "As long as he sought the Lord, God made him to prosper." He was a warrior and a builder. He was religious and was advised by a good prophet by the name of Zechariah.

**Explanatory.** 8—The Ammonites lived northeast of Moab. These voluntarily paid tribute to Uzziah. Uzziah strengthened himself by fortifications, a strong army, and arms and ammunition. His was a golden age. The rich lived in palaces of stone and ivory. The nobles flourished and the poor grew poorer, and the land came into the hands of a few great nobles, and the leading prophets of the day saw clearly that the kingdom would soon go into decay. 9-15—The king was immensely wealthy; he had many herds and fertile fields; his husbandmen and vinedressers were in the mountains and fields. 16—None but the priests were allowed to enter the temple building. When Uzziah became strong he ceased to be dependent, and no longer walked in the ways

of Jehovah. In burning incense he was doing that which only priests should d 17-19—Azariah and eighty other priests followed him in the temple and withstoo him. They ordered him out of the sanctuary, for he was a trespasser. They sa it would bring dishonor upon him to so act. But Uzziah became angry and heedle of their request, had a censer in his hand, ready to burn incense, when suddenly lepro broke forth on his forehead. 20—The priests now quickly thrust him out of t temple, and he was glad to go, for he was smitten of Jehovah. 21—From that day the time of his death Uzziah lived a leper in a house apart from the people. A Jotham, his son, reigned over the land.

## Lessons on the Lesson

All these lessons are teaching us that men prosper when they commit their wa unto Jehovah, and that rebellion against God means sin, adversity, failure and deat The principle remains today. These old kings of other days wave before us r lights of danger, but many see them and fear not. Prosperity sometimes becomes weight to break us down. It was so in the case of Uzziah. When he became t prosperous he became proud. He attempted to do that which only the priests shou do. He was unwilling to take advice from any man. He presumed to dictate to Go A brilliant beginning but a sad ending. Magnificent farms, great herds, multitudes laborers, an ivory palace and ivory couches, all that heart might yearn for, tribut rolling into his treasury from surrounding nations, but alas, in one moment of disobe ence God's hand is laid upon him, and he is a leper, and the balance of his days spends in a home alone, to study his mistakes and to meditate upon what mig have been.

## Questions for Class Use

Who was Uzziah? Who was his mother? His father? What relation was he Joash? In what kingdom did he reign? What do you know of his wealth? Wh were the characteristics of the man in the earlier part of his career? What was h sin? Why did he fall? What was his punishment? What is the greatest lesson this for all today?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# FAMILIAR TALKS

**M: TIME**

The good old summer time is very near at d Experience shows us that it is s h a good old good time for Broth- s. We sound now a note of warn- t every local. The summer time g a break in all our church work. e custom for some of our organ- to take vacations in the summer . We have often heard of Brother- loing so. This is nearly fatal, be- snaps the cord of Christian duty. vil does not take a vacation in the time. The church organization truggle all the more to keep alive t t is all the more reason why it make the struggle. It will be wise otherhood officers immediately to plan some kind of summer activities that will keep the organization in the harness. Use your initiative. Rejoice in the pliability and adaptabilty of the Brotherhood Movement and provide some things to do that are practical in the summer time, that need to be done at such season of the year and see that your Local Brotherhood makes the most of them.

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**PORTLAND CONVENTION**

The Brotherhood National Convention will be held this year at Portland, Ore., in connection with the International Convention of our Missionary Societies. The date selected by the Brotherhood will be announced elsewhere in this issue. Mr. Elliott, our Assistant Secretary, was selected by the General Secretaries' Association as chairman of the Transporta-

tion Committee and is prepared to furnish information in regard to rates and routes and an inquiry addressed to the Transportation Committee at 419 R. A. Long building, Kansas City, Mo., will bring the necessary information. It is hoped that each Local Brotherhood, whether affiliated with the General Brotherhood or not, will send a representative to this convention. It will be a worthy enterprise to send your representative and pay his expenses to and from the convention.

## Estimated Expenses Portland Trip

| | |
|---|---|
| Ralroad ticket, round trip from Missouri River | $ 50.00 |
| Standard Pullman, lower berth, round trip | 22.00 |
| Tourist sleeper, round trip rate | 11.50 |
| Upper berths twenty per cent reduction, either standard or tourist cars. Each berth will accommodate two persons, as all are double berths. If two persons are going together and will occupy same berth, the cost will be one-half the above rate. | |
| Meals enroute at $3.00 per day, four days each way | 24.00 |
| Meals and lodging at Portland, eight full days | 20.00 |
| Extras | 20.00 |
| Total estimated expense of entire trip | $136.00 |

If the traveler is minded to practice rigid economy this estimate could be reduced from ten to thirty dollars.

Side trips may be arranged at small cost, according to your desires, running the expense of the trip as high as you are in mind to go. Churches everywhere are urged to send their pastors and you may be sure that he will return to you filled and thrilled with a great message and he will be infinitely of more value to the cause he loves and serves by reason of his fellowship with his brethren at Portland. The Pacific Coast States will be well represented and we have a wealth of members in the great Pacific Northwest who will be there to welcome those from the East and the South. Address all communications to the Transportation Committee, 419 Long building, Kansas City, Mo.

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A word of good will and hearty ing comes to us from the Speaker's of the House of Representative Washington, D. C. It is signed b General Member No. 4, the Hon. C Clark.

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**THE WEEK OF PRAYER AND EVANGELISM**

From many pl come glowing r of the results o week of prayer evangelism for men, of which so has been written in the last few of CHRISTIAN MEN and so much by Brotherhood men. At this w it is too early to have any de reports in hand, but one of which reaches us from a nearby North Side Church, Omaha, Neb., of L. B. D. C. No. 272, written by dent C. A. Mangum, is sufficient spiring to be worth quoting.

"The direct results, so far as add to the church and Brotherhood, two added to the church and two Brotherhood. But this was not a all feel that as a result of the me our members individually have b greatly strengthened and we have a b aroused to the fact that we have r begun to realize the possibilities f organized band of men in the chu

"Such a series of meetings wou have been thought of and would been impossible without the progr published in CHRISTIAN MEN. Brotherhood in the North Side Ch Church of Omaha is any criteri which we may judge the value o an organization to the church, I understand why every church shou have such an organization as this

"Another direct result of the me was preliminary steps looking to te

ation of a Junior Brotherhood, and mmittee was appointed to present for such an organization. We to have this organization complete n the next ten days."

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**-YEAR HERHOODS**

Will the Brotherhood Movement live? We have been interested atching this Spring the number of erhoods turning into the third year e, and it is exceedingly encouraging serve that every Brotherhood which persisted through the second year he third comes with a fresher unnding of its problems, with a r sense of its duty and with a r appreciation of the tremendous tunity for service that they have. third-year Brotherhood is looking a better year of service than it has own.

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we look over the record of the one ed and thirty affiliated Brotherhood izations, we cannot but feel how more might have been done if in- of a hundred and thirty we had n hundred, and the thirteen hun- is possible. May God lead our s in increasing purpose to accept portunity which the Brotherhood m offers for the enlistment and g of men in Christian service.

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ile we are thinking of the Brother- that are entering today upon the ear of their affiliated life, we are with the remarkable small number therhoods that have failed to live. now nearly one hundred and fifty d Brotherhoods, our records show an ten of them which have ceased active and of the entire ten we nly found one where the pastor en were willing to concede that it tually failed, and not even in that instance was there a feeling that the movement and organization did not have any significance for their field, but a conviction that a revival and reorganization would be inevitable. Having had even a faint taste of Brotherhood work, they would not endure the thought of being without it in its more perfected form as soon as possible.

We would not be misunderstood. There have been Brotherhoods formed that did not live, but they were not affiliated Brotherhoods. They failed to grasp the great soul-consuming purpose of the Brotherhood and were therefore without sufficient initiative to survive the period of gestation.

As far as we have been able to observe, the number of men's organizations of a Brotherhood or semi-Brotherhood character that have failed, it has been almost entirely due to short-sightedness in seeing the value of close association with others who are working at the problems, and thus profiting by their successes and failures—the methods that have been tried and tested by experience.

In other instances, where some of these methods have been adopted, the organization has lagged or been fruitless because of its failure to maintain vital communication with the life of similar bodies, for this is all that the National Organization is or can ever be,—an expression of united effort and purpose of the many locals.

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We take pleasure in calling attention to the new department, "Brotherhood Boys," which appears for the first time in this issue of CHRISTIAN MEN.

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Every pastor should be interested in seeing that his Brotherhood or Bible Class makes early use of the first program for May on "How the Brotherhood Can Augment the Power of the Pulpit."

These programs are both printed in the April issue of CHRISTIAN MEN. The Second Program for May deals with the subject of "Men and the Bible School," and looks forward to the offering for Foreign Missions, which our Bible Classes are accustomed to make upon the first Lord's day in June, a principal subject on the program being "The Power of Men in the Bible School for Heathen Missions."

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Let us urgently remind all Brotherhoods and Bible Classes that the second program for April is of great importance in preparing for the offering for Home Missions. If your Brotherhood or Bible Class has not yet given this program, will you not prepare for it immediately?

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"I have seen nothing so sane and business-like, so full of promise for the recruiting of our ministry," said R. H. Crossfield, of Transylvania University, speaking of the Comrades of Paul Fund. That the eminent sanity and practicability of this fund grows more apparent is brought home to us with increasing assurance almost weekly. The last evidence is a letter from J. U. Treadwell, Missionary Secretary of the Church at Pittsburg, Kan., and President of L. B. D. C. No. 270, in which he enclosed $10.38, stating that their church used the duplex system, setting aside eight per cent of their fund for education and felt that the wisest employment they could make of this money was to put it into the Comrades of Paul Fund. It will help some deserving student through college life and into active service, when he will repay the money that it may go on and on and on through the years, helping other and still other men to equip themselves for the service of God and the fellowship of Christ Jesus in the winning of souls.

"I am not a minister, in the f sense of the word," writes a consec young man to us, "but I am young God may spare my life long enough I may yet realize my desire in what me the greatest calling for a young today."

These earnest words come bu from the heart of a young man w doing much to make it possible for c to enter the ministry. He himself ca go. We presume the reason is a fina one. There may be among the thou who see these lines a man with a rich enough to seek out this young and say to him, "Go to school; I make up the deficiency between wha can earn and what you must spe support yourself and wife while you pare your own heart and mind fo service of Jesus Christ and the m try."

From this same letter we quote an timely logical word, believing that it impress you as it has impressed us:

> "In regard to CHRISTIAN MEN: many of our men here do not even kn of the Brotherhood magazine, and ma many of them, which is their loss, h never seen a copy. Take a hardwe merchant, a clothing merchant, an au mobile dealer, a doctor, a lawyer, name any of the professions or lines commercial pursuit, and every man have the very latest magazines, pap articles, whatever it may be, pertaing to his particular business. Why is then, that a Christian Brotherhood m cannot become interested enough in to become thoroughly posted not only everything pertaining to Brotherhd matters, but make every effort to kp up to date in such matters? Let men but grasp the vision which God for them, if they will but open their e to it, in this great work, and the tional organization will not have to up the distress signal and plead for c tain lines of work, but would rather sh such signal on account of being swam by the messages of activity from the wires which would spring up like mu rooms in the night to answer the call do' and 'To be.'"

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At a meeting of L. B. D. C. No 30 Pasadena, Cal., the men voted to pr a new piano for the Junior Depar of the Sunday-School which will p bly be paid for within two months. Local Brotherhood has undertake

ort of a foreign missionery as a di-
representative of the Brotherhood.
Pasadena church already supports
missionary in Japan, but the Broth-
od, under the leadership of J. R.
rt, is anxious to support another
onary.

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doubtedly one of the busiest men in
United States today is the Hon.
p Clark, of Missouri, Speaker of
Iouse of Representatives, but with
s busy life he has found time to
warm words of encouragement to
ffice of the General Brotherhood.
cently Fred B. Smith, leader of the
and Religion Forward Movement,
hat the great influence of Speaker
was needful. With considerable
lation he called him on the 'phone
sked for an interview at some con-
nt time, mentioning the Men and
on Forward Movement. To his
ise Mr. Clark seemed to know all
it and extended to him a hearty
tion to come to him. Passing
gh an ante room full of senators,
essmen, lobbyists and politicians of
nd low degree, Mr. Smith was con-
l to a private audience with the
er. "Take all the time you want,
mith," said the busy man. "These
men outside have only come to see
out the affairs of the government
s world. You come to speak of
ingdom of Heaven, which is more
tant to me than anything else that
an say."
he end of the interview Mr. Clark
ed him out and, standing in the
of a somewhat motley crowd, said,
nlowered voice, "Brother Smith, I
od and I love God's people, and I
you to say, wherever you go, and
t you to feel wherever you are,
y heart is with you in this mighty
rise of winning America for
"

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# The Provision for Leaders

By A STAFF CONTRIBUTOR

The Smiths are a common folk. You find them everywhere. Pick up any city directory and therein are most of Smiths. It almost seems that the first man, Adam, should have been named Smith. The name of Smith is not individual, but generic. The race of Smiths is typical of the race of the coming man. We have the picture of Smith on the cover of the magazine this month. He is just the common type. His father was named Philander and his mother Sarah. He was born in Missouri and went to school in Kansas City. Two universities, those of Missouri and Kansas, contributed to his education and Transylvania gave him a degree. Like many other Smiths, the church and its social and religious life were as familiar to him as his own cradle. As he grew up the lofty morality of the New Testament gripped his imagination and wove the woof of character in the growing soul. The example of father and mother, the teaching of a saintly woman in the Sunday-school, Mrs. Alice Sandidge, and the wise intuition of friends who saw the prophetic light born so early in the eye of the ten-year-old boy, inclined him toward the ministry as a profession and then came the preaching of Thos. P. Haley, in a hall on the third floor of a building on the northwest corner of Main and Eleventh streets, in Kansas City. To the boy, that preaching was sweet and wonderful and his confession and baptism followed shortly after. With his baptism there began for him a new life of sober truth, a life rimmed around and overcharged with that immensity whose last best name is God. Study, business, pleasure, friendship, home were transfigured by the t of Jesus. It was inevitable that the sion to preach should in the trans period possess the boy with a new more personal passion to tell the old story of that which had done so r for him.

As the young man's mind devel that one unspoken and potential me which was to grow for years befor time of its public utterance, was ta on additional form and the youth seeing that partisan Christianity wrong, and was feeling that the only to unite Christendom was by retu to that center of the spiritual w Jesus Christ.

In these plastic years three me preachers and pastors, made their co bution to the life of Smith. In gath material for this article we have into possession of a happy characte tion of the three men, John W. Mo joy, minister of the church at Colum Mo.; Alexander Proctor, minister o church at Independence, Mo., and T P. Haley, already mentioned, of th First Church in Kansas City. From th characterization referred to we quo

"Mountjoy was a man of beau face, of gentle manners, sympathet a woman, but manfully thoughtful, est, industrious and courageous, os sessed of considerable culture, an ec ive preacher and gifted, when aro ed with a passionate and headlong lo quence.

"Proctor was tall, gaunt, carele dress, but such a figure as no thoug fu man would pass on any thoroughfa o the world without a second look. Oing

diseased throat he spoke always at outset of an address hesitatingly, tuating his utterance with a sort of ressed coughing which would have ed the oratorical hopes of a lesser But such were the magnitude of houghts and the simple beauty of liction that his hearers heard his sentence not only patiently but with hted attention. Moreover, behind nask of awkward hesitation flowed a s if from an inactive but unquenched no that somehow notified you that s there. After he had spoken for time his voice cleared, his eye ed, his diction grew more simple and l, and intellectual grasp and spiritual ht were raised to high powers and benevolent passion of the true her seemed to possess him utterly. ivate he was friend and advisor to g men of his neighborhood, saint, sopher and orator he was to all.

ut it was Thos. P. Haley who, of all hers, impressed himself more inably upon the life of young Smith. lignity and grace of his manner, the , persuasive reasonableness of his speech, force of his private contion, the rare common sense and the executive ability that characterized s work as a pastor and leader, the th of his sympathy with his fellow tians of all parties, and 'The white r of his blameless life' were made y effective by the fact that he was ung man's good friend."

ith himself says of Haley: "In days of my boyhood I believed be a great man and a great pastor. that I have tested for myself the f contending forces upon which a of his fellows in any capacity bear himself, I know of him what guessed then. He was and is inally a massive, happily balanced most useful man and a very near approach in many respects to the fair ideal of a pastor."

It was when the young man was nineteen years of age and a student in the University of Missouri, at Columbia, Mo., that Chas. A. Young took him out to Ashland, in Boone County, to preach his first sermon. Since that there have been pastorates in Kansas, in Missouri, and Arkansas, where at Eureka Springs, among such choice spirits as Geo. C. and Mrs. Persis L. Christian, got his first vision of the world evangel. After a pastorate in Marshall, Mo., his old home, the Foreign Christian Missionary Society claimed his services for a time in a secretarial capacity, and then in 1896 began the pastorate at Hopkinsville, Ky., where for sixteen unbroken years Harry D. Smith has, with unswerving zeal, with unfailing tact and ripening spiritual grace led a people higher and higher toward God and deeper and deeper into the world of practical Christian service.

This Hopkinsville church already had an honored missionary record. In 1850, before the Foreign Christian Missionary Society had come into existence, this congregation bought an intelligent Christian slave and educated him and sent him to Liberia to preach the gospel. The Hopkinsville church founded McLean College, under the leadership of Enos Campbell, a cousin of Alexander Campbell, and early laid the foundation of the Sunday-school in the scholarly exploitation of the Scripture presented by Henry T. Anderson, one of its ablest ministers. Last year this Kentucky congregation gave for missions and education $3,800, and into its membership in this pastorate of sixteen years there have been welcomed one thousand and forty-three persons.

And this busy man of the common people, typical, well born, which is to say the common born American youth of his

generation, has found time to hold evangelistic meetings, to teach in colleges and lecture in colleges, serve State and District organizations of his own religious communion, and finally to be lifted to the highest honor within the gift of the Disciples of Christ, that of the Presidency of the American Christian Missionary Society. Great indeed have been the names of the men who have graced this high office. The American Christian Missionary Society has had its opportunity in the pulpits of the churches of Missouri, and now those churches have come back to it for marked and distinct service with the man who is the subject of this sketch. And it is to remind the reader of the intimacy of relationship between this great missionary institution and the life of our churches and individual members that these lines are written. Action and reaction, action and reaction, evangelized and then evangelizing, befriended and then befriending, an unheralded youth named Smith and then the Presiden the American Christian Missionary ciety. That is the lesson of this art That is the story of this life. As give out, so shall we receive again. W unknown leaders, what undevel preachers, what unsuspected propl with what power of persuasion, among the countless youth going in out of homes in our missionary terri today no one can speak with certa But this is certain, the youths are th the tender minds, the impression souls, the inflammable hearts, and our privilege and our solemn duty to vide, through the preaching of the W in schoolhouse and in hall, in the mi camp in the desert, in the swift gro city on the plain, and in the conge life of our cities, that the messag God, the message of hope and ins tion shall be spoken. Only thus we provide for the leaders in the ge ation that is to come.

"OUR foreign offering was $193.21 of which amount the *Brotherhood contributed $50.00. The men are planning to support two native Evangelists in Africa next year.*"

*C. C. SINCLAIR, Pastor, L.B.D.C. No. 255*
*South Lawrence Ave., - - - Wichita, Kansas.*

# The Relation of the Brotherhood to the Men's Activities of the Church

By JAMES KNOX SHELLENBERGER

The ideal Brotherhood is the men of the church and their sympathetic friends organized for efficiency in doing the *church's* work. It is *not* simply another organization seeking to wedge itself into the midst of the many existing organizations. It seeks to simplify church organization rather than complicate it, to give *every* man a definite task instea of having one willing and capable an loaded with a half dozen offices, nd positions.

To illustrate: Not long since he writer visited a church in which Bro er

as Elder, Bible School Superintend-
t Trustee, Treasurer, and director of
e hoir, at the same time there were
ast seventy-five other men on the
ch roll who were doing little or
ing. Brother L. in that same church
teacher in a Bible class, a deacon,
ance committee, teacher of training
, member of choir, and usher. Out
e whole male membership not more
fifteen men felt any actual respon-
ty for the church's success. On the
hand the majority of men were
y to criticise if the church did *not*
ed, simply because they were not
en-bearers.

Another illustration: In the town of
———, is a church of which Bro.
——— has been pastor for eleven
s. He collected his own salary,
the church's bills, did all the calling
was done, took the initiative in
thing the church undertook to do;
I need not add with but three ex-
ons he did all the public praying,
t the training class, always lead the
r-meeting. He is gone now, and
a matter of surprise to learn that
church was paralyzed the moment
ent away?

T both of these churches the Bro-
ood did not appeal. Both said,
ur men would do what you have
ed it would be splendid, but they
ot do it," which doubtless was the
t.

Tese cases are not isolated cases.
number is legion. Their secret
fective organization, and lack of
ciation of the purpose of the
h. When we recall that the pur-
of the church is to "perfect the
unto the work of ministering—
the building up of the body of
t; till we all attain unto the unity
faith, and of the knowledge of the
of God—*unto a full-grown man,* unto the *measure of the stature of the fullness of Christ,*" we will begin to create machinery to create such results.

This is the far-seen purpose of the Brotherhood. It realizes that no man can grow spiritually who does not function spiritually. No matter how awkward he may be at first he must function. By means of practice he grows strong and capable.

Let us put a Brotherhood in either of the above mentioned churches; let that Brotherhood reach the ideal and see what happens.

The ninety men of the one church, or the one hundred and two men, of the other church, organize for the purpose of more effectively doing the church's work in that community. Instead of having a dozen different organizations, many of them officered by the same men, they have *one* organization doing many lines of work and each man is on his own committee and responsible for his own task.

What ought the men of such a church be doing? We venture the following:

1, Studying the Bible.

2, Studying the Mission fields and forces.

3, Studying the Church's local field and problems.

4, Socializing and fraternizing its men.

To this end these men meet in regular meeting, with programs prepared unto definite ends, and with definite aims.

5, Building Bible Classes of Men and Boys.

6, Systematically providing for the church's missionary offerings.

7, Systematically providing for the financing of the local church.

8, Doing systematic work in personal evangelism.

9, Looking after the welfare of the boys (spiritually and socially) of the congregation and the community.

10, Keeping apace with all civic movements and directing them in *Christian* channels.

11, Lending a helping hand to the unemployed in congregations and in community.

12, Seeing that the sick and the needy are not neglected by the church.

13, Enlisting the best blood and brain of the young men for the ministry of the church.

14, Relating the church closely with all the interests of the community for the purpose of strengthening the Kingdom of God in that community.

Here are fourteen definite lines along which the church *must* proceed if she advance like an army of the MOST HIGH. Can a church of 90 men work along all these lines at one and the same time? Yes, by patient training.

How?

By organizing the men, then working the organization.

The first four of the above mentioned activities are carried on in general meetings of the men. But behind these meetings is the "program committee" who sees to it that the men NEVER come together without having a full, well planned, worthy program all prepared. This is a body of three or four men who are a committee, not in name only, but in fact. They WORK as does every other man in this ideal Brotherhood.

Then comes the special lines of work.

A Bible Class Committee sweats out the plans for Bible Study. This is *their responsibility*. To this they give their energy, and all the Brotherhood men give them their helpful sympathy.

A Missionary Committee sweats out plans unto missionary inspiration and systematic offerings. This is *their responsibility*. To this they give their energy and all the Brotherhood gives them its helpful sympathy.

A finance Committee (composed o Deacons) sweat out the plans f dignified financing of the church. is *their* responsibility, and to this give their energy, and the Brother gives its helpful sympathy.

A personal Evangelism Comm (headed by an Elder) sweats out for the fulfillment of commission in community. To this they give energy, and the Brotherhood, give helpful sympathy.

A committee on Boys sweats out for the interest and care of the To this they give their energy, an Brotherhood gives them its helpful pathy.

And so on down the line.

Here are ten different lines of act let a committee of ten be responsibl pushing the work along each of lines and you have 100 men at wo no man duplicating the other's worl crossing of lines, each man to his task, all doing a certain definite wo the interest of the church and ther in the interest of the community an kingdom.

At the head of these committees captain or chairman. These comm men, with the officers and pastor, the Advisory Council, behind this C cil is the pastor, and behind the past his Bible, and Jesus Christ his M and God his Father.

This is an IDEAL BROTHERHOOD. N church will reach the ideal by the matter of organization. A man can a house in a twelve-month, but it a century to grow the oaks. The h is an organization, the oak is a thing. So an organization of men thing easily accomplished but the vi of that organizatlon is a matter of p feeding, leading and training.

Let no man despise the day of things.

# Occidental Heroisms

s surely as there is a glory celestial a glory terrestial, so there is a ism oriental and a heroism occiden- We are thrilled with the story of victories of Christ in the Foreign d, but we are also conscious of a he- n displayed in the midst of a heath- n that is as dark and a paganism is as painful and yet which is un- hed by the glamour of distance be- e it is here at home, in the alley of our own house, in the flats be- l the car tracks, where lie those ls upon which are flung with pitiless e the wreckage of our modern civil- on. While Christianity proclaims it- abroad it must sustain itself at home. h keenest battle, the bitterest, the most ive, the most inevitable that Chris- y will ever fight is here in America. more essential that we shall hold the land than that we shall take the gn field. We must do the first in to accomplish the second. The al for home missions comes to the Disciple with double force. We take it for Jesus Christ because it home land, because herein we were and herein do we expect to live lie, our brothers and our sisters, our en and our children's children, unto st generation. Few dream of any earthly home for ourselves or those come after save upon the North ican continent. Ours is a goodly today, because this wilderness was for God and for Jesus Christ by k with faith in their hearts and ge in their souls who, so far as ce and foresight were able, dedi- this great new world, its rocks and its rivers and streams, to the pro- on that all men are brothers and God is their father.

We must hold the home land that the labors of our fathers be not in vain. We must hold the home land that our children lift not their hands in curses above our graves in a day when paganism has possessed their patrimony. We must hold the home land against internal forces that are here ripening today, which, unhindered, will destroy the ideals which have made our country what it is and which have in themselves the only possibility for perfecting the process of civilization through the ages.

Beyond that, Disciples owe another duty to the home land, because of their peculiar plea, because of their own particular religious heritage and because of their own conception of the simplicity and sweetness of a Gospel which is unembarrassed by speculative philosophies and unencumbered by the traditions of men. The lessons of a hundred years of history, the lessons of a far-flung line of beckoning opportunities, all teach that it is the duty of the Disciples in this year of our Lord, Nineteen Hundred and Eleven, to take up the task of Christianizing America as they have never even contemplated it before. The East, with its teeming millions; the West, with its marvelous material progress, its cities that spring up in a night and its commonwealths that are but the founding of yesterday, its universities whose history is shorter than the span of our own lives but whose graduates are today in every land, this widespread and far-extending Eden, whose Northern skirts reach upward beyond the chill of the Arctic snows, whose Southern borders blush under the kisses of a tropical sun, and whose Western shores look out upon the ports of all

the world, this land must be made a Christian land. Out of the high sky that looms above our towering mountains, that opens in beauty over the billowing plains, must be brought down a new Jerusalem, a new state, a new commonwealth, the new Kingdom of Heaven full of the eternal and beneficent ray which comes when Jesus enters into the hearts of individuals and through individuals into institutions and through institutions into the fabric of civilization.

The American Christian Missionary Society, of Cincinnati, has been the greatest evangelizing agency in the history of any religious people. It stands upon a record that is great and glorious. It was begotten of progress in the day when our movement was small; it has weathered every storm, it has proved a nourishing mother to thousands of churches, and an avenue of service for thousands of missionaries of the Word. Its churches, its Bible Schools, its messages, its converts are everywhere today. It is God's own method of striking hands with you in the great enterprise of Christianizing America. V outstretched fingers it offers to you opportunity for coöperation, it asks you avail yourself of its power, it vides a means by which you who but an individual may become a mi army.

By the authority of a precedent long years, the first Lord's day in has been set apart as the time for annual offering in behalf of home sions through this society. Your ch will be receiving such an offering. it is not proposed you may be ins mental in inducing it to throw its po behind this important work of Master. In any event, add your Lead your Brotherhood and the me your church to a more detailed in mation regarding the work of this society and the deepening sense of responsibility today and to its en prises.

For additional information as to detailed activities, address the Amer Christian Missionary Society, Cincin Ohio.

## The Brotherhood and State Conventions Ahead

INDIANA—Columbus, May 15.
TEXAS—Fort Worth, May 9.
OHIO—Portsmouth, May 23.
WEST VIRGINIA—Fairmont, May 23-27.
OKLAHOMA—Enid, June 5-8.
IOWA—Ottumwa, June 20.
MISSOURI—Cape Girardeau, June 21.

THESE WILL BE GREAT CONVENTIONS THAT YOU CANNOT AFFORD TO MISS.

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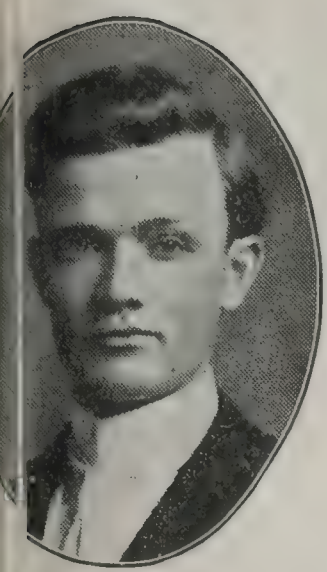
## International Convention

PORTLAND, OREGON, July 4-11, 1911.



Sam I. Smith,
Minister,
Pittsburg, Kan.

Fain Conner,
Volunteer,
Pittsburg, Kan.

Stanton Ralston,
Volunteer,
Pittsburg, Kan.

John Martyn,
Volunteer,
Pittsburg, Kan.

G. L. Lobdell,
Minister,
Chico, Cal.

# OUR HOLY
## AND
# APOSTOLIC SUCCESSION
## Volunteers for the Ministry
## in 1911

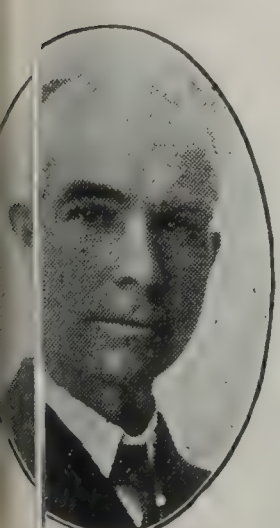
Nelson H. Trimble,
Minister,
Gary, Ind.

John Taylor,
Volunteer,
Chico, Cal.

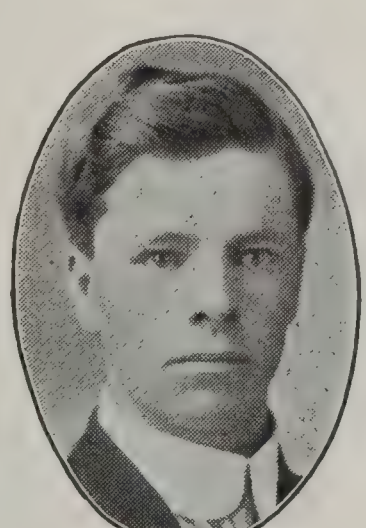
Henry J. Lunger,
Minister,
Lexington, Ky.

Miss Aileen Smith,
Volunteer,
Lexington, Ky.

Benjamin Borton,
Volunteer,
Gary, Ind.

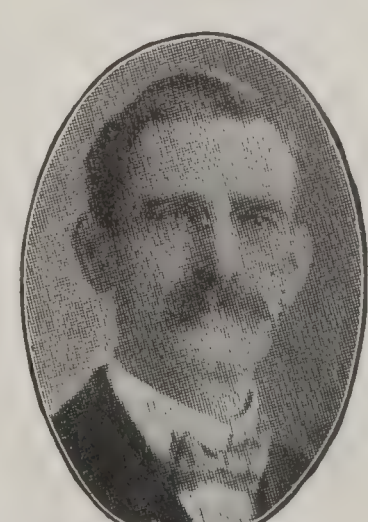


orton S. Rose,
Minister,
No Yakima, Wash.



O. E. Elliott,
Volunteer,
North Yakima, Wash.

Ned Trimble,
Volunteer,
North Yakima, Wash.



A. W. McCracken,
Volunteer,
Gary, Ind.

Carl C. Davis
Minister,
Chariton, Iowa

Lucile M. Best,
Volunteer,
Chariton, Iowa

Sam'l P. Pfrimmer,
Volunteer,
Chariton, Iowa

Festus Wolfe,
Volunteer,
Bristol, Va.

Henry Davenport,
Volunteer,
Kenesaw, Neb.

# Volunteers for the Ministry in 1911

Chas. Wade,
Volunteer,
Bristol, Va.

Lennie Brumbaugh,
Volunteer,
Kenesaw, Neb.

"Both young men of sterling worth and have already entered school at Transylvania University. My predecessor, Brother W. M. White, is largely responsible for Fred Wymore now being in college, and if anything be said in connection with the individuals, would desire that Brother White have the credit for his fine influence and work with the above mentioned young man. In the recent examinations Clark White has led his entire class. We are proud of our representatives for they are young fellows with great and good futures.—W. A. Shullenberger."

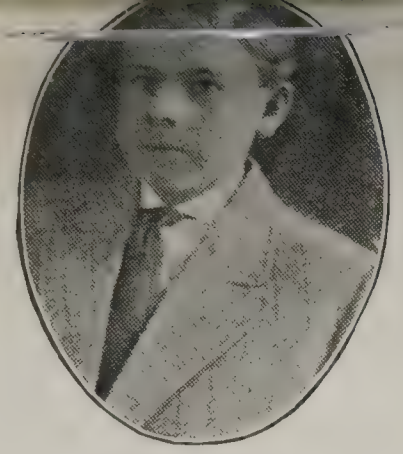
Clarence Harris,
Volunteer,
Wichita, Kan.

Clark White,
Volunteer,
Mexico, Mo.

W. A. Shullenberger,
Minister,
Mexico, Mo.

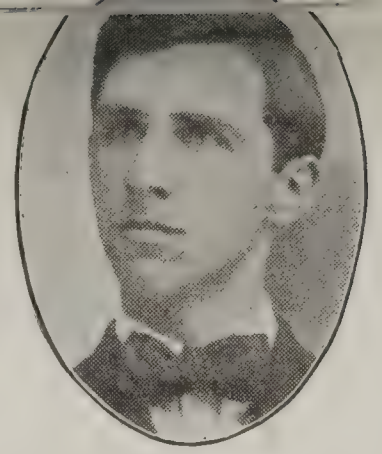
Fred C. Wymore,
Volunteer,
Mexico, Mo.

Glen W. Miles,
Volunteer,
Wichita, Kan.



JESSE SUMMERS
Volunteer
Salem, Mo.

C. E. NICHOLS
Minister
Salem, Mo.



EDGAR R. LEHNEN
Volunteer
Wellsville, Mo.

CHAS. H. SWIFT
Minister
Wellsville, Mo.

# THE HERO ROLL TO DATE

**Ministers and their Volunteers—Fifty-three reported to date, April 20th.**

**Ministers please hurry reports of additional volunteers and call attention to any errors or omissions in the report to date for 1911.**

| Place | Minister | Volunteer |
|---|---|---|
| Augusta, W. Va. | G. W. Ogden | Alonzo Loy |
| | | Preston E. Wolford |
| | | Samuel Ross |
| Bristol, Va. | Frank Thompson | Charles Wade |
| | | Festus Wolfe |
| Chariton, Iowa | C. C. Davis | Samuel P. Pfrimmer |
| | | Miss Lucile M. Best |
| Chico, Cal. | G. L. Lobdell | John Taylor |
| Fresno, Cal. | Chas. L. Beal | |
| Gary, Ind. | Nelson H. Trimble | A. W. McCracken |
| | | Benjamin Borton |
| Kenesaw, Neb. | Chas. E. Cobbey | Harry Davenport |
| | | Lawrence Dry |
| | | Lennie Brumbaugh |
| Lebanon, Ohio | Oscar W. Riley | Burleigh Osborne |
| Lexington, Ky. | Henry J. Lunger | Miss Aileen Smith |
| Mexico, Mo. | W. A. Shullenberger | Fred C. Wymore |
| | | Clark White |
| N. Yakima, Wash. | Morton L. Rose | Ned Trimble |
| | | O. E. Elliott |
| Peoria, Ill. | W. F. Turner | Robert Elkins |
| | | Rowland Grimm |
| | | Lewis Stuffings |
| | | Logan Haney |
| | | Homer Graham |
| | | Gilbert Parmele |
| | | Bonnie Wyckoff |
| | | Flossie Wyckoff |
| | | Hennie Van Tassel |
| | | Nellie Cole |
| | | Mary Haley |
| Pittsburg, Kan. | Sam. I. Smith | Stanton Ralston |
| | | John Martyn |
| | | Fain Conner |
| Spokane, Wash. | W. S. Lemmon | |
| Springfield, Mo. | Geo. L. Peters | |
| Uniontown, Pa. | J. Walter Carpenter | John Beckett |
| | | W. T. Weaver |
| | | Miss Mollie Gerke |
| | | Paul Griffith |
| | | Paul Cornish |
| Wauseon, Ohio | W. R. Moffett | John King |
| Wichita, Kan. | Walter Scott Priest | Glen W. Miles |
| | | Clarence Harris |
| Denver, Colo. | J. A. Shoptaugh | W. H. Peat |
| Highland, Kan. | Hugh Lomax | Horace Boone |
| Riverside, Cal. | S. M. Anderson | Hazel Dearborn |
| | | Fred Utley |
| Salem, Mo. | C. E. Nichols | Jesse Summers |
| Wellsville, Mo. | Chas. H. Swift | Edgar L. Lehnen |

# A Vision of Perfectness

EDITOR CHRISTIAN MEN:—If you can use this do so, if not mail back to Loren T. Eaton, 417 D. M. St., Des Moines, Ia.

I see things in the Men's Movement that only a few have the privilege of seeing.

Does it seem possible that this is the beginning of the end—that Christ is going to give us the real perfection that we have been striving for?

Most men are blind. They strive for perfection in their own weak state and that never can be gained. Perfect things come from God alone.

Oh! why don't men wake up to the fact that their Creator is calling! He wants them to come back to Him. He wants to make things real. He wants to take evil out of mankind and leave only that which is perfect.

Look about you and reflect. Can you find anything which is not of God amounts to anything? Do you un stand things as you should—as you if you do as He asks you to do?

The time has come when the preac of the gospel by the preachers *only* got to *stop*. Every creature of His says, "Lord, I take Thy Name," r help.

When the world has heard His r sage, He will come, He says it. not take Him at His word? The Cl tians are going to take Him at His from now on and those who hold will be left behind in the race of rede tion. Men will give their lives as never have before and it will not b vain. They will call upon God to evil away and let His own Spirit rul and He will do it.

LOREN T. EATO

Des Moines, Ia.

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# Prayer Meeting and Its Benefits

This material, from the pen of J. N. Mason, finds its way into our office and is so good that we hasten to print it immediately:

Plan, pray and study for the prayer-meeting.

Take your Bible and a friend.

Always put something into the prayer-meeting.

Pentecost began with a prayer-meeting.

Short, earnest prayer from the heart. Reaches Heaven before the devil gets a shot at it.

Prayer is the rope by which we ring the bells of Heaven, etc.

True prayer is an earnest soul's direct converse with God.

A prayer is a wish turned Godward.

Prayer is the breath of a new-born soul, and there can be no Christian life without it.

The best and sweetest flowers of paradise God gives to His people when they are on their knees. Prayer is the gate of Heaven.

Prayer moves the hand which moves the world.

The prayer-meeting is the pulse of the church.—Joseph Cook.

1. Soul rest and refreshment.—Mat 31-34.
2. Mutual encouragement.—Heb. 10:2
3. Better Christian acquaintance.—Ma 3: 16-18.
4. Spiritual edification.—1 Cor. 14:26.
5. Increase of faith.—John 20:26-29.
6. Conversion of unbelievers.—1 Cor 23-25.

I have been driven to my knees many by the overwhelming conviction that I no place else to go. My own wisdom that of all about me seemed insufficien that day.—Lincoln.

Prayer will make a man cease from s sin will entice a man to cease from pra Bunyan.

Every praying Christian will find that is no Gethsemane without its angel.

A house without family prayer has n foundation or covering.—J. M. Mason.

7. Helpfulness to the pastor.—Ephesia 10-20.
8. Christ's promised presence.—Matt 19-20. And it came to pass that while communed together and reasoned Jesus self drew near.
9. The Holy Spirit in song and pra 1 Cor. 14:15.

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ Don't put all the responsibility upon the mothers.

—o—

¶ Our boys can't start wrong and come out right. What are you doing to give them a good start?

—o—

¶ Impure thoughts in a boy's mind will last just as long as a snowball would in a oven, if that boy's mind is filled with the idea of playing square.

—o—

¶ It is a fact. and one not to be proud of, either, that many boys in knee trousers today know more about sin than Methuselah did when he was a thousand years old.

—o—

¶ It is said that God made the real mothers to help where He couldn't trust the men. He needed their patience and kindness and loving touches to finish His wonderful plan.

—o—

¶ "The management of boys has all the interest of a great game of chess with living creatures for pawns and pieces, and your adversary in plain English—the Devil—who truly plays a tough game, and one hard to beat."—ARNOLD Master of Rugby.

—o—

¶ A mother's wish: "I never wash my little son's face at night and put him to bed clean and sweet on the outside that I don't think that I would give all the world, if it were possible, if I could somehow get inside of his heart and wash that, too."

—o—

¶ Be frank with the boy in the matter of the origin of his life. Fathers cannot be too hasty in instructing their sons in this vital question. Too many boys have gone down in ruin because of ignorance. They should not learn holy things from vicious companions.

—o—

¶ Our Boys' Department in this issue is filled with news matter, reports prepared especially for us of particular things that are being done and messages that have come to us since the department was announced. Much of the best matter has necessarily been held over in order to be better prepared for the magazine. We shall be glad of continued advice and information, and in the meantime shall expect month by month to put before our readers the best that can be gathered upon this interesting subject. Within a very short time, the Brotherhood's own plans for boy work will be prepared and published in form available for use of all.

# A Game That Never Grows Old

By T. W. GRAFTON

I have been trying to enlist and interest boys in religious service for more than twenty years. In that time I have tried many schemes, with varying degrees of success. The difficulty with most of them has been that when the new wore off, the boys lost interest. A Boys' Brigade served a splendid purpose through one season, and then the boys grew tired of drilling. At another time I planned an organization with a somewhat elaborate initiation, but when all the possible candidates for membership had been initiated, the enthusiasm died. I have tried the purely literary and the purely athletic with the same result. What captivates the boy one day, lacked interest for him the next.

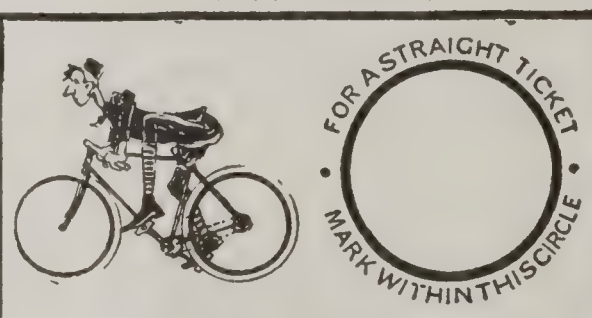
About four years ago, I was led to try the Boy City plan. It was not original. Mr. John Grunkle had been working it successfully in Toledo for several years. The George Junior Republics gathering the boys of a great city had been demonstrated a success. With the assistance of Mr. Chas. B. Hahn, we planned a city government, with its officers, directors and institutions. The boys took to it at and have never lot interest in it.

Here is a game the boys do not grow w of because it is the game of life. In their they are taught to do the thing their fa do and that they expect to do when the come men. It presents all the variety of life. In their city the boys plan the things want to do. In basket-ball season they basket-ball. With the coming of the base season they organize base-ball teams. debate when they want to, have mock trial any other form of indoor entertainment suits their fancy. But all the while it Boy City throbbing with boy life, workin a gang, inspired by high ideals, learnin their games the things that after awhile help them in the great game of life. become parliamentarians, they cultivate gift of speech, they familiarize themselves municipal government and quicken a civic sciousness. And since it is all linked church and Bible school, it helps them to anchorage in the great truths of God.

## Sample Ballot

**Boy Department, Local Brotherhood No. 262, Jackson Avenue Christian Church, Kansas City, Mo., T. W. Grafton, Pastor.**

BOY CITY ELECTION
APRIL 7TH 1911

| NAMES OF OFFICES |   HIKE PARTY | CAMP PARTY |
|---|---|---|
| MAYOR | FAY WALTERS | PERCY SEARLS |
| CLERK | LYNN THOMPSON | WILLIAM BROCK |
| TREAS. | EARL MANKER | RAY WALTERS |
| MARSHAL | DUKE BARNES | HOBERT REERES |
| ALDERMEN | BILL HOGAN | CASWELL WOOD |
| | KELSEY MATHEWS | HARRY MOORE |
| | WARREN GRAFTON | SIDNEY JENNINGS |
| | HAROLD MARLEY | FAYNE SPICKARD |
| | EARL RISING | HOMER HORN |
| | RANSOM TOWER | HARRY HUNT |

R. H. Polly, pastor at Allerton, Ia., believes in getting close to his boys and proved it last week by taking fifteen of them on a two-mile hike into the country, where they enjoyed an egg roast.

R. L. McHatton, of Fruitvale, Oak Cal., writes that they have a Boys' Club has helped the Sunday-School attendance says that the church believes in and is an to have the best for their boys.

:al daddies and live elder brothers will : the boy problem.—C. C. ROWLISON, Iowa Ia.

* * *

our club does not add to our boy attend- at Sunday-School, we will disband. Our classes are taught by women, I am sorry y. Should be taught by men all the time. : in awhile an exception.—T. R. PIRTLE, hington, D. C.

* * *

e are just in process of organization. : our officers this month. Boyville is the : we have chosen. Have about forty bers. The increase in Sunday-School is dy apparent.—D. W. MOORE, Carthage,

* * *

## Buffalo Boys

BUFFALO, April 10, 1911.

ıswering your letter would say that we have a "Boy's club of about 18 members. Name, "The Boys' Imperial Club, of the Jefferson Street Bible School." Meets weekly for about six months of year. Teacher, B. S. Ferrall. Does gymnasium work (in a limited manner). This is preceded by five minutes of Bible drill. We may join the Scout movement of Buffalo. Our fellows secure new material for B. S. and C. E., and are going to prohibit any boy from visiting the summer camp who smokes cigarettes. Own a fine tent, 12x24; they camp out from one and one-half to two weeks each year.

B. S. FERRALL.

P. S.—Men's Day, April 2d, was the greatest event of its kind in the history of the church. "Men and the Church," "Men and the Bible School," "Men and the Prayer-Meeting." A chorus of 100 men sang. Two male quartettes, a soloist and men's orchestra furnished special music. A husband and wife were baptized.

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# What One Brotherhood is Doing for its Boys

## Boyville at Brotherhood No. 1

**START**

While many of the Brotherhoods of the church have been asking what they could do to themselves felt more in the church, the ıerhood in the Independence Boulevard tian Church of Kansas City has taken up ›oys' work. They have become the big ers to the boys in the Sunday-School and icinity. The Church Board, upon the recendation of the Boys' Committee, appointy the Brotherhood, employed Chas. B. as the Boys' Work Director. Mr. Hahn ed upon his new duties the first of March. e movement is new in the church, and is n as the Brotherhood Boys' or "Boyl" The government of the club is patl after that of a city, and has as its of- a mayor, clerk and other officials. The ille movement is the outgrowth of the overnment plan in the public schools. learn by doing and in Boyville the boys ı real game. That game may be running , it may be a base-ball game, or perhaps rinting a paper or running a bank.

one can do successfully boys' work who not have absolute faith in the boy. So people can see the good in people when take them collectively, but lose it when ome in contact with the incorrigible boy.

**FATHER**

Boys like to do what their fathers do and imitate them in every way. One reason Boyville appeals to the boy is because are so many real live questions to be l. The boy is in touch with the problems day, and is not asked to go away back centuries and play knight and act out other age's battles. It puts a boy on his . The boy demands reality. Let him how to play and he will be an educated Some day men will learn that the best way to teach the boy arithmetic and grammar will be through play. When boys learn to play fair in their games we will have men who will not tolerate unfairness in their business, social or political life.

In starting the work in the church the boys were first called together and the plan for the club was presented. The first step toward building the organization was in separating the boys into what we call political parties, making sports the issue. There were three divisions. All boys believing that land sports were best, joiend that faction; all believing in water sports joining the aquatics, while the Independents believe both land and water sports should have equal emphasis in the club work. The three parties held separate meetings and had separate conventions, where they nominated their officers, and during the voting the citizens of Boyville awaited breathlessly.

**ELECTION DAY**

On election day the boys held a parade, made up of all the parties. They were dressed in all kinds of garbs. There was a water-wagon, made by a water party man, on which he rode. Boys on decorated carts, wheels and buggies, and many on foot made up the parade. The Independent party won.

The inauguration of the first set of Boyville city officers took place on Monday night, April 10th, in the church. Boy citizens were well represented, as nearly all the members were present. Many parents occupied places in the background. The platform was decorated with flags and banners and campaign matter.

Dr. Geo. Hamilton Combs gave the inaugural address, and installed the officers. Each of the new officers made short addresses. There was special music furnished by a Boys' orchestra. Following is the new mayor's address:

**THE NEW MAYOR'S ADDRESS**

"Citizens of Boyville, friends and parents: It is proper for me in the position in which I am placed tonight to voice the hearty thanks of every boy in Boyville to Mr. Chas. B. Hahn, the father of our Independence Boulevard Boyville, and to every one who has taken any active interest in it.

"Citizens, you have thanks coming, and I give it for the loyal support you gave me in the late campaign, and now since I am mayor, I will try to live up to the good things you have said about me. You elected me because you thought that I would carry out your wishes and not because of any especial merit of my own. I intend to be your representative and carry out the laws made by the council.

"My idea of Boyville, the very foundation of it, is to play the game square. It is the system for the government as made by themselves to teach the boys how to vote, how to make laws and to have them become better acquainted with all the machinery concerned in the government of their elders; in short, it is simply the game of government played in reality.

"It shall be the policy of this administration to follow the constitution of Boyville; to favor such laws as will be permitted by our constitution. It shall be our duty at all times to favor such an understanding of our constitution that the rights of no citizen shall be taken away.

"The Independent party believes in making laws whereby the greatest good shall be given the greatest number. No gang shall rule; no set shall dictate, and no one class shall be benefited at the expense of the rest. Our platform is broad enough and wide enough to give everybody standing room, but no reserved seats to anyone. By that we mean equal rights for all and special privileges for none. All shall have a square deal. To this end the loyal support of every citizen of Boyville is invited. Our policy shall be that all shall do right because it is right. We believe that in wo along these lines our criminal law will be unnecessary and wholesome laws as to we will do will make our book of statutes.

"In the end Boyville will have mad stronger and eager to fight wrong, and we have become men we will be fit to l life fairly and squarely. Taking it still fu we will make the United States a greater try and even the world a little better f having Boyville."

Stanley Roach is the mayor. He is fou years of age, and in the second year of School.

**ATHLETICS**

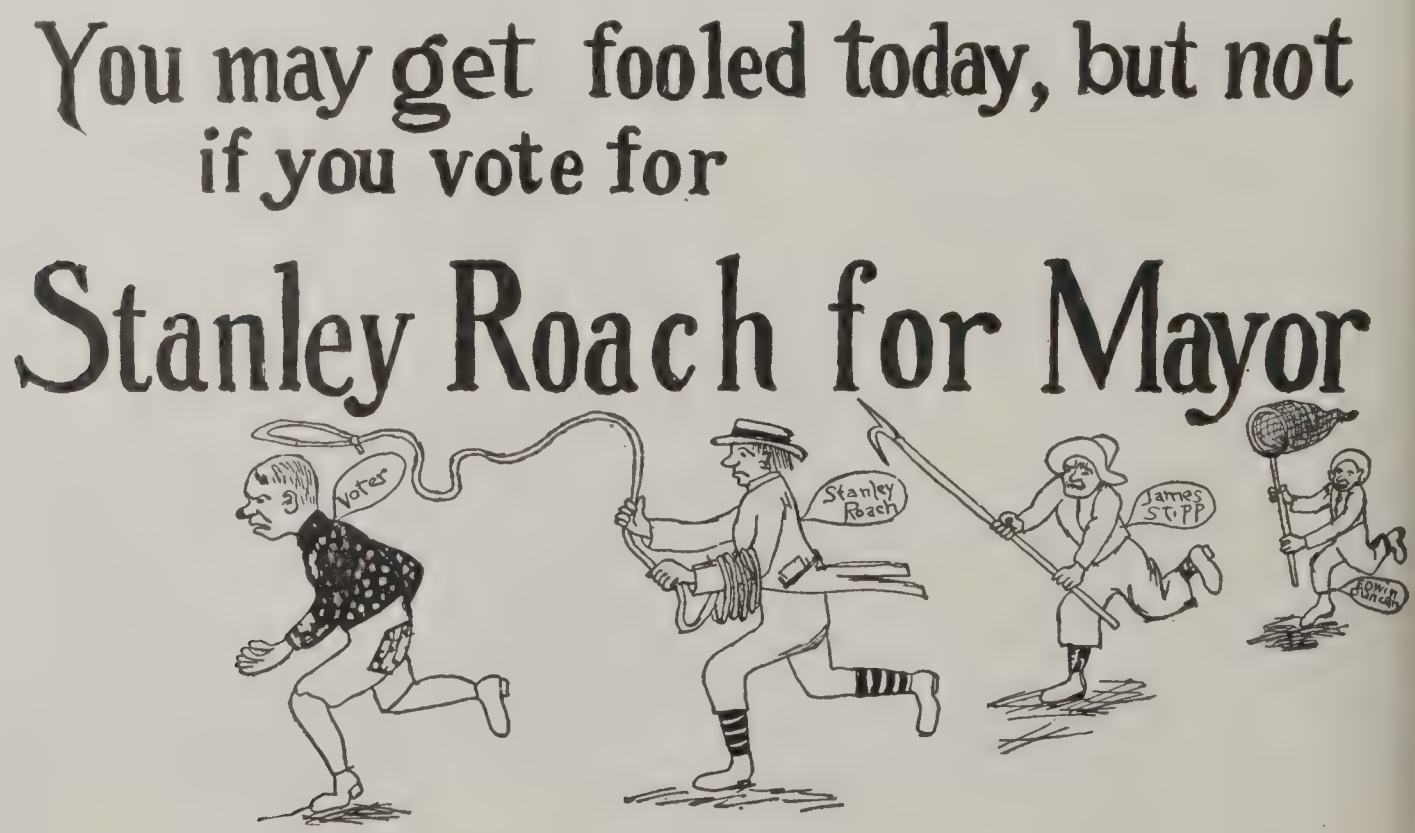
During the political cam the three parties held an i track meet. There were events: High jump, 15-yard dash, a p race, one-half mile relay race and a tug of The Independent party won with 22 poin their credit, the Water party came in with 19 points.

There have been several base-ball games outside teams. The boys have gone on se "hikes" and are planning to go some F night and come back Saturday.

Play is always regarded by men as re tion, but to the boy it is the first busine life. This fact must be so regarded b leaders.

**RELIGION**

The Boyville movement is ligious movement and that is always kept before the Boys are naturally religious during their lescence years. It is not right to give the a good time from week to week, and th the end of the year say, "Now, fellows, all this to make you Christian boys." many will join the church. The only way is to tell the boys when the club is st that the object of the organization is to them all Christians. If they do not wa play this game then they can get out an think that you have gotten them in unfair this way they know the rules. No one play any game square if they do not the rules.



# Shots from Shellenberger

bruary 26th was spent with the Jackson t Church, Muncie, Ind. Uncle Bill Allen e pastor, and when you know him you get abit of saying "Uncle Bill" like all the of us. Owing to Bro. Allen's sickness one ago the Brotherhood organization had suf- . But the men gathered with their old- enthusiasm and a renewed zeal. We left full of determination to succeed. Frank haw is their leader.

bruary 27th, and at Dayton, Ohio. Wesley her is the pastor of the West Side Church, John P. Sala of the First Church. Bro. her was in a meeting. A union meeting e men of both churches had been arranged. e men are doing a fine work. Bro. Sala's had done valuable service in personal elism during his meeting just closed. went two and two and called upon their bors, and on those especially assigned to . The result was a splendid meeting, al- 100 additions, and the whole congregation sed. Bro. Hatcher's men were rendering ble aid in his meeting.

rch 5th.—Glouster, Ohio. Here the men racticing Christian union. We found a n Brotherhood. Methodists, Baptists, Col- Baptists, and Disciples were working hand nd. All had taken the covenant and were siastic for the Brotherhood. They meet Lord's Day afternoon. About ninety men present at this meeting. At this time the were deeply interested in good govern- With such a bunch of men to face, a ed city officiary might tremble, and there omebody trembling in Glouster.

the evening we were spirited to Athens, via automobile. Here Bro. Max H. Hall tor. Their men were just getting aroused. were intensely enthusiastic over the h of the Men's Bible Class. We had a meeting at 7:30.

rch 6th.—Still at Athens, Ohio. This g the men only gathered. It was a meet- the Bible Class. At this meeting it was nined to work out the Brotherhood propo- in full. Here are the figures of attend- in Bible Class since they got busy: 24, , 93, and goal set at 125 for next Lord's

rch 7th.—Nelsonville, Ohio. Here is where Doan and Walter Scott Cook live. What I say? Anything that comes to our mind trite. Cordial welcome? Yes. More cordial. Doan's wife had gone to a wed- and we helped him "bach."

Nelsonville Brotherhood is doing fine in behalf of missions. They divided the n companies of two. Then to these com- they apportioned the church member- Each company was to see their allotted about a regular and systematic contribution to missions as well as to the church. The duplex envelope system was being installed. They were succeeding even beyond their hopes.

March 10th.—Shreve, Ohio, is where M. S. Decker and his men live. We had a fine meeting with the men. Bro. Decker was at home wrestling with the grip. They decided to affiliate with the General Brotherhood. Here we have a talented company of men. Great possibilities lie before them.

March 12th.—Chas. Oakley and Mansfield, Ohio, seem to be fitted for each other. His Brotherhood has steadily grown. They are at work along many activities—Bible School, civic righteousness, missions, church finance, etc. As a result the whole church is wide awake and growing. Oakley is a great preacher. His men do not wait long to tell you so. A Brotherhood like that can make a great preacher of any man that has "stuff" in him. Their church attendance, by actual count, is second in the city.

March 13th.—One hundred and eighty-seven men faced the secretary at Mt. Vernon, Ohio, besides as many women. Bro. Francis, the pastor, was in a meeting. He made a special call for men this Monday night and turned the audience over to the secretary. These men are doing splendid work in the Bible Class. A contest is on. Their actual attendance was going beyond 200.

March 14th.—The Forest Avenue (Columbus, Ohio) Church is a live wire. T. L. Lowe, the pastor, is surely a man's man. S. J. Neely is a wide-awake president. They are bringing themselves fully into line with the National organization. They have decided to follow published programs and enlarge their activities. They have already done a magnificent work and will do a greater work in the coming year.

March 16th.—Marion, Ind., was launching a Brotherhood. We found them in banquet. A jolly, wide-awake, earnest set of fellows. J. F. Myers, their pastor, has led them to see visions. One hundred and forty-seven men were present. Ninety-one pledged themselves to membership in the Local Brotherhood. Committees were appointed and they started the work with hearty good will.

March 19th.—Sunday morning and at Bellefontaine, Ohio. They have no pastor at present. Dr. Thatcher is the superintendent of the Bible School. They are interested in the Brotherhood work. They will doubtless organize with the coming of a new pastor.

In the evening we spoke from T. W. Pinkerton's pulpit at Kenton, Ohio. It would be hard to put in cold type the warm welcome we received from both Bro. Pinkerton and his people. We interpreted the Brotherhood principles as expressed in the Covenant. At the close of the services the officers of the Local Brother-

hood gathered at the front. A lively interest was expressed. The men left expressing a determination to present the matter of affiliation to their men at their next meeting.

March 22d.—Jesse Guy Smith is the live wire pastor at Oxford, Ind. Here we met thirty-six men anxious to know about the Brotherhood movement. Sixteen of them took the Covenant, and organized into a full fledged Brotherhood. They expect to throw their efforts toward organizing a Men's Bible Class as their fist line of activity. The social committee invited us to the basement at close of meeting, where we had a social time for an hour.

March 23d.—Rockford, Ill., is the beautiful city in which W. B. Clemmer is pastor. Here is a wide-awake Brotherhood, L. B. D. C. No. 251. Forty-eight men gathered at the banquet table. It was an enthusiastic meeting. Two new members took the Covenant at the close of the address. These men are busy in Bible study work and have a large class. They are also standing royally behind the church finances. The Rockford church is seriously handicapped in that they are meeting in a remodeled building. But Bro. Clemmer and his men are going to eventually be meeting in a real church building.

March 24th.—At Davenport, Ia., we met forty-two of Bro. S. M. Perkin's men. They are a wide-awake bunch of men. They have decided to go after the Bible Class problem systematically. They also determined to follow the suggestive programs for the future year. A joint debate with the Rock Island men was being arranged to take place in the near future. Here we found our old-time friend, Prof. A. F. Ewers. He is superintendent of the Bible School and a busy worker, and is one among a host of live wires.

March 26th.—This was Sunday morning. We found Bro. C. M. Huchinson calling his Sunday-school to order as we entered the church. A short talk to the Men's Class, a sermon in the morning, an afternoon conference and an evening sermon was the secretary's program for the day. They decided to use CHRISTIAN MEN as Bible Class literature for the men. A committee on organization was appointed.

March 27th and Keokuk, Ia. Monday night is a difficult night to get an audience. But twenty-two men met for conference. Here is where Bro. Lilly, pastor, and J. O. Boyd and many other splendid fellows live. The Keokuk men are doing good work. They have taken up Bible Class work since January 1st and have succeeded royally. They are following the suggestive programs and training their men. The civic committee has done a unique thing. The month of April was set apart by Bro. Lilly for discussing America's problems. The civic committee has been busy for some time collecting tax statistics, labor statistics, industrial statistics, they went through city and county records and have collected a mass of data which they laid on their pastor's desk. From these facts Bro. Lilly is, during April, making his sermons. He is to preach eight, two each Sunday. I morning he will state the problem; in the ing he will articulate the church to its tion.

March 30th was spent at Albia, Ia. J. A. Burns is the new pastor here. getting his work well in hand. The m was not as well attended as it might have had conditions been different. It was c night of a lecture in the regular cours also one of the popular lodges were init forty-seven men. Both these attractions heavily. But the meeting was a good No organization was formed, but Bro. is leading his men in the right direction.

March 31st.—M. E. Chattey has just the pastorate at Centerville, Ia. Twenty gathered in conference. They decided to the matter of reorganizing their Local Br hood up on Sunday morning. Bro. Chat getting hold of his new work in a ma way.

April 2d.—Newton, Ia., was under a of snow and ice all day. Dark clouds hun without, but J. F. Leake and his people br cheer to the church. In spite of the t storm there was a very good attendance morning and evening. They were alread ganized as a Local Brotherhood. At the of the evening services they decided to a with the National organization.

April 3d.—Capitol Hill, Des Moines, live bunch of men, sure thing! They h habit of gathering at the church once a and eating their suppers together. They at 6:30 and eat because they are hungry. then when the inner man is satisfied the ready for a feast of higher order. Eight gathered this evening. To say "We h glorious meeting" is trite, but is the phrase that tells the fact truly. Pastor Horn is sure enough a man's man. These are doing a magnificent work. It is di into five departments, viz.: Institutional, sionary, Civic, Membership, Social. The tutional is headed by N. C. Hansen, the specialist. He is organizing clubs for b the shops and missions and is making a s of his work. Associated with him ar men, who form a strong committee. All mittees report every time the Brothe meets.

The Missionary committee under the le ship of F. E. Harris is conducting three sion Bible Schools within a short radi Capitol Hill Church.

The Civic Committee, led by E. C. G is at present coöperating in an interdeno tional effort in holding noon meetings in This work is systematically organized. are twenty-seven shops chosen and tw seven speakers rotate until each man spoken at the twenty-seven places.

The Membership Committee, led by Samuelson, is busy writing men perso and always send at least 100 postal car minders before each open meeting.

The Social Committee, under leadersh H. F. Newburn, is responsible for prom sociability and planning means to bring a

in social contact. They furnish a full l for 25 cents once a month, such as the would have to pay 35 cents to 50 cents were they to eat down town.

new department known as the Bible School artment is about to be created.

he chairmen of these departments are the -presidents of the Brotherhood.

pril 6th and Cedar Rapids. Walter M. te has found his way into the hearts of the ar Rapids First Church. He is faithfully nizing every department. This night saw starting of a Brotherhood. The special of the Boys is to be the first special work Bro. White's men. Bro. White is a big- ed general. We will hear from his work.

pril 7th.—Bro. Dan Dungan had marshalled lendid host at Vinton, Ia. Seventy-three looking you in the eye, all at the same , is inspiring. It was a great meeting. nty-six of them took the Covenant. Prof. C. Coleman was made president. The en- iasm of these men will not die and "Dan" son of his father. We will hear from on.

pril 9th.—Sunday, and at Marshalltown. e services make a full day. In the morn- the secretary spoke on "God's Loyalty to ," in the evening on "Man's Loyalty to ." In the afternoon we addressed a union ering at the Court House. It was a great Marshalltown is a great church. C. M. ris is a great preacher. Dr. Graham is a t Brotherhood president , and Bernard lish is a great secretary. Senator Van Law great men's teacher. Oh, my! Marshall- has great men to lend! Their Local herhood is doing a fine work. They are ely responsible for the beautiful new ch, and are now planning larger things.

pril 10th.—Ames has a good Brotherhood. y have just lately done a worthy deed nancially aiding Bro. J. H. Carr, known many as the eloquent blind preacher of , Minnesota and Illinois. Bro. Carr was ken with paralysis four weeks ago and ered speechless. The Ames Brotherhood d to send him to Sulphur Springs, Ark., e he hopes to get relief. They have just ed new officers and are laying larger plans the coming year. Bro. Fred Randall is new President. T. L. Houser is pastor. Groves, of Iowa State Brotherhood Com- e, is a member here.

pril 12th.—Bro. Clark has been at Eldora, just two weeks. He is almost a stranger to his people yet, but is fast getting acquainted. Eldora has 2,000 inhabitants, but here we have a live Brotherhood, L. B. D. C. No. 283. C. L. Hays has been the moving spirit. Bro. Hays is a consecrated attorney. He is leading his men to higher grounds and broader visions. He is finding a good running mate in his new pastor.

It is said sometimes that there is nothing for a Brotherhood to do in the small town. There is always something for a Brotherhood to do when there is anything for a *church* to do. The Eldora Brotherhood has fitted up a room in the basement of the church for their own benefit. They have been active in fraternal aid, in acts of sympathy, and have disbursed $25 during the winter in helping those who needed help. They are reclaiming men who have been down in drink. They are working in a Men's Bible Class. They laid plans tonight to double the attendance of Bible Class and also membership in the Brotherhood. They are observing the printed programs. They are devising means for bringing about 6:00 o'clock closing of business houses, thus giving store people their evenings to their homes and families. They are interested in the civic life of the city and are still planning larger things. Their Brotherhood numbers about thirty.

April 13th.—Mason City is wide awake. Pastor C. H. Devoe, Schmidt, Michaels, Willey, Letts, Peeden, Stratton, Prussia, Hicks and a host of other wide-awake men keep things moving. They are well organized and are laying foundations solidly. They at their last executive meeting determined to have twelve *profitable* meetings during the coming year. And they are placing special emphasis on the word "profitable." "Twelve meetings" mean, too, that they do not expect to stop for hot weather. They are using the suggestive programs and are developing their latent talent. Here is their "Working Policy for 1911:"

"1. One good meeting each month.

"2. Every man in the church and as many more to be good active members of our Brotherhood.

"3. To promote Christian work among the boys of Mason City.

"4. Each committee chairman to give a written report at executive meeting in May, August, November and February."

Under "Instructions to Committees" the following is worthy of imitation: "The Program Committee shall arrange the program for each meeting and *supply the Press Committee with copy of program arranged at least four days before it is to be rendered.*" (Italics ours.)

# Presbyterian Brotherhood Convention

## St. Louis, February 21-2-3

By E. E. ELLIOTT

The most interesting session was on February 22d, Chas. S. Holt, President, presiding. Mr. Holt is an attorney of Chicago, and handled the session in an able manner. Among the things which Brotherhood men had done which were related in the thirty minutes of the conference were:

First, held evangelistic services in six churches where no other meetings had been held in years.

Second, developed men with more spiritual backbone.

Third, took a determined stand for civic righteousness.

Fourth, took stand toward observance of Lord's Day.

Fifth, advocated clean life.

Sixth, has made men.

Seventh, got men together.

Eighth, organized Local Brotherhood councils.

Ninth, sent out letters telling what Brotherhoods were doing and could do, etc.

* * *

A man from Pittsburgh stated that the failures of the Brotherhood, where such occur, are due to their not being well enough organized. Committees are appointed but do not act, not having got the Brotherhood spirit. He emphasized the necessity of appointing live men on committees. In Pittsburgh the Presbyterian Brotherhood has a council of twenty-one men that keeps in touch with Local Brotherhoods in every Presbyterian Church in the district and is holding itself responsible for the success of the Brotherhood Movement in Pittsburgh. Church men need direction. Brotherhoods have succeeded where the leaders have led and have failed where the leaders failed to keep in touch with the work.

* * *

A gentleman from Illinois said we should not expect too much of our Brotherhoods in the beginning. It takes years to properly educate our laymen and incidentally our pastors need education as well, for the Brotherhoods are dependent for direction from the pastors, and this instruction must come from them. The Brotherhoods are bringing forward groups of men who have not previously been active. In one church in Illinois they have a blind squadron of fourteen men, under the direction of the President of the Brotherhood, whose purpose is to strengthen the other organizations of the church. They are discovering a large amount of useful material lying dormant. Brotherhood work cannot be done rapidly. That is a question of education and instructions. This blind squadron has been at work for three years and is just now beginning to see some results.

Mr. Chas. T. Thompson, of Minneapo leading attorney, who is also a memb the Executive Committee of the Mer Religion Forward Movement, spoke o effect of the Local Brotherhood. He of one church in his section that was wide open by some local disagreemen Brotherhood man called all the men c church together after the pastor had They put a Brotherhood man in the pulp Brotherhood men got after the whole c proposition and put every department proper basis, increased efficiency and a ance of the Bible School, Christian End and the church services as well.

* * *

Mr. Houston, of Denver, told of a c in their vicinity which needed suppor the Presbyterian Brotherhood of Denve solidly under it, organized a wide-rea campaign and put the college squarely feet, interested business men in the prise and finally built a railroad to the s This was the first time it was mentione the Brotherhood had helped build a road.

* * *

Mr. Wilson, of Indianapolis, says Brotherhood there looks after the wo the Juvenile Court, interests new men ing to the city and gets them immediatel the church. It also does a definite work a foreigners. It was established by the A can Bible School Society, under the dir of Rev. Walter Scott Elliott, now of Sha China. They have organized a city Br hood with dues of fifty cents per year, duty it will be to look after the organi and maintenance of Local Brotherhoo local churches. They realize that Brotherhoods are busy in their local chu but the City Brotherhood will form the ing house.

* * *

Mr. Phillips, of Middletown, Ohio, a facturing city of fifteen thousand inhab started a Brotherhood with forty-eight bers which now has two hundred. Brotherhood of the Presbyterian Chur Midldetown, is rapidly taking the pla the Y. M. C. A. The life of the orgi tion is in the Bible Classes, whose me ship is limited to Presbyterians and me having any church home. They are looking for a good Presbyterian manag the institution and another to act as Ph Director.

* * *

Andrew Stevenson, of New Jersey, of the Brotherhood of the Fourth Ps

n Church of Chicago, which has de- to build a $500,000 institutional building. recent board meeting, $384,000 was sub- ed toward this fund.

* * *

gentleman from St. Louis spoke for the lishment of Presbyterian hospitals, himself g been an inmate of two hospitals re- y, one a Catholic institution and the our own Christian Hospital.

* * *

H. Humphrey, of Chicago, once National tary of the Gideons (Christian Traveling s Association), got hold of forty boys. boy was given a credit card. When he s to Sunday-School he gets one credit. stays to church, he gets another credit. brings his father another, and at the of a given period, a prize is given for a n number of credits.

* * *

gentleman from Omaha spoke of a lect- o boys given by a Mr. Lewis. This e, we understand, was printed in the edings of the Presbyterian Convention n Pittsburgh in 1910. We will endeavor cate it and see if we can furnish it to Brotherhoods.

* * *

gentleman from Kansas City spoke of erhood work being necessarily spiritual. aid the social life was proper, but not ent. The Brotherhood in Kansas City ng city mission work. The pastor is the behind the organization. He pulls the and the Brotherhood man ought to do ork. They have a men's Bible Class Sunday, and cannot operate the Brother- without the men's weekly meetings. have every man divided up, with cap- over each ten men. They also have a circle, where the Brotherhood men with the pastor thirty minutes before e, for prayer. Their annual dues are ollar, and this includes subscription to otherhood magazine, *Presbyterian Men,* is published quarterly.

* * *

Hull spoke of the appointment of a ttee in every church to handle the ine proposition.

* * *

Brotherhood in New Orleans supports ssionary in China, contributing three d dollars per year.

* * *

B. T. Moore, of Cedar Rapids, Iowa, on the doctrine of fried chicken. He e apostasy of the cook-stove was tak- ld of many Brotherhoods and making trictly social instead of religious.

* * *

ember of the Men's Sunday Evening f Chicago, spoke of the pleasant Sun- ternoons, for which the Brotherhood s speaker and music and luncheon. nd women in the boarding house dis- re invited and in other ways it follows n of the Brotherhoods in England, of which Brother Mark Williams, Pastor of the Second Church in Milwaukee, has told us, and which we hope he will write up for our information, one of these days.

* * *

Immediately following this luncheon the Christian Endeavor meeting is held and materially strengthened by the afternoon meeting. They have a squadron of boy scouts and many students in their membership. They are doing a great work among students of Chicago.

* * *

Mr. Post, of Lincoln, Neb., says their Brotherhood reorganized the church, that they now have a live minister and all the organizations are very much alive, that the Brotherhood is largely responsible for erecting the Y. M. C. A. building and the fact that they have no saloons in Lincoln. A town of 150,000 people which is patroled by eight policemen in the day time and fourteen at night.

* * *

A gentleman from Kentucky said that we hear the argument that there are too few men in the church to organize a Brotherhood but that they had called together men of the Methodist and Christian churches and organized an interdenominational Brotherhood.

* * *

Mr. Moore, of Indianapolis, said the men of his Bible Class subscribed for 432 Bibles. through the Gideons organization, to be placed in the largest hotel in the city.

* * *

Mr. Snead, of Texas, is pastor of a small church which has no Brotherhood. He called the men together and introduced them to each other. He said the majority of them were not acquainted with each other until that time. He said now they are calling each other Bill and Jim on the telephone. These men meet with the pastor for five or ten minutes prayer just before the preaching services.

* * *

Another Brotherhood man says they organized with fifty members and immediately commenced to rehabilitate the church. They bought a new piano for the Bible School and a number of other improvements were added. He reports that his Brotherhood is not intensely spiritual, but it is intensely financial.

* * *

A gentleman from Chicago said, "If you do not think the Brotherhood is doing something, better leave it alone." He said also that there is too much lime light thrown upon what our laymen are doing and we forget what our ministers are doing. It is not the minister's fault that our men are not active in the church, and with the proper response on behalf of our men, our ministers will begin to unload some of their heavy burdens.

* * *

Mr. Oakley, of Memphis, says their Brotherhood works in the slums two evenings of the week. Every week their men go two and two to conduct services in churches without pastors, and where the pastors are sick, whether

these churches be Presbyterian or any other communion. They also do extensive work in Bible Study.

* * *

A gentleman from Joplin, Mo., says their Brotherhood is five months old and now has a membership of a hundred. If any members are not at church on Sunday, the Brotherhood takes it for granted that they are sick and sends them a bouquet of flowers.

* * *

A gentleman from Indiana said their Brotherhood had federated all the base-ball leagues of their city, with Brotherhood men at the head of affairs, and the result has been no Sunday base-ball since the federation was established.

* * *

Another man from Chicago spoke of the organization of a Boys' Brotherhood, which was represented by a delegate to the convention.

* * *

A gentleman from Illinois brought men together socially in his home, and as a result, more men are attending church than ever before.

* * *

There was a query as to how many men it takes to make a Brotherhood. Answer, three.

* * *

There were other brief talks relating to the above subjects, which we did not get, but this was the most interesting thirty minutes we have had for many days.

* * *

The address of Dr. J. I. Vance, of Nashville, Tenn., on "The Challenge of Men and Boys of America" was an able one and held the audience of a thousand men almost w out movement for forty-five minutes.

* * *

Then followed the address of Geo. M. of Washington, D. C., on "The Brotherh and the Bible School." There were some teresting things in his address, which we below.

* * *

Eighty-five per cent of the church mem come from the Sunday-School.

* * *

Seventy-five per cent of the Sunday-Sc pupils never unite with the church.

* * *

Twenty-two per cent of the Sunday-Sc pupils unite with the church every year.

* * *

Seventy-five per cent of those who do unite with the church are young men wh out and never return. It is the job of Brotherhood to conduct and strengthen Bible Schools, so that we can hold young in the Sunday-School, vitally, where classes and the Bible School discuss only Bible. Make for efficiency rather than enrollment. Reach those men in the munity less likely to be reached by any good influence.

* * *

There were other inspiring addresse Rev. Andrew V. V. Raymond, of Buf James D. Rankin, of Wilkinsburg, Pa., the remainder of the afternoon session wa voted to a very close conference regarding Men and Religion Forward Movement the evening five thousand people listene William Jennings Bryan in the Coliseum his address on "Foreign Missions."

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# A Brotherhood Legislator

VERMONT FINLEY
Kendallville, Ind.

We present in this issue of CHRISTIAN MEN, a picture of Vermont Finley, a member of the legislature of the State of Indiana, an active Bible School man and a member of L. B. D. C. No. 292. Won to Christ by Chas. S. Medbury, while a student at the Tri-State Normal at Angola, he has not departed from Christian service in the practical sphere of life in which he has been thrown. Distinguishing himself as a student and orator in the Department of the Indiana University and cessful in his law practice in Kendallvill was elected representative of his county autumn and served during the recent se of the Indiana State Legislature with hono distinction. Indianapolis papers frequentl ferred to him as the brightest and cle young man in the Indiana Assembly. He one of a very few temperance men elect the Indiana Legislature last fall and ma hard fight for the retention of the C Local Option law. He is Bible School S intendent at the Kendallville Church a strong right hand of the pastor, A. B. H in many of his enterprises and with the m L. B. D. C. No. 292 he is so popular th surest way to secure a large attendance announce that Finley will speak. He has known to fill the pulpit when the pastor away. A Kendallville enthusiast writi him says: "Keep your eye on Finley. I teen years from now, when Champ Clar the democrats are thrown down and ou the republicans are in power again, Finle make good timber for Speaker of the H

# Wireless Whispers

have a covenant card signed by Wesley 203 14th Street, which comes to us it postoffice address. If Mr. Shaw sees ill he kindly advise, or anyone who knows lease send his address to CHRISTIAN MEN

* * *

T. Morris is a Brotherhood man who s much about the country. Almost every y he visits some church and secures a ome club of subscribers for CHRISTIAN We have many traveling men going the country who might be serving us in ay.

* * *

received a postcard the other day from Island, Illinois, L. B. D. C. No. 310, of E. M. Wright is treasurer, showing three obiles chasing a jackrabbit with this in- on: "When we go after anything we get d it looks like it from the picture on d.

* * *

*Monthly Messenger* is published by the Street Church of Christ, Carlton, Vic- Australia, where Horace Kingsbury is stor. They have a Century Bible Class large membership and the heading of pages reads: "Wanted, fifty men at meeting."

* * *

nion Men's Club has been organized at burg, Kan., with sixty-five members. ton Cloe is Pastor of our church and of the Club, which meets on Sunday ons for devotional exercises and an ad- y visiting ministers. This may lead to ganization of a Y. M. C. A.

* * *

e J. B. Strode, Vice-President of the ka State Brotherhood, was a recent t the Brotherhood General office. Mr. is the County Prosecutor and one of iest lawyers in his section. He recently Bennett, a neighboring town, and as- n the organization of a Brotherhood and nerhood Bible Class.

* * *

Raum, Corresponding Secretary, Mon- hristian Missionary Society, was a re- ller at the Brotherhood General office. orts thirty-one congregations now in a with splendid growing churches in cities. Brother Raum is touring Kansas lahoma in the interests of the American n Missionary Society.

The Central Church Brotherhood, Springfield, Mo., met on April 3d, with thirty-five men present. Speakers were: J. H. Jones, district evangelist; A. P. Finley, who occupies the Bible Chair at Drury College, and Geo. L. Peters, pastor of the church. They are soon to reorganize and elect new officers and, we hope, affiliate with the National Brotherhood.

* * *

The church at Highland, Kan., which reported two volunteers last year and one more this year, has a fund of $150 that is loaned without interest to one of its volunteers for the ministry who is now in Cotner University. The men of this church are also engaged in conducting missionary rallies at nearby churches. There is the true Christian spirit. God bless and prosper the work of this church.

* * *

Attention of our Brotherhoods and men's classes is called to the announcement of two new male quartette books of the Hackleman Music Co. The sacred book contains some beautiful selections which will add grace and dignity and inspiration to any service. The secular book contains some side-splitting numbers for use in social gatherings. Both these books are of exceptional merit. W. E. M. Hackleman is Secretary of the Indiana State Brotherhood and General member No. 235.

* * *

From all over the country come reports to the Brotherhood General office of the observance of Holy Week and the program as outlined by T. W. Grafton in the March number of CHRISTIAN MEN. Brother Grafton's own Brotherhood, No. 262, observed the Week for Meetings for Men and Boys nightly. L. B. D. C. No. 272, North Side Church, Omaha, Neb., met at various homes of members each evening. We hope to report some tangible results of this group of meetings from the pen of those who participated in its observance.

* * *

Our second regular meeting was a big success. Had about fifty-five men out, who enjoyed a good program, after which we had lemonade and cakes, also a short session of story-telling, at which H. A. Denton shone out as a bright star. Things are sure to hum with him around and he seems to be very much pleased with the work so far. Two of our men were buried with their Lord in baptism the next night after the meeting, so we are looking for big things in the near future, as I think we

have the right man at the helm—one who is very much interested in man and men's work,—so keep your ear close to the ground and if you hear a very loud rumble, just put it down to the credit of Denton of Troy, N. Y. So saith John T. Curtis, Treasurer L. B. D. C. No. 355, Troy, N. Y.

* * *

An affiliated Brotherhood representing the men's organizations of all our churches in Des Moines has been formed with C. N. Kinney, of the University Place Church, as Chairman and Roy Ferran, of the Capitol Hill Church, as Secretary. They meet each Monday at noon luncheon and are arranging for a big union program at the Central Church for May 12th.

* * *

## An Invitation

The big meeting of the Brotherhood each year is the annual meeting. This year it will be held in the rooms of the Young Women's Christian Association, Friday evening, February 17, 1911. The price of the dinner will be 50 cents and we expect to begin to eat pror at 6:30.

H. H. Harmon, Pastor of the First Chri Church, Lincoln, Neb., will deliver the ad of the evening on the subject, "The Hi and Teachings of the Disciples of Christ." Harmon has in his church one of the Brotherhoods in the State, and a deleg of his Brotherhood men will accompany

Reports of our Brotherhood activities fo past year will be given, officers for the en year will be selected, and just enough r to enliven the occasion will be worked i tween times.

This meeting is not only for member the Brotherhood, but for their friends, an most heartily invite you to be present ar bring any friend you desire, only one c tion, however, and that is that your f must be a man, as this is strictly a stag a

Yours for a man's work in a man's wa

COMMITTEE OF L. B. D. C. No. 22

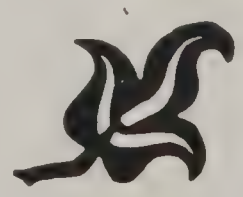
North Omaha, N

# The Men of Galesburg

More and more the Brotherhood organization demonstrates its power in practical achievement. The first Sunday in April was observed by the church at Galesburg, Ill., as Men's Day, and the particular theme of the day was civic righteousness. A program printed handsomely and widely distributed, announced the different sessions of the different churches. The slogan was: "The Men of Galesburg or the Man of Galilee." E. F. Young, President of the men's class and also President of the Brotherhood, Local No. 259, presided. There was much music. There were important responsive services conducted by the President and the men and then by the President and the boys and finally by the entire school. The sermon was delivered by the pastor, J. A. Barnett, and the subject was "The Man of God." The fact that the weather sprites had arranged a program of snow and thunder and lightning for the same day and hour in no way daunted the men. Seventy-five of them marched through the streets of Galesburg with raised umbrellas singing "Onward Christian Soldiers." The feature of the service was a separate offering by the Brotherhood. A tin pan was provided and President Young stood by the treasure box while a musical number was rendered and the men filed past and threw in their offering to the time of the song. The total offering by this was $102.50.

Addresses of the day were by C. E. nor on "Naaman, the Statesman-gene Judge R. C. Rice, on "The Christian in tics," Roscoe E. Johnson, on "The Frien the People," Senator La Follette being as a type of modern statesman. J. G. Fr lin, Superintendent of the Adult Class V of Knox County gave a practical talk or same subject.

And this is not all the Galesburg Bro hood has been doing. On a recent week they debated the question, "Is Galesbu dry town?" C. A. Galloway and Roy were on the affirmativve and Dr. Wing the negative. A committee consisting of Foster, C. A. Galloway, and J. A. Ba petitioned the Board of Supervisors to the prisoners now in the county jail for il liquor selling and set them to work repa the streets and highways. This resol was endorsed with such vigor by the Bro hood that it tried its hand again and i duced a stringent resolution asking for abolition of slot machines and all form gambling devices. There was also a tall the Universal Postal Union, by G. P. Fo postal clerk.



# Brotherhood President a Preacher

churches at Gary, Ind., under the vision of Nelson H. and Martha Trimble, made a wonderful record for activity in cal work among men. When Brother ole came to Gary, in June, the first per- e went after for membership was A. W. acken, an osteopathic physician who was rly a minister in the United Presbyter- Church. Brother McCracken got the of liberty in Christ upon the New ment, he came with us. Then Brother ole began to urge him to preach the l once more. We omit the intervening ers, but the climax is that Brother Mc- en is now in Webster City, Iowa, in e of our church there.

l that is not all that has been done at They had a Brotherhood of more than ordinary promise. Benjamin Barton was teach of the class. When they started the Third Church in Gary, they had to have a preacher. Brother Barton agreed to supply there. They sent him out to Glen Park Church of Christ, and the pastor of this church and President of the Brotherhood of the First church has wrought with unwavering zeal to the day when he rallied the Brotherhood around him and built again in Gary a church in a day. Thus have come two volunteers for the ministry, each of them in charge of a church and each of them owing their place, their present joy in Christ's service to the consecrated efforts of a pastor who has caught the vision of the possibilities of the Brotherhood.

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# A Brotherhood Newspaper

ontown, Pennsylvania, Local Brotherhood 63, has quite eclipsed itself with a com- Brotherhood issue of the *Weekly Index,* is an ambitious and well-edited weekly, hed in the interests of the Uniontown h. The issue bears across the top margin ords "The Brotherhood Number," and s the emblem in both upper corners and at the head of the first column. The age is adorned with a half-tone of the g president of the Brotherhood, Benton and this is followed by an article on the nal phases of their Brotherhood work other Boyd. The rest of the first page is ed with the names of the present officers, Gans, president; J. E. Hardwick, vice- ent; John C. Wilson, secretary; George ckney, treasurer, and an article on "The of the Committees," as outlined by Wm. ns, president. We cannot too highly end this article, which runs through sev- olumns, carefully setting forth the duties mmittees. The first assurance that a erhood will succeed comes with carefully zed and efficiently directed committees, he only assurance an organization can hat its committee work will be well di- is the fact that the president of the or- tion himself knows what he can expect committees to do.

committees organized by the Uniontown erhood are Ways and Means, Member- Relief, Athletic, Music, Program, Social, xecutive, and after thus carefully setting the committee duties, very pertinently s the names of the members of those ttees, with their chairmen. This is a vastly important thing, for, with the president knowing what he can expect from his committees, and the committeemen knowing just what is expected of them, and the entire Brotherhood recognizing that its entire departmental activity is thus properly manned, there comes a sort of organization consciousness which means intelligent coöperation and loyal devotion on the part of all.

One of the very finest features of this Brotherhood issue is a three-column article on the Brotherhood Covenant, by J. Walter Carpenter, the pastor. We have often wondered that pastors did not make more in their preaching of the covenant, and of the value which it contains as an appeal to loftier spiritual endeavor. Here is one pastor who is making the most of it, and underneath all the round of this Brotherhood's activities is very clearly revealed the Christian faith and purpose.

The other articles in the paper are one on the "History of the Brotherhood," and another the "Brotherhood Athletics in Local No. 263," two base-ball teams and other features that appeal to the young blood of the church, are incorporated. Judge M. M. Cochran, one of the National Directors of the Brotherhood, is a member of this Brotherhood, and it would appear a patron saint of the Athletic Department.

Each month we are made to rejoice in fresh evidences of local initiative and larger power developed by Brotherhood organizations. We have not begun to appreciate the significance of this yet. We are walking on the shore of a mighty ocean of possibility.

# The Melting Pot in the Middle of the Ocean

## A Letter From Honolulu

George Chamberlain, who for a number of years has been serving in the Coast artillery in Honolulu, took an honorable discharge in January, at the end of his enlistment, in order to enter Y. M. C. A. work. He writes interestingly of the Y. M. C. A. in Honolulu and also of the men of our church there, in the following:

**THE Y. M. C. A.** We have a splendid staff of secretaries here, and especially our General Secretary, and they are backed up by a fine Board of Directors. You see our Association has a peculiar work to do here, as this city of the Pacific Ocean is the great melting pot into which pour the advancing ranks of the Occident and Orient, and from which in the course of time more and more will emerge a new type, as it were, of the American citizen. Through the spirit of love, the spirit of Christ, the spirit of service, we Americans here will endeavor to create within the disposition of the Oriental the purpose to Americanize. And already an encouraging beginning has been made and the work will enlarge as time goes on.

I have become greatly interested in the mission work done here in our city and I can say of it from personal observation that much good is now being accomplished, but so much remains yet to be done. The people are very intelligent and eager to learn, but there are not nearly enough trained workers or means at hand to do the work so much needed right here in this city. If our people on the mainland could realize the great opportunity for service among so many different nationalities, right here under our flag and anxious to be taught, they certainly would be prompt and generous to do their share in bringing Christ to these peoples.

**OUR CHURCH** The Disciples of Christ have one small central church here, but the membership is shifting so much, this being a tourists' haven, you see, that it makes it hard to build up a strong congregation. There are two mission buildings here owned by the Christian people, but we need funds to support a man at each of them who can give his full time to it. In a mission among these people it requires more than teaching a Sunday-school or, rather, Bible School, and preaching on Sunday. There must be lessons in being clean in person and clothing, in being orderly and having due respect for a church of worship. They must be taught to be honest and frank, and to have pride in their appearance and in making their homes tidy and attractive to the family. They have need of a true friend and helper, one to whom they can go for advice and help in some cases. The district where we have already made a beginning and own a fine little building and furnishings has so many people without a church who are eager to come and learn to better themselves. **They need a church life** and with it social headquarters for the neighborhood, where the people can enjoy clean recreation and spend some time i improvement.

There is a little group of loyal frie this worthy work here who will raise month on the expenses, and we will pra the Lord will open the way to provide the necessary $75 a month.

**SLOAN MISSION** Under another co am sending you a graph of the Sloan sion in the district I have been tellin about. The attendance at the Christm servance was over three hundred and The average attendance has been about dred and fifty persons. The childre parents as well are eager to come and but especially the children. In time we to have a strong Bible School, all our me reading the *Christian Evangelist,* or some church paper, the men organized into a tian Brotherhood with a department for and the women organized into a Siste with a department for girls. The se publications of CHRISTIAN MEN and the for women, *Missionary Tidings,* publisl Indianapolis, would be read.

**OUR OPPORTUNITY** In passing, let m that in my humble ion the natural di of church work should be along the li sex. Men and boys should be trained masculine way to do the masculine dut Christian service, and the women and should be trained in a feminine way to work natural to them and in their wa the church service, all would coöperate. Brotherhood with its departments of w a good idea, why not launch a Sisterhood similar lines for the women and girls. under each of these two heads of church would group all subdivisions of church ity. It would mean, under proper gui higher efficiency.

·eference to the Sloan Mission work I ld that Mr. W. C. Weeden, 1717 Bingham Honolulu, H. T., is the official repre- ve of the church, in charge of the mis- Mr. Weeden and his wife deserve much for their generous efforts in putting the n building in repair recently. They have several hundred dollars on it, in fact.

By the way, W. C. Weeden in 1885 was a member of the Eleventh and Locust Street Church of your city, and Mrs. Weeden was in your city at a later date. All remittances should be made to Mr. Weeden.

I now commit the matter into your hands and sincerely pray the Lord will bless richly those who help the cause.

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# Another Chapter in the Unfinished Book

J. L. HATTOCK

ve been requested by a friend to write h of experiences as a laborer in connec- ith the American Christian Missionary , a task at which I blush to attempt. As tle vessel glides further out on life's pass so many vessels of so much great- ortance to suffering humanity, that I when I think of the small effort I have However, I shall repeat a few incidents all live in my memory as long as mem- ts.

six years we were called upon to con- e great Northwest Texas Camp Meeting. Haddock conducting the personal work, ny other helper did the pastoral work, did the evangelistic work. This was the "cattlemen's camp meetings." The nt could be arranged to seat 6,000 peo- ile from 100 to 200 other tents dotted irie for a half-mile around. While no l or house was near those big-hearted ranged for city advantages at a big ex- and went to work at soul-saving in ear- The best musicians were secured, good ents were at our disposal, and I never such singing before, nor since. I saw come down the long aisles to confess at a time, and some of them had driven ndred miles to hear the Gospel preached. e of them it was said, as wild men of st, that they had fought every man in ntry who would accept their invitation le. Many of these noble people have Glory; many have become preachers at workers. All of this country is up with railroads and dotted with s; hence the camp meeting is no longer l, as churches have been established f this locality. I am glad to say that eople are all missionary. Hundreds s are under the influence of the work y the American Christian Missionary in these great meetings.

vere sent into Louisiana as missiona- ler the American Christian Missionary when Louisiana was surely one of the stitute fields in the union. A tent and d lights were prepared. We began at Rouge, a town of 2,500 people, where aded people had never heard of a plain Christian, as our people had not preached a sermon there in fifty years. With great effort we established a congregation and started a church house that today is a credit to any city. The dear old American Board stood by us and kept us in Louisiana for three years, and church houses were erected in Baton Rouge, Alexandria, Monroe, Cheneyville, Crawley and Jennings. At Jennings we pitched our tent among strangers. At the end of four weeks a lot was secured and money partially raised to erect a house for the new congregation. In nine months I was called back to dedicate the best house in town. Arrangements had been made with the Church Extension Board to borrow $1,000, but the collection on dedication day was sufficient to take care of the indebtedness and to return the $1,000 to the Church Extension. About three years ago the faithful H. L. Magee wrote us to come to Pecos, Tex. Brother Magee is an invalid and part of the time has been speechless; yet he felt there was a great field for hundreds of miles on either side of him. He gave us the Macedonian call. We pitched a tent and laid siege to what was then thought to be a wicked little city. Scores of people accepted the Christ, many of whom were prominent infidels at the beginning, but are now great characters in the Kingdom. Some are preaching the Gospel. At the close of the meeting money was secured and a pressed brick church house was erected, worth $15,000, and the work is felt over the State.

Last December a call from a discouraged sister at Asher, Okla., came, saying: "We want a meeting, but we have no money, no house, and about half a dozen members." We went and preached in an old open storehouse a week, raised money to insure the erection of the best house in the town, and have promised to return sometime during the year and dedicate their new house of worship, but I must desist.

Some ask me as to the best time and place for a meeting. I tell them that now is the best time, as the Gospel faithfully preached never is destitute of results. May God speedily send faithful men into the harvest is our earnest prayer.

# BIBLE SCHOOL NOTES

Percy G. Cross, Pastor at Little Rock, Arkansas, has a splendid class of men and they propose to use CHRISTIAN MEN as the class paper. The pastor himself subscribes for three years in advance.

* * *

The Loyal Men's Class, of Grand Junction, Colo., sent in a handsome club of subscribers for CHRISTIAN MEN Magazine for the men of the class. Two members, H. Benton and Irving E. Wade, have been subscribers from the beginning.

* * *

The Bible School at Quincy, Ill., and Hannibal, Mo., just a few miles apart, are preparing for a spirited contest on the order of the Akron-Canton contest last summer. We shall look for some stirring reports from these two Mississippi River towns.

* * *

The Loyal Men's Bible Class of the Christian Church, Fort Scott, Kan., issues a beautiful postcard invitation to men to attend their sessions. The reverse side of the card contains a handsome halftone picture of the class. This is a fine idea and makes good advertising.

* * *

And now comes William Ross Lloyd, of Belavben fame, now Evangelist in Kentucky, building up Bible Schools and organizing men. At Flemingsburg a men's class organized with 7 has grown to 40 and Bible School from 59 to 175. They send for 50 copies of CHRISTIAN MEN.

* * *

Trenton, Mo., has a great Men's Bible Class with the following committees: Hustlers (Get 'em), W. S. Vawter; In Line (Keep 'em), H. J. Bain; Good Times (Social, etc.), T. J. Collins; Program (Spice Box), N. G. Rogers; Devotional (Uplook), F. J. Daniels; Service (Out Reach), W. R. Ward.

* * *

Word comes from Jacksonville, Ill., that on a recent Sunday with rainy weather they had an attendance of 408 and a collection of $514.25, the greatest missionary offering in the history of the school. The weekly bulletin gives he offering by classes, showing two classes ta ht by Mr. Watt and Mr. Harney, offerings 14 and $85 respectively.

* * *

L. B. D. C. No. 314, of the First Chch Seattle, organized a Brotherhood Bible Cs with 14 members and have recently take 40 new members into the Brotherhood Class. A sad thing in connection with the class was he sudden death of one of the members ho dropped dead at his work. A. F. Scher Treasurer of the Brotherhood, is Preside of the Brotherhood Class; P. J. Gabel, Secrety; O. C. Moss, Teacher, and J. R. Watson, Asst-ant Teacher. "Watch them grow."

* * *

A Brotherhood Class at Hopkins, Mo., as organized on March 12th with 51 men prent. This is a town of 900 people with four chur es. Some of these men were never known to ve been in Sunday-School before and others ad never been seen in a church before. J H. Bryan, Missouri Bible School Superinten nt, was present and fired them with great ea for the Bible School work. The Brother od Class hopes to make a record that will be rd to surpass under similar circumstances.

* * *

The record books for Secretaries and Tas urers are being received with hearty m mendation. Guy Pruitt, Secretary at S re, Pa., says, "We are very much pleased wit the Secretaries' and Treasurers' record books. We have organized a class of twenty member be tween the ages of 18 and 35, all of whom ave joined our Brotherhood. Sayre is the me of L. B. D. C. No. 360. C. V. Backes, S re tary, L. B. D. C. No. 342, of Sterling, lo tells us they are very much pleased wit the record books for the Secretary and Trea ru recently purchased from us.

* * *

L. B. D. C. No. 248, Ashtabula, Ohio. has Brotherhood Bible Class enrollment of 365 increasing about 20 every Sunday. The be lieve their best work to be ahead of em

ir men are wearing the B. D. C. Bible Class ons and the Brotherhood and Brotherhood e Class pennants are conspicuous decora- s in their meeting room. They have sent 10 subscriptions to CHRISTIAN MEN and send a lot more. S. G. Buckner, who is or and teacher of the class, says: "We men to make the Confession through the herhood nearly every Sunday."

* * *

is the custom of the Brotherhood Class of Central Church of Des Moines, Iowa, to have a Thursday noon luncheon. Their church being a down town one and easily accessible to the business district, this has become a natural place for the men to meet for the transaction of the church business, the different committees having separate tables. The Brotherhood Bible Class discusses its interests and transacts business here which otherwise would occupy a part of the class hour. Finis Idleman says of the general plan, that it furnishes a delightful opportunity for fellowship in the mid week and is indespensable to their work.

# What Can Church Men Do?

THE picture below is of a Brotherhood Bible Class that meets every Sunday for the study of the Word of God, and meets also on week nights twice each month as L. B. D. C. No. 354 for pursuit of CHRISTIAN MEN programs prepared for Brotherhoods, as per pages 37, 38, and 39 of this issue. The Pastor of the church, R. Lee Bussabarger, is an enthusiastic friend of the Brotherhood movement, and will be found leading his men into the biggest tasks to be found in his community.

Brotherhood Bible Class, L. B. D. C. No. 354, New Albany, Indiana

# Organization Notes

L. B. D. C. No. 310, Memorial Church, Rock Island, Ill., had Walter M. White, of Cedar Rapids, for their annual address and E. M. Wright, the treasurer, advises "It was extra fine."

* * *

The men of Cadillac, Mich., have recently organized a Brotherhood and send for up-to-date information in regard to affiliation and maintenance of the local work.

* * *

Joel Brown, one of our Evangelists, becomes General member No. 389 of the General Brotherhood. In writing he says: "I do wish to be a member of the Brotherhood and to do all I can to advance its interests."

* * *

L. B. D. C. No. 263, Uniontown, Pa., elected officers, Friday, March 17th. Wm. L. Gans, President; J. E. Hencrick, Vice-President; John C. Wilson, Secretary; G. A. Hackney, Treasurer. J. Walter Carpenter is the Pastor.

* * *

L. B. D. C. No. 314, of the First Church, Seattle, had forty-five men at a recent banquet, with Judge Frates of the King County Court Juvenile Department, as the chief speaker. They report a splendid interest and commend the Judge for the good work he is doing.

* * *

O. H. Williams is the Pastor of L. B. D. C. No. 274, at Bellingham, Wash. In a recent letter he says "Our Brotherhood is still at work. We are gathering men into the Bible School." They are soon to have a meeting with J. A. Lord, late editor of the *Christian Standard.*

* * *

LaFayette, Indiana, is the home of L. B. D. C. No. 359, and F. L. Pettit, Minister, with Sam J. Ellis, one of the workers. A recent report shows a good business meeting held, the appointment of committees and a charge to the membership committee to increase the membership list.

* * *

L. B. D. C. No. 351, University Place Church, Champaign, Illinois, remitted dues of $5.90 to the General Brotherhood and since obtaining their charter in January have added ten new members, making their present new membership 55. Stephen E. Fisher is the President and Oliver Harris, Brotherhood Treasurer.

* * *

The men of the First Church, Rochester, N. Y., recently organized a Brotherhood, accepted the Covenant and Model Constitution and have affiliated with the National Brotherhood by remitting dues for fourteen members and applying for certificate of membership. W. A. Patterson is the Treasurer and Robert Stewart the Pastor.

Local Brotherhood No. 300, at Pas Cal., stood sponsor for a lecture by Mr. Anderson, illustrating his famous five trip around the world, working his way place to place. On another evening the erhood had a meeting for men only, as a "Get Acquainted Night." New me were secured and Brotherhood men we thused. J. R. Gilbert is the President.

* * *

A Brotherhood has been organized tario, Cal., with Mr. Schaeffer, Presiden understand they are preparing an ini degree and we hope to have further in tion along that line for our readers. derstand the degree is based on the characters of the New Testament and a liberal education on the work of the disciples.

* * *

L. B. D. C. No. 360, Sayre, Pa., org March 18th, is holding regular meetin observing CHRISTIAN MEN programs. organizing they have held three meeting an average attendance of thirty men. member is working to make a success Brotherhood. At their meeting in Ap refreshments consisted ot hot biscui warm maple sugar.

* * *

As our Brotherhoods become imbue the true idea of Brotherhood and fra we frequently hear of instances like t lowing which comes to us from Uni Pa.: "On Sunday we attended in a b funeral of Brother Jas. H. Ramage, a of our church. About 40 men turned a terrific storm. Each carried a carnati laid it on the casket as the men marched was impressing and helpful. Two lodg also present, but our men showed up a of them in sharp relief. They showe they stood for and represented a bunch men. One of the lodges had a very d looking class of men. The other—a C order, was not in such contrast."—J. CARPENTER, L. B. D. C. No. 263, Uni Pa.

* * *

Our Brotherhood held its first annual in our church parlors Thursday night. five men sat together and were glad. Van Voorhis, State Secretary of Wis N. A. Borop, our Beloit Pastor, an Ferguson, Pastor at Limon, Colo., were town guests and made short talks. M ner sang and led our men in rousin Field Secretary Shellenberger made address. Twenty-one subscriptions for TIAN MEN were received. $50 was pl the Brotherhood on our church interes ladies certainly served most graciously our men appreciated by a standing vote

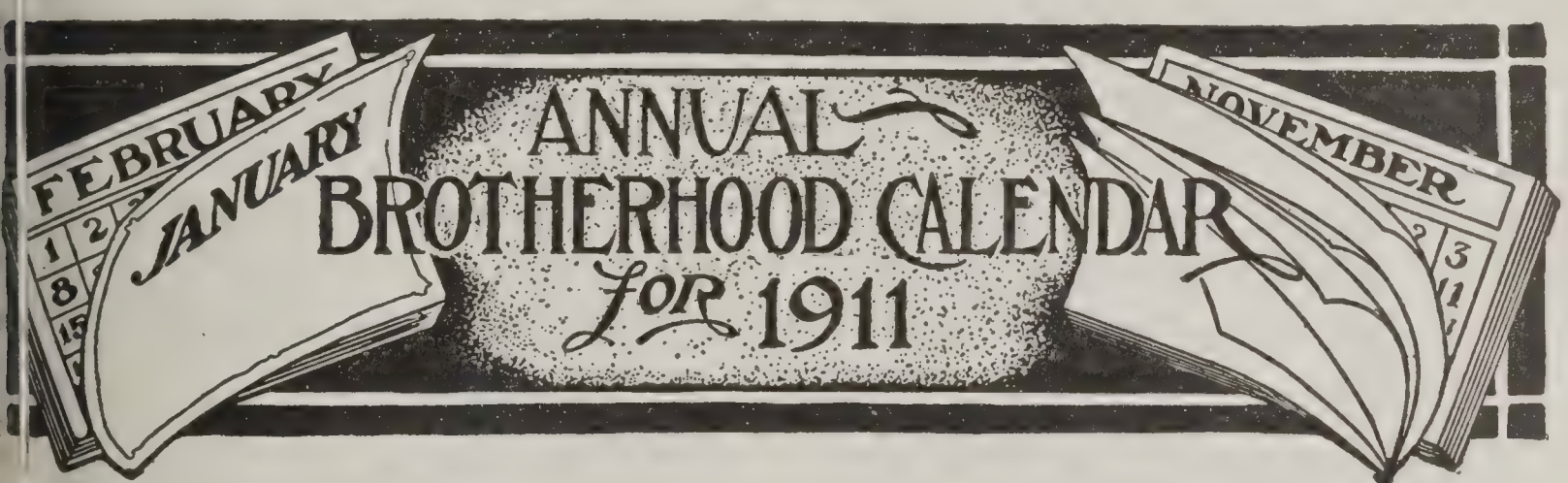
hl presided as toastmaster and G. L. Wiley oduced the speaker of the evening. Our therhood, we believe, will be as permanent a of our church life as our organized wom- societies—and as helpful. Why not? The tor is deeply grateful for his men and with n he is made strong.—*The Calendar,* tral Christian Church, Rockford, Ill.

* * *

ne men of Frederick, Okla., met in ban- April 15th, and planned for the forma- of a Brotherhood, and set a meeting date April 26th, to form the permanent organ- on. They ordered thirty copies of the el Constitution and six copies of "How to nize," to distribute among their members.

* * *

B. D. C. No. 354, of the Park Church, New ny, Ind., where R. Lee Bussabarger, an energetic Brotherhood man, is the Pastor, held an open meeting on the last Thursday night in March. The church was packed and much enthusiasm was aroused. The event of the evening was an old-fashioned debate on the subject "Resolved; That the tendency to bachelorhood of both men and women is an indication of social decay." Mrs. Bussabarger and Chas. Porter spoke for the affirmative while R. Lee Bussabarger and Miss Rose Shea argued for the negative. The affirmative won unanimously. Several special numbers consisting of reading and songs served to make the evening a most enjoyable one. This Brotherhood uses 20 copies of CHRISTIAN MEN in the Bible School. Our correspondent says Brother Bussabarger has all lines well in hand and we predict great achievements for Local No. 354. We have two strong Brotherhoods in New Albany. The other is No. 330 at Central Church, where R. N. Simpson is Pastor.




IY.

1 **The Brotherhood and the Pulpit.**—Id the Brotherhood can enhance the o r of the pulpit.

2 **Men and the Bible School.**—The power f Men in the Bible School for Heathen Ii ions.

U E.

1 **The Church's Present Crisis.**—Present or tions and the Church's responsibility em.

2 **The Democracy of the Master.**—"Back rist" via the Declaration of Independ- nc

UI Y.

1. **The Influence of Great Men.**—Each ar will come prepared to tell what life as nfluenced him most, and why.

2. **The Social Aims of Jesus.** — The de sm of Jesus for the individual and for oci y.

AUGUST.

1. **The Annual Picnic.**

2. **Church Extension.**—Permanency necessary to growth.

SEPTEMBER.

1. **The Church and Social Movements.**—What has the Church at stake in the present social movements?

2. **The Adult Class Movement.** — From Robert Raikes to America, 1911.

OCTOBER.

1. **The Ballot the Power of God Unto Civic Salvation.**

2. **State Missions.**—A unified effort in the State means a tower of strength in the Nation.

NOVEMBER.

1. **National Temperance Movements.**—Program by National Temperance Committee.

2. **A Retrospection.**—A thanksgiving inventory of the harvest just past.

DECEMBER.

1. **Benevolences.**—A man's duty to the Pioneers and to the Unfortunate.

2. **A Practical Christmas.**

JANUARY.

1. **Men for the Ministry.**—The ministry calls for the heroic in men. When the boys see the men of the church solid behind the guns they will take up the work.

2. **What will our Brotherhood do for our boys this year?**—Committee on Boys' work will collaborate with Program Committee in this meeting.

FEBRUARY.

1. **Annual Meeting.**—Yearly reports. Annual Address.

2. **World Wide Missions.**—A stud missionary fields and problems.

MARCH.

1. **The Home.**—An open meeting. La are invited.

2. **Apostolic Evangelism.**—A man-to- campaign for men for Christ. A wee prayer and plans for Men and the K dom. Let this be a holy week. Plan e

APRIL.

1. **The Creation and Administratio Wealth.**—The obligation of both rich poor.

2. **Home Missions.**—Our Christian gation to America.

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# Program for Local Brotherhoods

## MAY—Second Program.

Prepared by J. K. SHELLENBERGER.

Topic:—Men and the Bible School.

**I.—Devotional.**
Hymn.
Scripture reading, II Tim., 2:14-19.
Repeat the Covenant.
Prayer.
Hymn.

**II.—Business.**
Reports of committees.
Unfinished business.
New business.
Announcements.

**III.—Recess.**
Social (not more than twenty minutes).
Introduction of visitors.
Payment of dues.

**IV.—Cultural.**
Music.
Address—"What Constitutes a Real Bible School?"
Address—"Why Should Our Men Study the Bible?"
Music.
Address—"The Brotherhood's Relation to the Bible Study Work of the Church."
Address—"The Bible School and Heathen Missions."
Music.
**Debate:** Resolved, "That science and commerce have had more to do with civilizing the world than the study of the Bible."
**Resolution:** That this Brotherhood take definite steps to do definite things for heathen missions on the first Sunday in June.

**V.—Closing Exercises.**
Hymn.
Prayer and Benediction.

## JUNE—First Program.

Prepared by J. K. SHELLENBERGER.

Topic:—The Church and Present Ci

**I.—Devotional.**
Hymn.
Scripture reading.
Repeat the covenant.
Prayer.
Music.

**II.—Business.**
Reports of committees.
Unfinished business.
New business.
Announcements.

**III.—Recess.**
Social (twenty minutes).
Introduction of visitors.
Payment of dues.

**IV.—Cultural.**
Music.
Address—"The Manifest Ability o th Church to Meet Crises in Days on By."
Address—"The Church and the Te pe ance Crisis."
Music.
Address—"The Church and the Indu ri Crisis."
Address—"The Church and the ci Evil."
**Debate:** Resolved, "That the Chur o fers a better solution to the rl problems than Socialism."
**General Discussion.** "The most pr sin problem of this church, and wha ca this Brotherhood do to solve it

**V.—Closing Exercises.**
Hymn.
Prayer and Benediction.

# II. PROGRAM FOR MAY

## The Church and the Social Movements

By H. ERWIN STAFFORD

have noticed from time to time the ex-
g excellence of the programs produced
Brotherhood at Massillon, Ohio, L. B.
No. 286. Inquiry develops the fact that
Stafford makes them. We asked him to
s hand on the second program for May,
is herewith. We think it is an excel-
iece of work. We print, of course, the
r program as well, prepared by Mr. Shellenberger. We should be glad to have you take your choice and write us which you like best and why. We are especially trying to find out whether a fuller program like that of Brother Stafford and those which Brother Shellenberger prepared for us last year is preferred to the briefer and exceedingly pithy and pertinent ones which he has been preparing in the past few months.

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: What Are and Why the Social
vements of the Age?
ive a brief sketch of the different
movements and the purpose for
which they stand.
Why have they come into being—have
they been born out of necessity?
as the church been impractical—
failed to see the need?
as it laid down on the job of bless-
ing men socially?

**ss:** What Should be the Attitude of
Church to the Different Social Move-
ts?
peak of the natural social endowments
and qualifications of the Church.
eat of the opportunity that lies be-
fore the Church in the social world.
The use of the Church building and
the Christian home as a factor in
keeping the young man who is board-
ing in the city true to the Church,
etc.

Select some one, who may have
ability to write a short story; for in-
e, a young man who lived in a small
, was a member of a church that had
ong social life, came to a large city
ork, expecting to find the same in-
ng social life, but finding it not,
ed away into other companionship
was lost to the better things of life.

**s:** Jesus and the Social Problem.
s as the first Individualist.
s revelation of the Fatherhood of
God—man's relation to God.
the first great Socialist.
s attitude on the Brotherhood of
nen—man's relation to his fellows.
kept these two related.

: Resolved, "That the Church of to-
is not equipped to meet and solve
the social problems that come within its doors."

**Biographical Sketch:** Robert Raikes and his Work.
- Make a study of the man.
- Cite the conditions that suggested the first Bible School.
- Describe the purpose and scope of the work.

**Paper:** The Bible School Movement from Robert Raikes to 1900.
- The world wide growth of the movement.
- The relation of the school to modern citizenship.
- The short comings of the Bible School.

**Speech:** The Modern Adult Class Movement.
- The graded school.
- The organized adult class and its powers over the unorganized class.
- Some things it has accomplished.

**Fifteen-Minute Story Session on Big Brotherhood Classes.**
- Have five live men take three minutes each in telling of the one or two features of some great classes among our people or any other.

**Open Debate:** Resolved, "That the well organized and affiliated Brotherhood class is a greater factor for good citizenship than the lodge."
- Pick out three men for each side who will lead off without being called on.

**Note:**—All programs should be under the direction of a wide-awake program committee, which would pick out the proper man for the theme, give him a suggestive outline and a list of books, or magazines, as references. Besides this the committee should be ready to help any one whom they have chosen to appear in every way possible.

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THE above suggested outline of the subjects is made, first, because it gives a uniform method of treating the subject; second, analysis to a theme is the point at which many men, who otherwise could write a good paper, fall down; third, it is often the ns of starting a line of thought of much worth that would not have come but for the ing.

Every program committee should have a magazine index at hand so that all articles in iles of the leading magazines on any subject suggested might be consulted. We have d that many men have had a taste created for reading because they have been thus uraged to look up a few topics.

P. H. WELSHIMER

# Bible School Lessons for Ma

Prepared by P. H. Welshimer

LESSON 2—MAY 14.

## "ISAIAH'S VISION AND CALL TO SERVICE."—ISA. 6:1-13.

(Home Missionary Lesson.)

**American Revised**

1 In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and sin forgiven. 8 And I heard the voic the Lord, saying, Whom shall I send, who will go for us? Then I said, am I; send me. 9 And he said, Go, and this people, Hear ye indeed, but ur stand not; and see ye indeed, but perc not. 10 Make the heart of this people and make their ears heavy, and shut eyes; lest they see with their eyes, hear with their ears, and understand their heart, and turn again, and be he 11 Then said I, Lord, how long? An answered, Until cities be waste wit inhabitant, and houses without man, the land become utterly waste, 12 Jehovah have removed men far away, the forsaken places be many in the n of the land. 13 And if there be y tenth in it, it also shall in turn be e up: as a terebinth, and as an oak, w stock remaineth, when they are fellec the holy seed is the stock thereof.

**Time.** 755 B. C. **Place.** Jerusalem.

**Golden Text.** "I heard the voice of the Lord saying, 'Whom shall I send and who go for us?' Then said I, 'Here am I; send me.'"—Isa. 6:8.

**Introduction.** Read chapters two to four and note the condition of the country Isaiah was called to service. Great wealth, mammon worship, pride, social wrongs, government and slaves to fashion, and yet enough leaven left to leaven the lump. I pictures the day when Godliness will triumph. The word Isaiah means, Jehovah is s tion. His father was Amoz. Isaiah stood high socially and was intimate with the k He was a leading citizen of Judah during the reigns of Uzziah, Jotham, Ahaz, Hezekiah Manasseh. Tradition has it that he was put to death by an order of Manasseh, when ninety years of age, because he refused to submit to the king and worship idols. He is to have been placed between two planks and sawn asunder. Through all the years, his cried out against wrong. He was both a statesman and a preacher.

**Explanatory.** 1—Isaiah was inspired for his service. Uzziah died 755 B. C. The seated on a throne was in high contrast to the end of Uzziah. 2—*Seraphim.* This indi servants ready to serve. The first pair indicate reverence; the second, self-forgetful the third, ready for service. Peloubet. 3—They sang and cried responsively, "Holy, Holy is the Lord of Hosts; the whole earth is full of His glory." 4—The posts of the moved. A proclamation of truth always moves things. *The shaking and the smoke* we expressions of the glory and power of God. The sight of all this made a profound impre upon Isaiah. The vision fitted him for earnestness in service. 5—*Woe* means unh wretched. In comparison with what he has seen, he feels small. His lips, neither the of the people with whom he dwells are worthy to speak the praise of Jehovah. Accordi the Old Testament, a man could not see God and live. Isaiah has seen, hence his fear. 7 *A live coal* taken from the altar, with all its atoning power, was placed on Isaiah's lips. was a symbol of purification. *Touch thy lips* as fire has power to burn away the impu so the heavenly fire was a symbol of cleansing from sin and defilement. 8—*Whom sl send?* The Lord had angels at His command, but He does not desire to send an an preach unto the people. Men can best preach to men. *Here am I.* Here is a volunte is not difficult to get a man to perform a great task if he has once had a vision. 9—*Go an*

ah's first duty was a difficult one. God's men have not always pleasant tasks to perform. has to stand before his own people and say things which would go to their hearts. Their gion was all formality. 10—*The heart * * * fat.* An allusion is here made to the d. Heavy ears and closed eyes means no interest and no understanding. The Lord is ays willing for people to repent and be saved, but He wants genuine repentance. 11-12—*w long?* We here have a prediction of the coming Babylonian captivity. This came true. -We here have a prediction that the people will be destroyed, but a remnant—a tenth ll linger, but they, too, shall be consumed.

## Comments on the Lesson

The young man Isaiah, while brooding over the condition of his country and studying a way of escape from the destruction that must inevitably come if conditions are not nged, had his mind called away from the power of earthly kings and he saw the Lord of s sitting on the throne. The vision was such as to inspire the young man for greater ice. "Where there is no vision the people perish." Isaiah was called to a difficult task, because he had been prepared for the task, but he was prepared to accept the preparation ssary to do Jehovah's work on earth. The reason the Lord does not use some people is work is because they do not put themselves in a position so that they can be useful. l has just as much need today for men of Isaiah's type as He had 2,600 years ago. The pel must be carried around the world by men, not by angels. The command is, "Go ye all the world and preach the Gospel;" and Jesus was talking to men. The Lord could use Isaiah until first He had cleansed him of defilement. Many a man is uesless today use his life is not right. Of all the men in the world, the ones who should keep themes unspotted from the world, have pure hearts and clean hands, the teacher and preacher he Gospel should hold first place. God cannot successfully send His pure message through ure channels.

## Questions for Class Use

Who was Isaiah? Where did he live and when? What was his vision? To what service he called? What is the meaning and the purpose of the seraphim? The coal of fire from altar? What was the condition of Judah at the time Isaiah began to prophesy?

LESSON 3—MAY 21.

## "THE SONG OF THE VINEYARD."—ISA. 5:1-12.

(Temperance Lesson.)

Let me sing for my wellbeloved a song y beloved touching his vineyard. My beloved had a vineyard in a very fruitill: 2 and he digged it, and gathered the stones thereof, and planted it with choicest vine, and built a tower in the t of it, and also hewed out a wines therein: and he looked that it should g forth grapes, and it brought forth grapes.

And now, O inhabitants of Jerusalem men of Judah, judge, I pray you, bet me and my vineyard. 4 What could been done more to my vineyard, that ve not done in it? wherefore, when I ed that it should bring forth grapes, ght it forth wild grapes? 5 And now I tell you what I will do to my vine: I will take away the hedge thereof, it shall be eaten up; I will break down wall thereof, and it shall be trodden 1: 6 and I will lay it waste; it shall be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

8 Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! 9 In mine ears saith Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. 10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah. 11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! 12 And the harp and the lute, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

**Time.** About 755 B. C. **Place.** Jerusalem.

**Golden Text.** "Woe unto them that are mighty to drink wine, and men of strength to le strong drink."—Isa. 5:22.

**Introduction.** Uzziah's reign was a brilliant one. The people had prospered, but the shadowing sin of the land was drunkenness. The prophet appears as a minstrel before people of his country and recites a story which is supposed to be the experience of a d of his with his vineyard. In this manner, he gets before the people the truths he es to impress upon them as they listen to the simple story that is told.

**Explanatory.** 1—*I will sing.* He presents his story as a song. By this means he a tracts the people, who listen intently to the song he sings. *My well-beloved.* The vineya means the land of Palestine, a fruitful hill, a place where vines would flourish. 2—*He digg* to loosen the soil. Palestine is stony. The ground was cleared of the stones to aid the grow of the vines. *Built a tower,* from which to guard the vineyard. While the owners lived villages, someone stayed in the tower and watched the vineyard at the time of vintage. *Wi Press.* A vat cut out of the rock, into which the juice ran. *Wild grapes.* The owner h tilled, planted and prepared for a fine harvest of grapes. His disappointment came in that received only wild grapes, which were poisonous. 3—The prophet here calls the people judge. 4—*What * * * more?* Had not all been done that it was possible to do for great vintage? What more could be done? 5-6—A decision is rendered. To remove t head is to take away, a prediction that the vineyard will be eaten up. To remove the wall, will be trodden under foot. To cease pruning and hoeing means a growth of briars and thorr Without the rain it becomes parched and barren. Here is a picture which all could unde stand and none thought the owner of the vineyard unjust. 7—We now have the applicati of the parable. The vineyard is Israel and the choice fruit the mint of Judah. The wi grapes is that which Israel was producing, which was not pleasing to Jehovah. Oppressi was the vintage being gathered. 8—The prophet here talks of the wild grapes that a produced. *Woe* means a curse. The time had come when Judah was about to be chang into a nation where only a few wealthy men could dwell. Their buying land and adding hou to house had been done dishonestly and the evicted land owner was deprived of his righ and citizenship and being unable to find a home was forced from the land. 9—*In mine ea* The Lord told Isaiah there would be many houses without inhabitants in the land. This w a prediction of the captivity that was coming. 10—*Ten acres.* Because of their greed t land will be barren and ten acres will only yield less than eight gallons. A man would on gather one-tenth of the amount he had sown. 11—*Woe.* Here is a curse pronounced agair drunkenness and against the man whose appetite for drink is so strong that it crowds hi out of bed at the early morning hour that he may follow strong drink. The meaning is, th strong drink becomes a man's master and literally leads him whithersoever it will. 12—Th use the instruments of worship, but there is no spirit of worship. The instruments that a used for the worship of God are now used in pleasing the devil. Jehovah is forgotten a the operations of His hands are not considered.

## Comments on the Lesson

It has been proven, by an instrument called a work recorder, that the strength a endurance of the index finger has decreased eight per cent by the taking of one ounce alcohol with a meal. If it so effects one finger of the body, how about the whole body? T sets of dogs were experimented upon. Alcohol was given to one set and not to the oth The alcoholized dogs had only half the energy shown by the others. A printer experiment with four professional typesetters. They were habitual drinkers. They were allowed certain days only one ounce of alcohol; on other days, no alcohol. On the latter days th set ten per cent more type than on the former. Does it pay for the employer to employ man whose system is alcoholized. The man who uses alcohol and his offspring must ta an inferior place in the race of life. He is in no condition to compete with the clear brain the man who touches not and tastes not intoxicants. Alcohol is a poison. It weakens t heart, the brain, nerves, liver, kidneys and stomach. A drinking man is susceptible contagious diseases. Woe to the man who is addicted to the use of alcohol if tuberculosis pneumonia touches him. The most gigantic evil in the land today is the whiskey evil. Th are about 300,000 liquor dealers in the United States, and over five million men employed the manufacture of liquors. But the liquor traffic is wrong. Through the schools, church Bible schools and temperance organizations, a public sentiment is being created and conscien is being aroused, and already throughout the land men are rising in the power of righteo ness and are smiting this tiger in its lair.

## Questions for Class Use

In what form was Isaiah presenting his teaching? What was the condition of country when he spoke? What was the threatening of God concerning Judah? Wher was the evil of adding field to field and house to house? What woes are pronounced u men, in this lesson?

LESSON 4—MAY 28.

## "MICAH'S PICTURE OF UNIVERSAL PEACE."—MIC. 4:1-8.

(International Peace Lesson.)

1 But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

2 And many nations shall go and s Come ye, and let us go up to the mount of Jehovah, and to the house of the God Jacob; and he will teach us of his wa and we will walk in his paths. For out

n shall go forth the law, and the word ehovah from Jerusalem; 3 and he will ge between many peoples, and will de concerning strong nations afar off: they shall beat their swords into plow-es, and their spears into pruning-ks: nation shall not lift up sword nst nation, neither shall they learn war more. 4 But they shall sit every man er his vine and under his fig tree; and e shall make them afraid: for the th of Jehovah of hosts hath spoken it. or all the peoples walk every one in name of his god; and we will walk in the name of Jehovah our God for ever and ever.

6 In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; 7 and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even forever. 8 And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem.

**Time.** 740 B. C. **Place.** Moresheth.

**Golden Text.** "Nation shall not lift up a sword against nation, neither shall they learn any more."—Mic. 4:3.

**Introduction.** Read the book of Micah. Micah prophesied in the days of Jotham, Ahaz Hezekiah. He was from Moresheth, a village between the mountain ridge of Judah and Maritime plain. He not only talked of peace, but condemned the prevailing sins of his day.

**Explanatory.** 1—*In the latter days.* Undoubtedly the time of the Messiah, the Messianic is described. *Mountain* of Jehovah's house. The Lord's house stood on Mt. Moriah, a of Mt. Zion. Jehovah's worship was to be preëminent and enduring, to be supreme e all other faiths. And all the people, Jew and Gentile, would flow into it. 2—*Many ons* meaning, all peoples. They will speak one to another, inviting them to go to the nt of Jehovah. The purpose in their going was that he might teach them. Jerusalem to be the center. It is but a prophecy of the going forth of the Gospel of Jesus Christ, Jerusalem. 3—*I will judge.* Jehovah will have influence over the nations and His ning will lead the people to love, to beat their swords into plowshares and their spears pruning hooks. Nation will not desire to war against nation. There will be no occasion earning the art of war, anymore. 4—*The vine and fig tree.* Every Palestine garden had e and fig tree. Every man would have his own when war was over. People shall dwell plenty and be surrounded with peace. 5—*The people walk.* The people would walk Jehovah. 6-7—When this shall come to pass, the Lord will assemble the remnant that ft. 8—*The former dominion shall come.* That is, the rule of the Davidic line, which ld be interrupted by the captivity, is to be restored. We find the fulfillment in Christ's n.

## Comments on the Lesson

Fifteen billion lives have been lost in the wars of the world. Forty thousand millions of rs is about the amount paid by the nations of the world in cash in a single century for This does not include the enormous destruction of property. General Sherman ated that at least three hundred millions of dollars worth of property was destroyed by rmy alone in its march to the sea. When the last soldier of the Civil War and his w shall have passed away, the pensions will have amounted to five billions of dollars. A is only a duel on a large scale. We forbid a duel today, why not war? It costs ten mil-dollars to build a warship and one million dollars a year to maintain it, and it is out of nission in fifteen years. The amount of money expended in war, if expended in the ching of the Gospel, building hospitals and schools, would help to develop a citizenship would be stronger than the armies of the world. The better the people, the more en-ened, the more they become Christianized, the less occasion for war.

## Questions for Class Use

Who was Micah? Where was he reared? What are the conditions of his country as ibed in his book? What is his prediction concerning universal peace? When was his ecy to be fulfilled? What are the agencies now at work to bring about the fulfillment is prophecy?

Lesson 1.—June 4.

## "ISRAEL'S PENITENCE AND GOD'S PARDON."—Hosea 14.

Israel, return unto Jehovah thy God; hou hast fallen by thine iniquity. 2 with you words, and return unto vah: say unto him, Take away all ini-, and accept that which is good: so will we render as bullocks the offering of our lips. 3 Assyria shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely; for mine anger is turned away from him. 5 I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 7 They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. 8 Eph im shall say, What have I to do any m with idols? I have answered, and will gard him: I am like a green fir tree; fr me is thy fruit found.

9 Who is wise, that he may understa these things? prudent, that he may kn them? for the ways of Jehovah are rig and the just shall walk in them; but tra gressors shall fall therein.

**Time.** About 792 B. C. **Place.** The Northern Kingdom.

**Golden Text.** "Thou art a God ready to pardon, gracious and merciful, slow to ange —Neh. 9:17.

**Introduction.** Read carefully the entire book of Hosea. In this lesson we are near the close of the Northern Kingdom's existence. Hosea, the prophet, makes a final app It is significant that the prophet's name means salvation. All we know of Hosea is w we learn from his writings. We learn he was the son of Beeri. His home life was s Hosea saw many wives like his own, who had fallen, and in the majority of cases, he tra their downfall to the licentious worship of idols. Many a man is forced to strike hard blo at evil because the evil has first attacked his own home. The worship of Israel had degra into sensuality. The idol worship was revolting. Hosea's call was back to the worship Jehovah.

**Explanatory.** 1—*Thou hast fallen by thy iniquity.* He saw in the movements of Isr the tragedy of his own home. He had married a wife who had proven unfaithful to him. S deserted her husband and took up with others and was finally sold into slavery. Ho purchased her and did his best to again make her respectable. He applies the story of home life to Israel's condition. 2—*Take with you words.* Instead of taking sacrifices a burnt offerings, Hosea urges the people to bring words which will show the sincerity of th heart. It was a heart service that God wanted, not merely a gift of rams and bullocks. *Assyria shall not save us.* Hosea desires Israel to recognize that Jehovah is more powe than the armies of earth. They were to renounce human aid and accept God's protecti *We will not ride upon horses.* They were no longer to depend on horses and armies. Th are weak when compared with Jehovah's strength. *Neither will we say.* This means bre ing away entirely from idolatry. 4—*I will heal their back-sliding.* The prophet now gi Jehovah's answer. God would forgive their backward movements. He is a God of lo and notwithstanding their drunkenness, in that they are a changed people, He will love th freely. 5—*I will be as dew unto Israel.* In the absence of rain, dew was a great blessing the land. *He shall blossom as a lily.* The lily suggested purity and beauty. *Cast forth root as Lebanon.* The cedars of Lebanon could be shaken by no storms. They are kno for their strength and stability. 6—*His beauty shall be as an olive tree.* The olive tree w both beautiful and serviceable. The full value of the olive tree is not reached until fift or twenty years. It requires much watering and digging, but when it matures, the tree w endure for centuries. *And his smell as Lebanon.* Lebanon was covered with olive orcha with vineyards and fertile fields. Its plants and flowers made it exceedingly fragrant. *They that dwell.* The greatest prosperity is here predicted. 8—*Ephraim.* The tribe Ephraim was given over to idol worship more than any other of Israel. Ephraim here rep sents a nation. In his strength and prosperity, Ephraim now contrasts his present prospe with the time when he worshiped idols. 9—*Who is wise?* In closing, the prophet po out a wise and prudent man is he who recognizes that Jehovah's ways are right and w therein.

## Comments on the Lesson

What would become of the world if none would suffer for it? A reformer many a t has to virtually lay down his life for his people. Someone has to do the arousing. If th were none to sound the clarion call, none to call the people back, into what ruin we wo be plunged. The condition of the kingdom was appalling to Hosea. He was in touch w Jehovah and knew what was right. Only such a one can effectively turn the people fr the error of their ways. We need Hoseas today. In a Christian nation, people forget. G love is unending and His love goes forth to the erring one who repents, and the beaut imagery set forth by the prophet in describing the strong people of Jehovah is just as t today as then. The wise and prudent accept God and His Son.

## Questions for Class Use

Who was Hosea. What was the shadow that darkened his life? What were the of the people of his day? What figures did he use in describing the blessings they wo receive from Jehovah? What does this lesson teach concerning God's love? What doe teach about repentance?

# HRISTIAN MEN

of THE BROTHERHOOD OF DISCIPLES OF CHRIST

C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
E. E. ELLIOTT, Manager of Advertising and Circulation



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5 KANSAS CITY, MISSOURI, JUNE, 1911 Number 6


# FAMILIAR TALKS

## eSwan Song of a Brotherhood

e never used the monthly pro-

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nely religious basis."
e ocial feature seemed to suit them

s omes from a Brotherhood that
ir life very hard. Some of them
th y will make a die of it. If they
e uotation above would be a fit-
p aph. However, while there is
m ng them one faithful man to
u tely diagnose the cause of their
p , we feel certain the way is
f them to start again upon a
ane that will lead toward suc-

How often, oh, men, how often must we remind you that the church of God is a religious institution and that it is folly and failure in the beginning to seek to rally the men of your church upon any basis that is not religious? Only men of faith have the necessary unselfishness to engage in the labors which the Brotherhood program involves. Only men of persistency, men who are willing to sacrifice for the sake of success and wait long for the day of fruitage, are capable of realizing the ideals at which the Brotherhood movement aims. A Brotherhood organization is no picnic party. It is no social club. It is no affability affair. True, it will have picnics, social life, and an atmosphere of affability, but these are only incidental

to the great, high purpose expressed in the covenant. That is, a purpose to adhere to the program of Jesus Christ for the individual, and for society and to devote themselves to the carrying out of that program.

## Noblesse Oblige

A busy pastor of an important church remarked to one of our field secretaries the other day that he had recently been invited to make an address before a Brotherhood at considerable distance from him. He was very happy to respond, travelled almost across a State and was away from home the better part of two days, enduring the usual discomforts of a large crowd, etc., but received, above the railroad expense and the meals he had to buy on the way, the sum of forty cents to cover wear and tear. It seemed to him that a Brotherhood organization ought to be sufficiently thoughtful and considerate of a man's time and energy not to ask so much and offer so little.

The privilege of addressing an interesting and enthusiastic body of men is always one thoroughly worth while, but few men can pay so much as this brother expended in time and vital energy for its privileges. Of course it was mere oversight or failure to comprehend on the part of the men. It is a common impression that preachers just delight to make speeches and that all one has to do is to give them an opportunity. Now, it is true that every honest, earnest, faithful preacher of the Word is willing to do anything he can to advance the Kingdom, that he does not measure cost and expenditure within reasonable limits, but certainly, where as much time as this was expended, to have given this good man what was practically nothing at all was just a trifle absent-minded.

The brother was not himself cor ing; he only mentioned it and sug that we speak of it in the magazin ing Brotherhoods not to start thei on so low a plane. It is our own that this was mere thoughtlessne we mention it that other Brothe may not be similarly guilty.

## The Man of the Hour

The man of the hour in Portla now is the man whose picture on the cover of this issue of CHI MEN. His last name, as you d is Reagor and his first, as we are tell you, is Will. Oh, perhaps it liam in the family Bible, back blue grass region, and whether th reposes in a Kentucky or Te homestead at the moment we But the name is Will, or, as perhaps William. And by the by, ever think of the evolution of a There was a time when the su this sketch was Willie. That w his mother starched his pinafo slicked his hair back smooth ar and started him off to school. B it was little Willie who left his door yard, it was Bill who six later catapulted into the marble crowd at the schoolhouse door. he grew a little older and bega ing the girls to like him, Bill h place to Billy. But when som of parental or scholastic discip brought him under the stern ure of father or master the to thundered the ominous summon his fate rolled and reverberated the liquid syllables of *Willia* now, out in the big world of pastoral life, the old evolutio itself with variations. His v him Will, his intimate friends Bill, and some of us who have smoke hanging low over the s

sposition suddenly burst into a flash, volcanic in its vehemence, ve dare to call him, affectionately, Bill. But for the purposes of this , he is neither Will nor Bill, but m—William F. Reagor, Chairman Portland Convention Committee, mitred bishop of a growing dio-

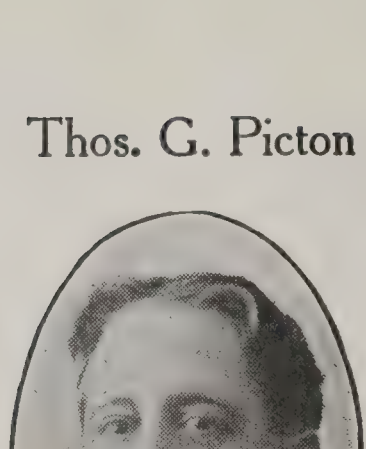
her Reagor is a man of force, ly and morally and physically. He athelete without being a gymnast. ows what he thinks and why and ing to fight for his convictions y in the week and you can name veapons. For long years he held ates in California. They were aterized by unflinching service, by g consecration and by a zeal which rs have tempered without destroy- He has been a faithful pastor, an ted supporter of our general causes valiant battler in the cause of morals. He had not been pastor ramento for long until the evil n the capital city had him listed ndesirable citizen.

n he went to Portland his friends for his life. Who would have t that a man who had served for rs in the dry Sacramento valley ransplant his person to the trick- ies of the Northwest and grow a web feet that would enable him his head above water so quickly. irst Church in Portland was not ecially easy proposition. It is nded by great churches of the nations, but while surrounded it been overshadowed. The work F. Reagor in the First Church tland is without doubt the best ife, thus far. As one of his mem- s said, "Enlargement is the watch-word all along the line. Progress and Christian service is the characteristic of his work."

The First Church employs an Associate Pastor who looks specially after the Bible School and the finances. The Bible Schol organization is thoroughly up-to-date, the Brotherhood is alive and active and the activities among the boys and young men are wisely fostered. The C. W. B. M. is not neglected, but beyond this one of the notable things in this church is the Sisterhood, an organization of all the women of the church into a relationship intended to be to the women's work what the Brotherhood is to the men's work.

During this brief pastorate many difficulties have been solved, many rough places have been smoothed, many souls have been won to Jesus Christ, the proclamation of the plea for a united church opon the New Testament basis has been cried aloud with force and vigor and yet in a spirit of tenderness and humility that has multiplied its power. Still greater times are just ahead of this congregation, but W. F. Reagor is not a one-church man. His vision has been broad enough to see and to recognize and cooperate just as far as possible with the work of our other churches in that city. Our brethren have honored themselves in making him chairman of this committee and it may be said to our brethren throughout the country at large that his executive ability, his tried experience in city work and his intimate knowledge of the needs and methods of our great conventions are such as to insure a provision for the entertainment of the International Convention of 1911 that will be second to none in the history of our great cause.

## Thos. G. Picton



Convention Secretary,
Portland, Oregon

The Secretary of the Portland Committee, who for a period of more than six months has been devoting his entire time to preparation for this convention, is a man who deserves a wider introduction to our Brotherhood beyond the mountains. Picton is his name, and he is a man who goes to extremes. He began his ministry in Maine. He is carrying it on in Oregon. For a long time he was paraded as the handsomest unmarried preacher in California, and now the pendulum has swung again, for he picked out the finest girl he could find and married her and now his wife insists that he is the handsomest married minister in the whole Pacific Coast. We here present his features and enter him for the beauty show.

In the ministry Brother Picton has specialized in Bible School work. His pastorate at Woodland, Cal., which for many years was the greatest and now is one of the greatest churches in the Northern part of the State and his last pastorate, at the Rodney Avenue Church in Portland, both reveal his master hand in this department of church work. His duties as secretary of the Portland Committee are being discharged with a tact and fidelity that will not only multiply friends for himself but greatly increase the attendance at the convention itself.

Any mention of our Portland which did not include that vete many years of faithful service, Ghormley, would be entirely incor Brother Ghormley served for many as pastor of the First Church an on the South Side he ministers great structure recently dedicated Central Church of Portland. The ory of his meetings and the pra his converts is everywhere on the Coast.

❖ ❖ ❖

We learn that Herbert Moninge well known Bible School special Cincinnati, is in the hospital. His friends will hear with something shock that he has passed through deal of an operation for appen Happily our information states tha on the way to speedy recovery.

❖ ❖ ❖

## Call for Meeting

The Third Annual Convention General Brotherhood of Discip Christ will be held in conection w International Convention at Pc Oregon, on Tuesday, July 5, 1911, ning at one o'clock p. m. Due ann ment of the place of meeting will b in the July issue of CHRISTIAN It is urged that every Local Broth elect their delegates, one of whom be the pastor, and send as many possible to participate in the affair convention.

A meeting of the Advisory C consisting of the National Direct State Brotherhood presidents an taries and one delegate from eac where there is no State organizat meet Wednesday morning, July 5, place to be later announced, for t pose of nominating a National Pr

-President, Recording Secretary, surer and seven directors and mak- such recommendations in regard to policy and management of the Gen- Brotherhood of Disciples of Christ ay be necessary and wise.

T. S. Ridge, Recording Secretary.
A. Long, President.

## Summer Time Suggestions

e called for suggestions for summer activities. Below we give replies. is alarming. Does it mean that only Brotherhoods are actually prepared summer time, and that all the rest asting sheep's eyes at Coney Island he old swimming hole? Every Ex- ve Committee of every Brotherhood g us should hold an immediate meet- n the subject of summer time plans, perhaps after digesting the matter what themselves they could make basis of a program for a regular ng of the Brotherhood. This is a ct the importance of which every in- ual member will be prompt to recog- and the discussion of so vital a e in an open parliament will un- edly bring out the necessary solu- and commit the men to the carrying f whatever plans are adopted.

Some of the suggestions that have to us are very valuable and we them below:

Our men were very loyal and sup- orted every meeting called, took art in men's meetings at Y. M. C. A., ll during last summer, and in fact n account of their splendid response e have not laid any special plans r the coming summer. Have arted to hold two meetings a onth and expect from present in- rest to have continued active work is summer.

C. H. Daum,
President, L. B. D. C. No. 325,
Riverside, Cal.

Brotherhood No. 310 is taking the lead in the organization of a federation of men's clubs of Rock Island. We hope to put this across this summer.

Willard A. Schaeffer,
President, L. B. D. C. No. 310,
Rock Island, Ill.

* * *

Our Brotherhood will meet once each month during the summer. Four committees, one for each meeting, have been assigned to prepare a program of special interest for these meetings.

J. O. Boyd,
President, L. B. D. C. No. 288,
Keokuk, Iowa.

* * *

My policy is that of never suggesting to the men the idea of summer slump, but at the same time get the leaders to put in extra effort to keep interest up. Always keep the vision that we are going to have more to the next meeting than we had last time. Ninety-three men attended church in a body on Brotherhood Night two weeks ago.

E. M. Polk,
President, L. B. D. C. No. 291,
Elkhart, Ind

* * *

For our summer work we want to entertain our men and boys as much as possible to keep up interest. First, we are organizing a B. D. C. brass band and will give concerts each week and Fourth of July we want to give our boys a "sane Fourth" and will take them for a picnic to an inland lake about twelve miles from railroad and away from cannon crackers.

H. S. Ruddock,
President, L. B. D. C. No 366,
South Bend, Ind.

* * *

Our plan for the summer is to hold two mission meetings in Ada, build and dedicate a mission work in a day, July 4th, also plan to have a rally meeting addressed by an out-of-town speaker.

Leroy M. Anderson,
President, L. B. D. C. No. 337,
Ada, Okla.

* * *

Our class has entered a contest with the men's class of the East End Pittsburgh church and the men's class of the First Church at Washington, Pa., for attendance during the summer. Expect good results.

A. R. Krewson,
Vice-President, L. B. D. C.
No. 299, Bellevue, Pa.

We resolve for the next three months to increase our Bible Class or our Brotherhood class to fifty men. We now have enrolled seventeen, but will try to have the fifty before the time is up. Will be thankful for any suggestion that will help to increase interest in the Brotherhood.

P. J. Moseley,
President, L. B. D. C. No. 342,
Sterling, Colo

* * *

Our plans for the summer are to keep our work going besides our regular monthly meetings, which are well attended and much interest shown. We are having a monthly union meeting of all the Brotherhoods in the city and the Chautauqua has given us a day and will bring a great speaker and worker to us. We expect great times this summer.

J. O. Conklin,
President, L. B. D. C. No. 330,
New Albany, Ind.

The second Brotherhood program for June deals with the most inviting topic, "The Democracy of the Master." It looks forward, of course, to our great National holiday, the Fourth of July. It affords a rare opportunity for Brotherhood men to hold patriotic service. It is also an open door for the Civic Committee. Here is a place to connect up your Brotherhood Movement vitally to the State and the Nation. The program published in this issue of the magazine will be found very suggestive.

## Consider, Brethren, Consider

### A Message from the Transportation Committee

*"Please send me all information regarding routes, rates, etc., to the Portland Convention. My church board, acting upon the suggestion of the Transportation Committee, voted to send me to the Convention, and I want to begin preparations for the trip."* Thus writes a pastor from one of the Eastern States.

Let us quote another letter from one of the leading preachers in one of the Central States: *"It would be a g delight to be with you were I ab make the trip, but like the majorit ministers, financial circumstances preclude my attendance. There is a s chance that my church may catch vision of sending me."*

We wish these two statements n be read by 100,000 of our church and that it would burn into their m hearts and pocket books until the paltry dollars necessary for the trip into the hands of the worthy min Matters of supreme importance come before the Portland Conver and each one of them cries for a r sentative attendance. We have felt selves, that possibly our people tired of conventions, but when we ceive such letters as those from w the above extracts are taken, we certain that our church membersh very much alive to the situation, an one is more anxious to add oil to wheels of our religious progress the worthy Heralds of the King stand in our pulpits and proclaim message of a risen Lord. Brethren we allow a matter of a half dollar dollar from a hundred or two hun members in our local church to sta the way of having a representative at convention, who will *"represent"* no other representative can possibly The rates of fare are the lowest in y the season the most propitious in history, and the matter standing in the way of attendance of our u paid ministry is the price of a ra ticket, and a few extra dollars fo ing expenses. The transportation mittee feels that it voices the sentim of our Brotherhood at large in s that those churches that want their ister to keep up with the progre our movement, and perform a di contribution to the cause he loves

es, will provide the necessary where-
al to make the trip possible. Con-
·, brethren, consider.

Faithfully, your servants,

'HE TRANSPORTATION COMMITTEE,

E. E. ELLIOTT, Chairman,
Kansas City, Mo.

J. H. MOHORTER,
St. Louis, Mo.

MRS. EFFIE CUNNINGHAM,
Indianapolis, Ind.

R. H. WAGGENER,
Cincinnati, Ohio.

O. F. JORDAN,
Chicago, Ill.

◆ ◆ ◆

e first program for July, for Local
ierhoods, deals with "The Influence
reat Men." At a time when the
l's social and industrial life was
more complex than now and when
s of transportation and communica-
iave brought the ends of the earth
ier, so that the effect of mass popu-
s is a more omnipresent one than
before in the history of the world,
evertheless notable that great per-
ties, instead of being lost in this
make themselves felt the more
y. Men like Tolstoy, Gladstone,
velt and other great personalities
their influence far today and it
seem a wise and fitting thing that
Brotherhoods engaged in the pro-
n of manhood should study the in-
of great men of our times and
past and things that go to make up
fluence.

ference to the printed program will
that Mr. Shellenberger has been
larly happy in the drift given to
e of thought.

## The Golden Road—And the Smile that Won't Come Off

FRANK WALLER ALLEN
Paris, Mo.

The smile that won't come off belongs to Frank Waller Allen, pastor of the church at Paris, Mo., Abbot of the Grey-friars, high priest of literature and friend of the common man. Other things being equal, that man will succeed best as a minister of Jesus Christ and shepherd of one of His flocks who has touched life most widely. But it is not enough to say that Frank Allen has touched life. The reverse is also true; life has touched him. It touched him in his barefoot, boyhood days when he wandered over the Kentucky hills and dipped his brown toes in pasture land dews. It touched him when he was learning the rudiments of newspaper reporting on the Louisville *Courier-Journal,* and it soaked his mind full of the seamy, noisesome underlife when he was reporter on the *Journal* in Kansas City.

Was it the rebound from this that makes his books so full of nature, so full of the open road, of the high sky, of the wandering, vagrant breezes and the lights that dance upon the waters? Here is a man that knows the nooks and the crannies of the town, the hot, steaming life that flows to and fro upon the city bricks. As a busy pastor, his heart is filled with all the burdens of his

people. He knows where the sick children live, where the heart of a wife is breaking, and where a man has lost his grip upon himself and is desperately battling his way toward a new life. Kindly conscious of all this, kindly helpful in the midst of it, yet he has a mind that turns out into the open way. He writes books full of nature and not a frowzy, unkempt, cabbage garden sort of nature it is either, but a quiet, peaceful, ordered out-of-doors, so harmonious and restful as to give the impression that it is clean and fresh from the creator's hand.

Allen's first book, although I have heard much of it, only came to my hand recently and lies yet unopened but the title, "Back to Arcody," stares at me reproachfully. It seems to say, "Why don't you leave the grind and come out with me out into the wide open world of nature?" I cannot go yet, but some day I purpose the excursion. Some day the easy chair, the subdued light, with birds twittering in the boughs that rustle and sway in the morning breezes outside my library window, with a shining strip of the Missouri heliographing its good-fellowship up through the trees on the crest of the hill, then I shall pick up the book, swing the cover open like a gate and walk out into God's great out-of-doors, see the flowers that bloom on the hillside and the roses on the cheeks of the fields, and the warm, pulsing, ambitious life of the men and women that make Frank Allen's brain their camping ground at dream-time.

Still I don't exactly know the man. I have just seen a letter or two from his pen, a clipping from a newspaper and heard of him through his friends. But besides I have read his book, "The Golden Road." The Golden Road—that's a taking title. And the book? Well, I find it hard to review or to criticise. To begin with, it is an airy, fairy, el sort of tale, just like some of the tucky highways that it tells about. do not start anywhere in particular meander over the hills, through the past the meadow, along the river and away, and away, and away! The a delightful sense of irresponsibili the narrative that amounts almost t audacity of genius. The author s nowhere to betray the slightest sciousness that he has any obligati grip the attention or to get on wit tale. One sits down and takes u book. (It is beautifully bound, tastefully printed, and the pages artistically decorated. The bookm have been good to "The Golden R They have done for it the best t have seen bestowed upon curren tion.) And then one turns the The first sentence was not intend grip attention. It was just th down there by a writer supremely of himself, as naturally as one down the pasture bars, certain that sie will immediately find her way in clover field. As simply as that the starts. Sentence by sentence the a lets down the bars and the reader into the fairyland of that little villa the Ohio river and begins to mak acquaintance of that interesting bo that fascinating girl whom he con know so well.

The chief character creation is cois, half peddler, half gypsy, half Francois is most interesting, altho me not entirely convincing; no we are asked to believe too of him, perhaps, but because he d well his part of forming a pivot which scene after scene of the swings that we come to care mo the scenery and the story than fo Francois brings us to the river a road. He brings us at last to the

ıat old mansion around which the ination of youth has woven such a of mystery and romance.

t, there are others. That dear old r—and the careful spinster. And boy, too; a natural, life-like with all of a boy's prejudices and es of humor. We like him fine. ılas! The boy grows up and be- s a doctor and the wooer. We like him so much then because he grown self-conscious, and besides re jealous of him—very jealous— se of the girl.

d what a girl! What boots it that oad is golden if we must travel it ? How bare a thing is the most n road when occupied only by an ıtly old caravan, drawn by spirit- orses, even though they be urged l a driver whose mind is full of s, whose past is mixed with mys- who continually burdens the air quaint French melodies and in business method the wanderlust hs over the moneylust. But the Frank Waller Allen, it is the gol- irl that makes your golden road er which men will delight to travel. he glorious, this girl with the won- eyes, this girl that is so sweet and xe, so warm, and radiant and wo- In her thou hast a treasure in- Here is a heroine worth all the that writers have wrought since ıd. And let it be known to the der that heroines are much in de- upon the literary field. Today nhorsed Duke of Gloster in the for a publisher goes not limping the field, ripping the strident air ies of " A horse! A horse! My n for a horse!" Rather he sweats n his study, tearing his hair and "A heroine! A heroine! My ht for a heroine!"

But to return to the tale of the Golden Road. Well, it ends. It wanders on, from enchantment to enchantment, until at last you suddenly find yourself off the road and into the scrub oak of empty pages. The story has run out. It slipped from you unawares. Like a hound that has overrun the trail, I nosed back unsated through the closing paragraphs.

When a man so young who has come in contact with so much of the blacker, uglier connotations of human experience, yet retains his sense of proportion and the ability to see that the higher and truer life of this world is good, and can sound with his pen a note that is pure and optimistic while at the same time warm and passionate with the blood of humanity itself, his is a personality worth pausing to take into account. When in his second novel such a man can weave a romance so compelling that though months slip by it yet remains with the memory like an enchanted vision of a world complete in itself, it is ground for calling attention to both man and book as one whose future it will be worth while to watch.

*The Golden Road, cloth, illumined borders, $1.50, Wessells & Bissell Co., New York.

## A Program Suggestion

For the information of our Brotherhoods and program committees we give herewith program of lectures conducted by the Kansas City Y. M. C. A. covering vital subjects of health:

### Health League Lecture Program

**Under the Auspices of the Health League of the Kansas City, Mo., Y. M. C. A.**

Friday, April 28th, 8 p. m.

The origin and development of the Human Body.—Dr. Walter Sutton.

Friday, May 5th.
What to Read.—Dr. Geo. Hoxie.
Friday, May 12th.
Breathing. — Dr. Harman B. Pearce.
Friday, May 19th.
Care of the Eyes.—Dr. H. E. Thompson.
Friday, May 26th.
Care of the Teeth.—Dr. J. P. Root.
Friday, June 2d.
Care of the Skin.—Dr. R. L. Sutton.
Friday, June 9th.
Stimulants and Narcotics.—Dr. Harold Kuhn.
Friday, May 16th.
Nerves.—Dr. John Punton.
Friday, June 23d.
Demonstration of Life Saving, in the Swimming Pool.—By the Swimming Team.

## Inside Play

The progress of the national game in the last ten years has been in the direction of what is called *inside base-ball.* By this is meant the suppression of individualism and the development of a communal spirit in the game. Star play is wanted, but the star who would sacrifice the prospects of his team to increase his stellar brilliancy is disrated. Inside base-ball means concerted action developed to the highest power; it means that the manager on the bench, the men in the field and on the bases have established an inter-relationship of intent and action so close that they play the game as one man.

It is the conviction of many people that the time has come for more inside play among the Disciples of Christ. There is a feeling that individualism and that ultra-protestantism, of which we are perhaps the most ultra-expression, is in danger of going one step too far. We are a people of diversified interests, but a c mon aim, yet in this day of over-m plication of societies there are times v it almost seems as though churches societies and special interests were gaged in exploiting each other. We k there is a unity of purpose but diver of expression are vociferously man Soberly, men have paused and questi if we who would plead for unity sh not ourselves be more united. H unification committees and talk of c tions and discussions and debates re ing representative conventions.

This wish for closer coöper among the Disciples of Christ is v spread and earnest. The problem i of the most important that ever fronted the Disciples and the proce adjustment as delicate as churchmen undertook to regulate.

We are absolutely certain, all o that we will allow no man or conve of men to fetter us, either in thinki in action. At the price of church-r centuries have we come to stand in freedom wherewith Christ has s free. On the other hand, we plea union. We remember that the c is a community and not an aggreg We would avoid waste. We wou cape the evils of ruinous compe We would not leave ourselves op the clash and jangle and discord comes from rivaling interests in a mon field. Moreover, we are sensi growing tendencies to unite. The of the seven sticks is to the fan this age. E Pluribus Unum is st on the circulating medium of bu thought. The tendency to comb everywhere. We have combined a and combined railroads and con stores and combined manufactories have combinations of capital and bination of labor. We are soon th combinations of social effort. The

n's Christian Association, the Lay-
's Missionary Movement and the Men
Religion Forward Movement each
esent combinations of religion.

ombination of effort is that step in
order of human progress which the
ld is taking today. The universe is
The old philosophers saw it. The
is won. Jesus revealed this in the
monalty of His experience. On one
He touched on the life of God. On
other side He touched and is touch-
on the life of men. It was Paul
more clearly than any other wrought
out, in that mighty and ever widen-
concentrics of universals which he
ared to be involved in the program
esus.

e message of Christianity is a mes-
of unities. Every great combina-
in the world of business is but ac-
ng the heritage which God offers
e world through Christ. And may
that the church which has brought
e world this vision of the possibility
value of combination shall herself not
its fruits? Hardly. All the logic
rcumstance and the pressure of con-
ns will throw its historical branches
e church back upon itself again and
until at last they are fused in the
non whole, out of which will come
the spirit of universal conquest and
ltimate of service. Neither would
m possible that our own ultra-in-
ialism can long resist the logic of
tendencies, nor the sentiment of
wn plea.

The Committee on Unification, which
een appointed and reappointed from
o time in our National Conventions
s now working under instructions
the Topeka Convention, has ad-
d itself seriously to this task of
ation and the report which it will
t at the Portland Convention is
d upon another page of this maga-
zine. The laymen of our churches owe it to themselves to take the keenest interest in this subject and give it the best of their thought and consideration during the days when the plans are being shaped and moulded or utterly rejected.

The report recognizes the feeling among the Disciples that they need a closer unification of their various missionary, educational and benevolent interests and affirms steadfast adherence to the independence and autonomy of the individual churches. The Committee proposes a General Convention of Churches of Christ of representative character. The object set forth is the promotion of unity, economy and efficiency among all the philanthropic organizations of the church. Membership is to be composed of delegates appointed by the different churches on the basis set forth in the report and the representatives of Executive Boards of coöperating State and National organizations. The usual officers are to serve for one year and the President shall be ineligible to succeed himself. Amendments may be made by a majority of the members present at any regular session of the convention and notice thereof must be given in writing at the previous annual meeting by the Executive Committee or by not less than ten members. The most interesting part of the report lies in the resolution at its close, which recommends that in order to provide for the organization of the first annual meeting under the constitution, a committee consisting of one person from each of the different societies and eight others named by the Chairman of the Convention, shall be provided for with authority to call the first annual representative convention.

The readers of this editorial and of the report itself should keep clearly in mind that this is only a report, that it is entirely without effect until it shall be adopted

by a National convention, either the one at Portland or some succeeding annual convention, and that thereafter at least one year must elapse before the first General Convention would be called.

The report is a statesmanlike document. It has not been hurriedly prepared and is put forth for the consideration of our people as a whole and of the attendants at the Portland Convention in particular. The questions involved are grave. They run back into the life history of our people. They take hold upon things we have always considered vital. It is impossible that any consideration of this report can for a moment be free from a sense of the tremendous gravity of the issues involved. This makes it imperative upon us that we shall come to the consideration of it with our minds free from prejudice, with our hearts empty of all passion save that engendered by loyalty to the principles of the church of Jesus Christ. There should be the fullest discussion. There should be the amplest opportunity for explanation and no graver mistake could be made by the friends or enemies of this report than to permit it to be misrepresented through undue limitation of debate or through undue haste to get it acted upon by one of our conventions. Our people are democratic. They have a very strong group consciousness. They are not overly awed by the decrees of conventions and are seldom profoundly impelled by self constituted leadership, whether for or against. It would be entirely possible to get this report adopted by a convention and have it absolutely defeated through the pure inertia of the churches by their simple failure to regard it. It is even hinted that our missionary societies might consider themselves under no particular obligation to acknowledge the advisory position to which the convention aspires with regard to their work. To be very effect-

ive among our people, decrees have permeate the mass. They have to tricl down here and there patiently, son times for years, until all is saturated, a then out of this gradual process cockle-warming the heart of the wh at last flames up with conviction. It m take five years, it may take twenty, l ultimately our people as a whole v squarely face the issues presented in t report and the wider issues hinted at this editorial and declare themsel upon them with an emphasis that will be misunderstood easily.

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At a meeting of the Board of Dire ors of the Brotherhood on May General Secretary P. C. Macfarlane nounced his intention of retiring fr the service of the Brotherhood at time of the Portland Convention. will remain in Kansas City and dev his time to literary and religious work

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## Portland Convention Announceme

### Puget Sound Side Trip

*The Brotherhood Train De Lu* announced in the advertising pages, arr at Seattle at noon on July 3d. Those so desire may make the trip to Tacoma boat on picturesque Puget Sound, view enroute The Alps of Washington with clad peaks, beautiful and entrancing Switzerland itself. Boats make the trip Seattle every two hours. Parties may turn to Seattle or entrain at Tacoma arc midnight, just as desired. This beau trip costs the modest sum of 35c each Thus another of the Metropolises of Pacific Northwest is added to the lis cities to be visited by *The Brotherh Train DeLuxe*, which now incl Kansas City, with 12,000 members o Christian Churches, Denver, Seattle Tacoma, with Mountains, Lakes, Ranc Glaciers, making a transcontinental jou of unexcelled scenic grandeur. For in mation, rates and sleeper reservations dress Brotherhood of Disciples of Ch 419 R. A. Long Bldg., Kansas City, Io

1. 8:45 A. M. 2. 10:50 A. M. 3. 12:00 Noon. 4. 6:30 P. M.

# A Scoville Tabernacle in a Day

ace the building feat of L. B. D. C. No. 2 and L. B. D. C. No. 301 at Peoria in u ing a church in a day last May, their ex- m e has been emulated by a number of r ps of men throughout the land. The at t achievement is reported from Galesburg . . D. C. No. 259, presided over by that a ral genius, James A. Barnett, and Broth- rh d Presidents E. F. Young and C. E. Co er, and the modern achievement was ac- or lished by the Galesburg men, assisted by Kn tville L. B. D. C. No. 267, Monmouth . . D. C. No. 346 and the men of Abing- on Cameron, Coldbrook, London Mills and Ca Galesburg. Now, the men of Galesburg n vicinity are just as busy as any groups f en anywhere, but they considered the ui ing of the Scoville Tabernacle of such up me importance that thirty farmers of the Co rook neighborhood left their corn plant- ng and helped build this one-day church. Alt ether there were more than one hundred n fifty men at work on the building, and ve e indebted to Pastor Barnett and Broth- rh d President Conner for an extensive ac- ou of the day which, on account of limited pa , it is necessary to condense in order to get it in CHRISTIAN MEN for the month of June, and even to do this it has been necessary to stop the presses while these lines are being written and the above photograph being prepared. Needless to say, all of the labor was of the volunteer kind. In the first place, the men assembled early. Ex-President E. F. Young had made extensive preparations, but right in the midst of them his term of office expired, and being a very modest man, as most railway mail clerks are, Mr. Young refused a fourth annual term. Hence another able man, C. E. Conner, an ex-preacher and lawyer and always a business man, was elected president and into his hands fell the completion of the arrangements and the erection of the building. M. L. Irons, deacon, was appointed superintendent of the job. At seven o'clock Tuesday, May 16th, fifty men answered the roll call, after which Pastor Barnett offered prayer for the success of the labors and welfare of the men. A stanza of Coronation was sung and the men went at the task. They were divided into two general divisions, one on either side, under competent lieutenants, with eleven foremen with a dozen men each, and the work moved forward with clock-like

precision and the sound of saw and hammer out-dinned the battle of Juarez. This was the hottest May day Galesburg has experienced in years, but it did not deter a single man from his duty. Preachers from surrounding churches were on hand doing "A Man's Work in a Man's Way," working right up to the time of services and participating in the dedicatory exercises in their working clothes with the stain of honest toil on hand and brow.

Oh, yes, we almost forgot there were ladies in connection with this one-day building enterprise. They served a most excellent dinned and luncheon in tents to the men in relays of forty, so the sound of hammer and saw was continuous throughout the noon hour. We are informed that three passing "tourists" with through "tie-tickets," being attracted by the odor of good food, applied for employment, and as no class distinction prevailed they joined in the activities readily and did good service, the enterprise being thus of moral benefit to these men.

The fascination of the thing was irresistible. A business man connected with one of the other churches stood about a while catching the fever, asked for a number assignment, took off his coat and wen work. Others did likewise. Crowds watchers passed to and fro during the The building is on a prominent street, trally located, size 96x136 feet, 24 feet f floor to gable. The citizens were ama This one-day building enterprise has n a profound impression upon the commu and it augurs well for the success of coming campaign by the Scoville Evange Company, which will be under way by time these lines are read.

This demonstrates that any group of with the love of God and a determinatio do things in their hearts can draw men u them and do the practical and necessary for the extension of the Kingdom in Man's Way." The Brotherhood at needs more pastors like James A. Ba and leaders like E. F. Young and C. E. ner. God speed the day when our men go about the tasks of the Kingdom with same brand of enthusiasm displayed by Galesburg men in this enterprise.

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# An Ambitious Plan

Nova Scotia is recognized by New Englanders as being rightly named. It is an American edition of Scotland. A native dropped down from Novia Scotia to Boston seeking work for the winter. "What can you do?" was asked. "Are you a mechanic?" "McAnnich!" scornfully answered the Nova Scotian. "Naw, I am a McInnes." The man we are about to tell you isn't named McInnes, but something like it. M. S. McIninch is a lawyer of South Auburn, Neb., and he is the livest wire we have stumbled against in some moons. They have a Men's Movement Bible Class in the church there, and on April 21st had a banquet for men only, the purpose being to stimulate interest in the class. The following program was rendered:

Music, "America," by the Audience.

Invocation, J. G. Alber, Pastor Christian Church, Auburn.

Music by Christian Church Quartette.
Address of Welcome, M. S. McIninch, President of the Class.

"Why We Are Here," Dr. H. G. Harris, Auburn.

Music by Quartette.

"A Man's Work in a Man's Way," J. G. Pastor Christian Church, Auburn.

"Benefits to be Derived from a Study Scriptures from a Business Man's point, J. R. Cain, Jr., State Senator, of la, Neb.

Song, "Onward Christian Soldiers," Au
"Our Brotherhood," J. E. Davis, Pastor tian Church, Beatrice, Neb.

Benediction, G. W. Harmon, Auburn, N

The local paper devoted nearly a column to a report of the meeting, sayi was one of the most enjoyable of its ever given in Auburn." Eighty-sever were present.

President McIninch writes us that the a banquet arranged for May 19th at E ville, in the same county, where they to organize the men and acquaint then the Brotherhood Movement. They int treat in like manner each community county where the Disciples have an org tion, after which it is planned to have eral gathering of the whole county in A It is hoped eventually to affiliate all the ganizations with the General Brothe They bring in speakers from outside the ty by paying their expenses.

. Myrtle Graham 2. Homer Graham 3. Nellie Cole 4. Robert Elkins 5. Mary Haley
6. Gilbert Parmele 7. Flossie Wyckoff 8. J. Logan Haney
9. Louis Stuffings 10. Bonnie Wyckoff

# The Story of the Peoria Volunteers

## Ten From One Church on Brotherhood Volunteer Day

BY W. F. TURNER.

Herewith are pictures of our band of volunteers. At first there were eleven. One has added and two have dropped out, leaving number at present ten. Five are boys and five girls.

They all responded to the appeal made by request of the National Brotherhood. I preached for two Sundays on the matter to faithfully before them. As it often is, many were surprised to know we had so many young people ready to go when they were called. Four went to college from this church last year to prepare for the ministry, so the Central church is bearing some good fruit. As soon as these expressed their desire to prepare themselves for the ministry and mission field, they were organized into a band of volunteers, meeting each week for prayer, fellowship and mutual helpfulness. They have been reading and discussing "In His Steps." Their spiritual growth is as manifest to me as the growth of nature at this season. They have become a real power already in the work of the church. I will not try to enumerate all they are doing, but no opportunity is left unimproved to serve the Master and extend His kingdom here at home.

The greatest difficulty has been the objections of parents. It is truly a time of probation and testing. Am hoping that every one of them will remain in the ranks and enter Eureka College this fall. Have told them if they will the Lord will open the way for them to go. Some of them will have to receive assistance if they enter school this year. Several kind offers have come already and others will come.

We are proud of these volunteers and believe that out of their ranks will come some workers that in the years to come will make their mark.

Peoria, Ill.

# Mixing the Twins

We have two Brotherhoods at New Albany, Ind., and both of them are laughing at us. In the May issue we printed a handsome picture and credited it to the wrong Brotherhood, for all of which we humbly beg pardon. It is now rightly labeled. This is the Brotherhood Bible Class of L. B. D. C. No. 330, of the Central Christian Church, Robert N. Simpson is the pastor.

This Brotherhood enjoys the proud distinction of being the largest among us. Their charter was issued for one hundred and one members and they have added thirty-five since, making this unquestionably the largest affiliated Brotherhood. The officers are: President, John O. Conklin; Vice-President, H. R. Pickins; Secretary, C. A. Slaton; Treasurer, C. A. Ruhsenbeger. In addition they have an efficient reporter in the person of Harvey Peake, who carefully prepared the news no which have appeared in CHRISTIAN M from time to time. Quarterly reports this Local show activities commensur with the great strength of the organizati

Local No. 330 meets every Sunday mo ing at 9:15, as a Bible Class, with ab seventy-five members enrolled. The past Robert N. Simpson, is the teacher and th take fifty copies of CHRISTIAN MEN for in the class, but as a Brotherhood, th meet monthly.

We are sorry for the mistake; Local 354 doesn't want honors to which they not entitled and it must have called for exercise of considerable brotherly grace see their great work improperly credi Anyway, hurrah for New Albany! We w a few more thriving cities would embar us with a multiplicity of Brotherhoods.

Brotherhood Bible Class, L. B. D. C. No. 330, New Albany, Ind.

# rotherhood Conventions Ahead—Look Out for Them

LAHOMA AT ENID, Changed to May 31st, June 1st and 2d.
Brotherhood programs June 1st and 2d with addresses by J. K. Shellenberger.

SSOURI AT CAPE GIRARDEAU, Changed to June 5th, 6th, 7th and 8th. Brotherhood program June 8th, with address by J. K. Shellenberger. This convention closes with a "Team Work" Banquet.

*FREE BOAT TRIP* from St. Louis is nnounced, leaving wharf Monday morning, June 5th.

WA AT OTTUMWA, June 20th. great program with W. J. Williamson, of St. Louis, speaking on "The Men and Religion Forward Movement." C. N. Kinney, State Chairman of the Iowa Brotherhood committee is sparing no pains or energy to make this convention a rousing success.

INTERNATIONAL CONVENTION AT PORTLAND, OREGON, JULY 4-11.

BROTHERHOOD SESSIONS AFTERNOON OF JULY 5th.

These will all be great conventions. You cannot afford to miss them if you can possibly attend.

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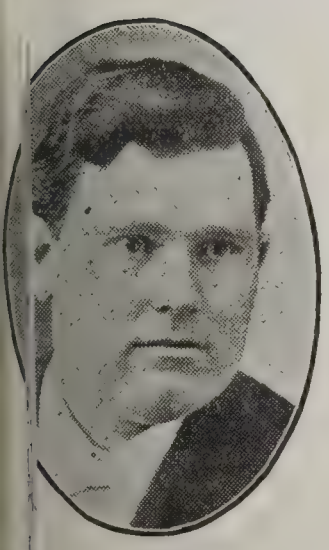
# Oregon Volunteers



Geo. C. Ritchey
Minister
Newberg, Ore.

Lacey E. Woody
Volunteer
Newberg, Ore.

Teddy Leavitt
Volunteer
Newberg, Ore.

Wallace Jones
Volunteer
Newberg, Ore.

tensified farming is the slogan of the up-to-ate agriculturist. Now here is a piece of int sified farming in church work. On this pa is the picture of the tabernacle occupied by he First Christian Church of Newberg, Oregon. April 9, 1907, a bare four years ago, Ge C. Ritchey and his brother, Arthur, now of otner University, began a meeting. Now the church has a membership of two hundred an fourteen, a Bible School of one hundred an thirty-three with an enrollment of fifty-thr in the Christian Endeavor and four volun ers for the ministry, one of whom is alrea y in school at Eugene Bible University. Pi ures of the volunteers are printed herewi . Geo. C. Ritchey is General Member No. 20 of the Brotherhood of Disciples of Christ.

Newberg Tabernacle.

# Minutes of a Meeting of the Board of Directors of th Brotherhood of Disciples of Christ, May 2, 1911

Meeting called to order at 10:00 A. M. Present, R. A. Long, J. N. Haymaker, T. W. Grafton, T. S. Ridge. Absent, Graham Frank, Burris A. Jenkins, C. M. Chilton, R. A. Doan and M. M. Cochran. Present by invitation, W. F. Richardson, Secretaries Macfarlane and Elliott.

Invocation by Brother Grafton, after which minutes of previous meeting were read and approved.

Secretary Macfarlane at this time advised the Board of his determination to retire from the General Secretary's office, same to take effect at the time of the Portland Convention, July 5, 1911.

The consideration of the position of the sessions of the Brotherhood work in the program of the Portland Convention was then taken up, and after due deliberation it was determined to occupy the afternoon of Wednesday, July 5th, said session to be concluded with a six o'clock banquet if this could be arranged. This conclusion was reached after hearing the report of the General Secretary, who had been instructed to confer with other General Secretaries having the arrangement of the program in hand. It was further decided to extend an invitation to the C. W. B. M. to occupy thirty minutes of said session with presentation of its work.

Committee, through General Secretary Macfarlane, reported result of conference with representatives of Men's Bible Class representatives at St. Louis, as follows:

Plans for Unifying the Organized Work for Men Among the Disciples of Christ.

WHEREAS, there is a similarity in the aims, purposes and work of the Brotherhood of Disciples of Christ and the Men's Adult Bible Class Movement, making a union of forces desirable, and

WHEREAS, under the blessing of God, a long step forward was made toward this end by the conference at St. Louis; therefore, in order to still further advance the movement for the unification and coöperation of these great forces, we, your Committee on Permanent Relations, recommend:

I. The addition to the secretarial forces of the Brotherhood of Disciples of Christ of a man thoroughly acquainted with the work and purpose of our Bible Schools, who shall pay particular attention to the interests and development of the work among local men's classes.

II. That CHRISTIAN MEN be adapted to meet the need of a unified work among men and adopted as the national organ of the men.

III. That all State Bible School Superintendents furnish the Brotherhood of Disciples of Christ with a list of all men's classes within their respective states, together with the names of the presidents and secretaries thereof.

IV. That all men's classes, organized up to the Standard of the International Sunday-School Association, without necessary change of name or officers, affiliate with the Brotherhood of Disciples of Christ by complying w the additional requirements set forth bel Upon so doing they may receive a certificate affiliation as such from the General Brotl hood, and will henceforth be an integral par that organization.

REQUIREMENTS.

1. Adopt the Annual Brotherhood Calen as a means of training for citizenship service, and with a view to creating a gre interest in all our missionary and benevo enterprises, and that a committee be appoi from each class to arrange for at least program per month from this Brotherhood endar, and that each class undertake spe work in behalf of at least four of the follow lines:

State Missions, American Missions, For Missions, Benevolent Association, Church tension, Education, Temperance, Ministe Relief.

2. The secretary of the local organizatio report quarterly to the General Secretary the Brotherhood of Disciples of Christ, 41 A. Long Building, Kansas City, Mo., on bla to be provided, showing the activity in all l of work.

3. In view of the large additional ser that is to come to the Bible School w through the employment of a Bible School retary and the adoption of CHRISTIAN ME as to better serve the organized adult work, every local organization to make an nual contribution to the support of the Ge Brotherhood. (Signed) C. L. DePew, Ch man; T. W. Grafton, W. T. Fisher, J. N. Haymaker; Myron C. Settle, Secretary.

After full consideration, the report, by tion duly seconded, was unanimously ado and Brothers Haymaker and Grafton were pointed a Committee to arrange for a B School Secretary.

## Adjurnment for Lunch

Reassembled at 1:00 P. M.

Upon motion duly seconded, General Se tary Macfarlane was instructed to prepa complete and concise report of the result the Brotherhood work since its organiza same to be submitted at the Portland Con tion.

Recommended by Secretary Macfarlane a readjustment of secretarial duties be mad that Secretaries Elliott and Shellenberger, the new Bible School secretary provided could carry the work forward with no in ruption of present plans or activities, and out making any further additions to the se trial force at the present time than alr provided for.

Upon motion duly seconded, a comm consisting of Brothers Grafton, Haymaker Ridge, was appointed with instructions to f ulate and submit plans for carrying forwar work and for the necessary readjustme duties of secretaries and office organizatio

After prayer by Brother Macfarlane, me adjourned.

# port of the Committee on the Reconstruction and Unification of our Missionary and Philanthropic Interests

OLVED, That we reaffirm as the sense of ommittee that the most feasible means of ting the unification of our missionary hilanthropic interests is the organization annual convention of representatives of urches.

I FOR A CONVENTION OF REPRE-ENTATIVES OF CHURCHES OF CHRIST.

PREAMBLE.

EREAS, There is a widespread feeling the Disciples of Christ that they need a unification of their various missionary, ional and benevolent organizations, a general fellowship of the Churches of in all coöperative efforts for the ex- of the Kingdom of God in the world, eir own greater efficiency;

REFORE, We, Members of Churches of in convention assembled, reaffirming eadfast adherence to the independence tonomy of the local churches and invit- fellowship of all our sister churches in complishment of these ends, do adopt lowing constitution and by-laws:

CONSTITUTION.

NAME.

ICLE I. The name of this organization e the General Convention of Churches ist.

OBJECT.

CLE II. The object of this convention e to promote unity, economy and effi- among all the philanthropic organiza- f the Churches of Christ; to secure le representation of the churches in an convention which shall receive the re- f and be advisory to such philanthropic ation, thus securing a closer coöpera- great issues pertaining to the King- God.

MEMBERHIP.

CLE III. This convention shall be com- of members of Churches of Christ as :

elegates appointed by Churches of on the following basis: Each church point one delegate, and one additional delegate for each one hundred members, above the first hundred, provided that no church shall have more than five delegates.

2. Representatives of executive boards of coöperating national and state organizations, each national board to choose three representatives and each state organization two.

OFFICERS.

ARTICLE IV., SEC. 1. The officers of this convention shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary and a Treasurer. These, together with eight other members, shall constitute the Executive Committee. Any member of the Church of Christ in good standing is eligible to office.

SEC. 2. These officers shall serve from the close of the meeting of the convention at which they are elected to the close of the next annual meeting of the convention, and until their successors are elected. The President shall be ineligible to succeed himself.

AMENDMENTS.

ARTICLE V. Amendments to this constitution may be made by a vote of the majority of the members present at any regular session of the convention, provided that notice thereof has been given in writing at the previous annual meeting by the Executive Committee, or by not less than ten members.

On motion, the following resolution was adopted:

RESOLVED, That your committee also recommends the adoption of the following resolution: Resolved, That in order to provide for the organization of the first annual meeting under the constitution reported by the Committee on the Reconstruction and Unification of Our Missionary and Philanthropic interests, a committee of one representative each be appointed by the American Christian Missionary Society, Christian Woman's Board of Missions, Foreign Christian Missionary Society, Board of Church Extension, Board of Ministerial Relief, the National Benevolent Association, and the State Secretaries' Association, and eight others to be named by the chairman of this meeting, be constituted to call such first annual meeting; to provide for its temporary organization by naming and constituting suitable officers and committees, and to provide ways and means for holding such first meeting and for defraying its expenses.

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Rules of the Game

BY A. W. CONNOR.

¶ Many a homeless boy lives in a palace.

—o—

¶ The average boy has more knowledge than sense.

—o—

¶ Men who would clarify the sky of Boy-world should stop smoking.

—o—

¶ If you teach your boy to be an Indian, do not complain when he scalps you.

—o—

¶ We can never solve the boy problem by filling boys' minds with rules and th lives with nonsensé.

—o—

¶ Ownership is a mighty force in character building, therefore, let every own some valuable, growing thing and do with it as he will.

—o—

¶ I would rather have a dog for a companion for my boy than some men, I have never known a dog to smoke or swear in the presence of a boy.

—o—

¶ If mothers would use as much common sense in bringing up their boys they do in baking their biscuits they would have as good a "batch" of one as other.

—o—

## The Gang Spirit

BY CHARLES B. HAHN.

WHAT IS A GANG? A gang is a group of boys who play and run together, whose sympathies, likes and dislikes are somewhat the same. The word "gang" does not need to always imply that a certain group of boys are vicious and mischievous but can be applied to any bunch of boys who are organized into a club or society.

A gang can be good as well as bad. We find the gang instinct in men and if we study the history of those men who like to belong to clubs we will find that this instinct was started when they were boys.

Men are born with a desire for association and we must not blame the boy if he acquires it early. It is during the adolesence ag a boy begins to gang, and he finds th is weak when alone and strong when other boys. Many boys find themsel the gang. During the ganging age, as w the boy never goes out at night alone to a good time, most of his fun is with the fellows of his gang. As a boy finds his among the members of his gang so will his place in life.

GANG LAWS Gang laws are based principles of right as th understands the right. make the principle right the law will be In the Boy City club we use this princ dealing with the boys. Play the game is the Boy City motto.

Those Buffalo Boys that B. S. Farrall Wrote About Last Month

Boyville the laws are written, but in a the laws are unwritten, but they are none ess powerful. Their code of honor may be like older people would have, yet the who disobeys is held in contempt.

**CHING** We should not try to get a boy to "snitch" on his gang or crowd, but tell him that if he is in the g gang to get out of it.

**G ORGANIZED FUN** The congregating of boys means more than just getting together for mere association. We that just as soon as boys get together thing must be doing. The first question usually ask when in a crowd is, "What we do?" and we know that something happen. The real object of the gang is ve fun, and the boys gather in a vacant in sheds, shanties and caves to have it. y times the gathering of those accustomed eet stands for something in particular— omething planned out. All boys want is thing to do that will give them a good Much of their fun ends in a sad way if ected.

**ER GANGS** The corner gang is usually made up of a variety of ages of boys, from eight enty. It is a training school in vice. The ger fellows are being trained to take the ones' places as these older boys leave or go to work. The corner gang is a l where many an innocent lad first hears e under world and where many times he first enters into doing deeds off color. But boys cannot be raised in a glass house. They must get out among the other fellows. What parents must do is to keep the confidence of their boys.

**GANG LEADERS** A gang will never accept a leader who will not lead. The boys who gang together will always choose a leader and we make no mistake when we try to get the gang by getting the leader. The leader is not always the oldest boy in the bunch. The one who can do things is usually chosen to lead the others, no matter what his age. A boy twelve years old and considered one of the worst for his age told me one day while talking of what he used to do.

"The first kid I got in with at my home town was about my match, but he was older than me. We stole peanuts and candy off the Dago. Then me and him joined the Pig Alley Gang. We met in an alley. It was every one had pigs and gee, it was rank. We met sometimes in a hollow tree and if any kid came along we did not know or did not like we would strip him and put him in the tree. Then we would go away and leave him to get out the best way he could. After that we robbed John Sullivan's bank. Johnnie was a big boy that saved his money and kept it in a small bank. Then his father and all of 'em went away and me and all the Pig Alley Gang goes up to their house and gets into the back window and takes everything we can. And after that I was such a good fellow at stealin' they made me leader of the gang."

# "Sign"

Our men's Brotherhood here has voted to support the Boys' work.—W. D. WARD, Newark, Ohio.

* * *

I am much pleased that CHRISTIAN MEN is to have a Boys Department. The boy problem is a vital and present question.—P. H. DUNCAN, Latonia, Ky.

* * *

Just beginning organizing the Boy Scouts in connection with the city organization. Paul Newmeyer at Y. M. C. A. is giving full time to the work.—W A. MOORE, Tacoma, Wash.

* * *

On April the 10th the Loyal Sons Class at Fresno, Cal., where Chas. Laurant Beal is pastor, the boys had a banquet, where fifty boys sat lown to the table with Mr. Will Brown, who was the guest of honor.

* * *

The Union Avenue Church, St. Louis, has begun work for boys with competent leadership. They have a room for boys with an outside door so that boys can come and go without disturbance or difficulty.

* * *

A. W. Connor, the boys' friend, of Indiana, recently held a meeting for boys in Paris, Ill., with 347 boys present at the first meeting. Over 264 boys successfully passed through "The Dungeon," as he calls his initiation, into Knighthood.

* * *

C. E. Nichols of Salem, Mo., writes that the best class in his Bible school is a class of 50 boys from 12 to 16 years of age, known as the "Sunbeam Boys." They are taught by Miss Mollie Smith. They are only boys, but are my right hand men.

* * *

Our classes are all organized and several of our boys belong to the Boy Scouts connected with the Y. M. C. A. Some of them belong to base-ball and basket-ball teams. We have two fine classes taught by Geo. Rea and Mrs. R. H. Johnson.—W. T PRIEST, Wichita, Kan.

* * *

Our Boys' Club is called Jackson Avenue Boy City. We have 150 members about equally divided into two sections, one from 10 to 13 and one from 13 to 17 years of age. Our Boys Department helps the S.-S. decidedly. Most of our classes are taught by men, all should be.—THOS. W. GRAFTON, Kansas City, Mo.

* * *

Our boys here are organized into the Scouts. Most of the boys in the movement are from Sunday-School. Therefore the work does not minister directly to the enlargement of the school except as it tends to hold the interest of the boy. Our boys are taught by men. We will have a summer camp lasting about three days. There are about twenty-five enrolled in this movement at present.—D. E. ALDERMAN, Franklin Circle Church, W. F. ROTHENBERGER, Minister.

Robt. L. Finch, of Grant City, Mo., holds Scout Master's certificate No. 2 writes us that he has organized a Scout Tr in connection with his Sunday-School. has forty boys in the organization in a t of twelve hundred. His club room is in Court House. He says that no woman sh teach boys from twelve to eighteen. The r is for a man who is, above everything else thorough sympathy with the boys. If he i they'll find it out in ten days and then are gone.

* * *

A word from Marcellus R. Ely, Puyal Wash., about his boys. I do not consider the fault of the boys that we haven't good club for them. It is a question leadership. I am taking the matter into own hands now and we have begun to something. We went on a "hike" thro the woods not long ago and had great s with the old game of hare and hound. boy climbed a tree and left us "up in Air." Am anxiously looking for CHRIST MEN and the Boys' Department.

* * *

H. D. Smith, of Hopkinsville, Ky., has a Boys' Brigade for about three years. boys are from 12 to 18 years of age. T have 35 members, who meet as a mili company on Friday night and as a Sun School class on Sunday. Bible study, mili drill, lodge work, summer camp and music some of the things that the boys are intere in during the year. The name of the c pany is the Jim Young Company. H. H. I kins is the Commandant and teacher and C. H. Taudy, Captain. More will be wri about this work in a future number of paper.

* * *

## A Boy's Cyclone

BY O. M. PENNOCK, PASTOR.

Our Brotherhood entertained the boys the church and Bible School. It was the money and time we ever spent. All wo and girls were notified to stay away. boys were told to come not before and long after 7:30. A cyclone arrived at 7 seventy-five boys. Admission was by ti In the large basement room a tug of war the first event to work off the uncontrol energy. Then a program was given. A b orchestra furnished music as did also a quartette, a good one. A good story-teller a story. A humorous recitation was give one of the men. The pastor gave a sleight hand performance. This was followed by old time tricks and stunts we learned in boyhood. Each man was prepared to star The men played with the boys. At the w each boy found a seat and men served boys with a simple lunch, such as boys At the close all the boys gathered about pastor in the center of the room and three cheers for the Brotherhood. Var committees had arranged all the details

ent off on schedule and the boys went at 9:30. The expenses were paid out Brotherhood Treasury. Men and boys were happy. You ought to try it, too. inda, Iowa, April 7, 1911.

* * *

are in receipt of the initial number of *Boy City News,* issued by the Boys' City lependence Boulevard Church of Kansas City, presided over by that Juvenile genius, Charles B. Hahn. It is a four-page sheet, three columns to the page, devoted to general news of the Boy City, stirring editorials regarding Sunday-School and athletics, with one column of Boy Philosophy, together with a splendid group of clean advertisements. On the first page is a cartoon labelel "Now, All Together," which we reproduce herewith.

"Now All Together"

word from F. E. Bossard, Tulsa, Okla., interesting. At present our boys are ed into a Boys' Scout Troop. About ago I took the class with eleven mem- d since then it has increased to thirty- The success came through constant and never failing to meet an appoint- ith the boys and personal interest. I a practice to sacrifice everything for s. In the Boys' Scout work we now lans for the future, for an indefinite The rewards are the badges the boys en they reach a certain height in the ation. Much of the athletic work done in Boys' Clubs in the past has been for the individual rather than the whole company. I mean by that that the boys who are strong have the advantage over the weaker boys, as the teams do not like to have an inexperienced boy lose the game for them.

In the Boy Scout movement the athletics is carried on by all the members, rather than the few. We go on camping trips for an afternoon or evening and get experience in cooking and building fires. We are planning to go on Friday night and come home on Saturday. We are also planning to camp this summer. There is nothing in the Boy

Scout movement that is military except the discipline.

We have from one to five new boys each Sunday. I think that there should only be about a dozen boys in one Sunday-School class. I should like to see a Boys' Department or-

Citizens of Boy City casting their ballots on Election Day
Boy City Camp No. 262, L. B. D. C. No. 262 Jackson, Avenue Church, Kansas City, Mo.

ganized where the boys assemble by themselves. Then they could be spoken to in their own way, as boys in the adolescent period of their lives like to be by themselves and are very sensitive. The pastor should preach to the boys once in awhile. The sermon should be on the lessons covered by the graded course, so that the boys would be in the spirit of the sermon.

* * *

## First Church Scouts at Springfield, Illinois

By C. C. Haradon, Boys' Work Sec'y Y. M. C. A.

We have the boys organized into two divisions, under thirteen and over, which work apart as much as possible. There is meeting held every week for some stunt to be pulled off either the following Saturday or during the week. There have been a variety of things that the boys have enjoyed very much that I can only name here, which would make good stories in themselves, such as our hound and hare chases, visits to an astronomer's house at the edge of the city, camp fires at night in the woods, skating trips, parties at different Scouts' homes, chile con carne suppers, trips to the Sangamon River (5 miles), base-ball games, and visits to the different manufacturing plants of the city, such as the watch factory, plow factory, a foundry, shoe factory, a bank, a restaurant, down and through two coal mines.

We have given a public demonstration in the Sunday-School and will probably give another soon. We have taken the boys through the State capitol here and the Supreme Court building and the Armory, also had the Scouts out for inspection when President Taft was here and was officially recognized by him.

Because of this organization several boys have stopped smoking and others who had been in the habit of stealing have changed their ways. The worse a boy is the more we want him as they are the ones who can help. This work is a great one with boys here and one that I think our ch should take up as the boys of the Nation heard of it. It has taken like wildfire the boys of this State.

* * *

## The Loyal Knights

BY REV. W. G. LANCKS.

The Loyal Knights is an organization boys used in the South Akron Churcl Christ. The direction of this club is in hands of the pastor. The membership cl in their constitution is as follows:

"All boys applying for membership mus free from the use of tobacco, intoxic drink and profane language. He mus willing to pay an initiation fee of ten cen advance of their admission, to the club t urer and must become a member of the day-School. He must sign the pledge with given.

PLEDGE.—Realizing that Jesus at my was strong, manly and pure, I will tr make Him my example. I will try t truthful, and to be true to all my prom I will try always to be kind to those than myself. I will make every effort to tivate a clean life by keeping myself tobacco, strong drink, profanity and unf fulness. As a member of the Sunday-S I will try to be regular in my attendance. a loyal knight I will try to be manly an manly things, and so far as I know how I make an earnest effort to be true to al duties as a club member."

A feature of the club is the Messe service that each knight promises to rend the church and pastor.

Heading the Procession, Boy City Campaign Parade
L. B. D. C. No. 1, Independence Blvd. Church, Kansas Ci

* * *

## The King's Army Club

(What the pastor of a country town with an old-fashion handy, one-room church has done for his boys.)

BY R. C. MANLEY.

If manhood is worth anything to the us of Christ, boyhood is worth far more, f a least two reasons: First, men are al trained, often by the Devil, boys are a period where they can be trained by church. Second, a man has lost yea

ibility and power, the boy has all this re him. It seems to me that you have struck the strategic point of the Brother-l, for if Christian men can do what they in the last few years, being practically ained, what will the next generation be to accomplish if the boys are taken now trained for "A Man's Work In a Man's ?"

e have considered club work outside the lay-School carefully, thinking of and mak-a study of the "Boy Scouts" and other nizations, but so far have decided that it better to bring the club idea into the lay-School rather than to make it sepa-

e club of which I shall tell is in my own ch and is made up of the Junior and In-ediate boys. The club is called the King's y and is divided into the cadets and lars. Boys between nine and twelve are l cadets, and boys between twelve and en the regulars. We hold our meetings a month, at which we have an hour for s and a general good time and then down to the business session and re-ments. There is a library controlled by lub, of about fifty books.

e had a camp last summer and shall go this year. One thing we learned from camp is that it is better to take the rs and Intermediates at different times. try to have some special trip during quarter. Our program of trips would mething like this: Spring Hike, Sum-Camp, Fall Chestnut Hunt, and Winter ng Party.

st fall we hired a team, obtaining the y by selling ice cream by the quart, and ten miles to the foot of the mountains hen walked to the summit to some fam-ocks and spent the day. The boys have ly elected officers for their base-ball

s boys' work has not only obtained and the boys in the Sunday-School, but it rought a close relationship between the and their pastor that could not have formed in any other way.

ut the only thing that we have done for y on the outside was a Boy's Temper-rally in which the boys took the principal with a snappy talk by a temperance r and a lover of boys.

have never thought of putting over our as teacher anyone but a man. There be a condition or an especially fitted that would make us change our policy man to lead to manhood the coming but it would have to be a very special

v Salem, Pa.

* * *

## a Sigma Pi or the Modern Knights of Saint Paul

Junior Brotherhood that Furnishes what a Boy Needs.

BY EDWARD D. GOLLER.

e in a great while God reaches down aces his hand upon a man and instructs him to bring forth a work especially designed to fill a great need as God sees it. Judging from the almost perfect way in which the Kappa Sigma Pi furnishes the real physical, social and spiritual needs of the modern boy, it seems that nothing less than God's own hand led the Rev. David H. Jemison to originate and give to the world this splendid plan to save boys for Christ and the church. Under the present stress of modern life the boys need powerful incentives to keep them safe. Of all modern organizations none can be compared to the Kappa Sigma Pi which does definitely three things:

1. It ties the boy to the Bible.
2. It ties the boy to Christ.
3. It ties the boy to the church

Any organization for boys which does less than these three things is simply wasting the greatest opportunity in the life of the boy to save him for Christ and the church. It is the only organization that really provides, definitely in its plans, for these three vitally important items. Other organizations tack these on the outside as a sort of side issue while this organization makes it the main issue and what is best about it the boys are simply delighted with the work that is done. Almost every boy who takes the whole work unites with the church.

### New Testament Standard of Life

In all the work of the Kappa Sigma Pi the New Testament standard of life is continually the goal. Paul is the boy's hero and the life of the great apostle is taught to the boy. The initiation is strictly Scriptural, being taken entirely from the New Testament. There are three degrees. At the age of ten the first degree may be taken, which is called the

### Order of Jerusalem

In this degree the boy is led to sit at the feet of Gamaliel *to learn.* He is pledged to attend Sunday-School, abstain from tobacco, intoxicants, etc. This degree ties him to the Bible. The second degree, which is taken at the age of thirteen, is

### The Order of Damascus

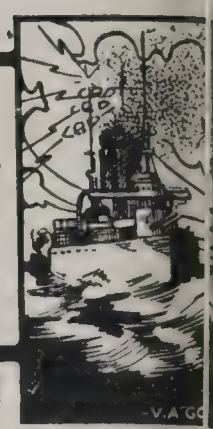
As Paul was converted on the way to Damascus and afterward confessed Christ to the world, so the boy must now confess Christ on all reasonable occasions. This degree ties the boy to Christ. And if there is a young people's society in the church he is pledged to attend it. At the age of sixteen he may take the third degree,

### The Order of Rome

Here, as Paul offered himself up, so the boy unites his life permanently with the church and becomes a knight. He remains a member until at the age of nineteen he graduates into the Men's Brotherhood of the church.

This is an inter-denominational, International organization that gives every promise of being, soon, the foremost order for boys in the entire world. All the features of the Boy Scout work are taken up incidentally in the summer camp work. Explanatory literature will be furnished free upon request to the grand chaplain, Rev. D. H. Jemison, Circleville, Ohio. Toledo, Ohio.

# Wireless Whispers



L. B. D. C. No. 270, Pittsburg, Kan., remits $6.30, first quarters dues for 42 members of their Local Brotherhood.

* * *

F. W. Jackson, pastor at Castle Rock, Wash., sends for Brotherhood organization material and says: "Our men are waking up."

* * *

E. L. Hill, a Brotherhood man from the University Place Church at Des Moines, was a recent caller at the Brotherhood office.

* * *

California State Missions was assisted by a pledge of $100 made by L. B. D. C. No. 325 of the First Church at Riverside, California, so says report of John M. Nash, Secretary.

* * *

From far off Danbury, Conn., comes request from Ernest W. Bailey for information in regard to organizing a Brotherhood in their church.

* * *

L. B. D. C. No. 314, First Christian Church, Seattle, Wash., sent $17.60 dues for members and report growing activity in the Brotherhood. Joseph L. Garvin is the pastor and A. F. Schuler, treasurer.

* * *

L. B. D. C. No. 251, Rockford, Ill., recently had charge of the evening services at the church, with several short speeches upon the influence of the Bible in life. A male quartette furnished the music.

* * *

On May 5th, L. B. D. C. No. 370, of the First Church of Bucklin, Kansas, affiliated with the General Brotherhood. On May 8th D. S. McHugh sent for a supply of Brotherhood emblems for the Brotherhood men to wear.

* * *

Many of our Brotherhood are printing the Brotherhood emblem on their leaflets, tickets, emblems and other printed matter. We will furnish these as per cut herewith for 25c postpaid. Larger cut, 35c, and two color cut, $1.00.

* * *

One of the latest organizations of the Brotherhood is L. B. D. C. No. 373, at Vinton, Iowa, where D. G. Dungan is the pastor. They observed the program for Men's Day in the church on Sunday, April 30th, making a grand success of it.

* * *

In error the residence of Harry Davenport and Lennie Brumbaugh, volunteers, was shown as Kenesaw, Neb., instead of Chester, Ne the May number of CHRISTIAN MEN. E. Cobbey is the minister under whom volunteered at Chester, but Brother Co is now at Kenesaw.

* * *

T. W. Grafton, one of our National D tors, is in demand for addresses upon Boy Movement. April 20th he addressed Union Avenue Church, St. Louis, and on 16th the Peoria Sunday-School Associa Peoria, Ill.

* * *

The men of the church at New Castle, recently held a banquet presided over by T. W. Phillips and an organization called Christian Men's Society was formed. In course of the evening a number of speeches were delivered and arrangem were made for the Men's Society to fina portion of the new church building o tions.

* * *

W. H. Waggoner is one of our Eva ists located at Eureka, Illinois, who is a splendid Union Missionary Work on sions, Bible Study and Sunday-School His plan is to spend a week in a place maps, charts, curios, etc., for instructio the evening stereopticon lectures and trated songs are given. He announces the only work of its kind in the country

* * *

L. B. D. C. No. 367, Carthage, Mo., wide awake group of men. They are an to learn and want to do things. One of activities is a Sunrise Prayer Meeting Sunday morning and the men are also ing daily during Evangelistic services n progress. F. L. Hall and George F. president and secretary, respectively, o Brotherhood, have joined the Ten-I League.

* * *

R. A. Willard, General Member 2 president of the Buffalo Union Tempe League, supporter of the Forest Avenue C at Buffalo, chairman of the Team Work paign Committee and general all arou ligious worker. This church is to se pastor to Thibet and will support him foreign field. Thus another one of our sion churches begins to let its light sh that the sun never sets upon its activi

. D. C. No. 311, of the Third Church, elphia, are holding excellent devotional gs on Sunday mornings. On a recent morning they had D. Clarence Gib- defeated reform candidate for Lieu- Governor of Pennsylvania Mr. Gib- is one of the most prominent reform of Philadelphia and is president of the nd Order Society of that city.

* * *

B. D. C. No. 322, Clarinda, Iowa, of J. S. Chiles is president, is one of the rhoods entering the second year work. en are wearing the emblem and reading IAN MEN. A work for the boys is be- iugurated. At the Brotherhood meet- ie programs published in CHRISTIAN re given. A great men's Bible Class, a icher and good attendance at all their engs are some of the results.

* * *

are in receipt of program of Brother- ieeting and invitation issued by L. B. No. 263, Uniontown, Pa, which contains eblem of the Brotherhood and a splen- gram to view at a distance, with ad- y M. M. Cochran, one of our directors, he subject: "My Impression of the There was also a three-minute ad- y J. D. Kerfoot, subject "Base-ball." the Brotherhood presided over by Gans, president, and John C. Wilson, y.

* * *

Evangelists are taking up the Brother- oposition and hardly a meeting closes ports do not come of an organization . In a recent meeting at Rochester, y L. Brown, the Evangelist, and Earl ner, Pastor, called all the men to- new converts and old members as nd organized a Brotherhood with 56 members. At the conclusion of the $1,800 was raised in pledges to re- nd increase the room in church build-

* * *

C. F. SCHMIDT

D. C. No. 251, Rockford, Ill., had of the evening service on the three th anniversary of King James' Bible. orus and quartette furnished the music a platform meeting of short speeches d the program. A "Gideon" told of k of the Christian Traveling Men's ion in Bibleizing the hotels. A business man spoke upon "What is the Bible to Me." The pastor, W. B. Clemmer, presented the Pocket Testament League and 75 pledged themselves to carry the Bible constantly and read a chapter each day.

* * *

An echo of the Team Work Campaign was held at Joplin on the evening of May 4th, in connection with the Third Missouri District Convention, which came very near exceeding the original, after which it was patterned. Three hundred men sat down at a banquet in the Central Church at Joplin. They were hauled to the church in fifty-one automobiles, which in itself was a sight long to be remembered. Our only regret is that we haven't a photograph of the parade to show you. For details of the meeting see "Shots from Shellenberger."

* * *

L. B. D. C. No. 286, Massillon, Ohio, observed the fifth Sunday in April as Men's Day in the Church and gave the following program:

Paper—"The Church a Spiritual and Moral Magnet in the Upward Progress of the Men of America."

Talk—"The Bible a Man's Book for a Man's Progress."

Paper—"The Gospel a Cure for American Ills."

Speech—"The Man Jesus a Man's Man."

Music furnished by a men's chorus of sixteen voices.

* * *

Frank P. Ellis, Secretary L. B. D. C. No. 249, South Joplin, Mo., writes: "We are getting down to work now and think you will hear more results from the South Joplin B. D. C. in the near future. We helped the men of the Central Christian Church to organize a Brotherhood last Sunday and with the aid of the other Christian Churches we pulled off a great banquet at the South Joplin Church, May 3d, at which we seated some 300 or more men and listened to a feast of good addresses. This was the Brotherhood's part of the Third District Convention."

* * *

The West Side Brotherhood, Springfield, Ill., reports regular and splendid meetings. Mr. A. C. Glasco is president. They have been making much use of the programs printed in CHRISTIAN MEN. John B. King, one of the members, read a paper at one of these meetings that was very much commented upon. His theme was "The Church, as Based on the Bible." He declared the church to be the noblest and most precious of all the boons that God has given to man, that the church is the school in which we are disciplined for the great work of life, that it is a social organization which operates powerfully on society and makes valuable contributions to its life.

* * *

We are in receipt of a magazinelet, size 4x5 inches, eight pages in all, written by hand on some kind of duplicating machine and issued weekly by the Brotherhood Bible Class of the Central Christian Church, Toledo, Ohio. The magazine gives the names of the class

officers and committee chairmen and is full of items of news, suggestions, announcements and general miscellany pertaining to the work of an up-to-date Brotherhood class.

We see in the course of a month many happy little suggestions of Brotherhood activity, but this little booklet written by hand and speaking so eloquently of the zeal and enthusiasm of energetic young men who are determined to do the best they can for the uplift of the Brotherhood and Bible Class touches us deeply. We accept it as another evidence of the glorious initiative in Christian service which is being developed among our men.

* * *

And still the Secretaries' and Treasurers' books for Local Brotherhoods and Adult Bible Classes go out. Here are a few of the recent orders: Francis A. Shaw, Muncie, Indiana; J. H. Elliott, Cadillac, Mich.; C. A. Enderlin, Chillicothe, Ohio; J. H. Radcliffe, Lafayette, Ind.; J. F. Hannum, Turtle Creek, Pa.; Ray E. Davis, Kendallville, Ind.; E. M. Wright, Rock Island, Ill.; O. J. Lloyd, Shelbina, Mo.; Millard Patterson, El Paso, Texas, Chas. L. Perry, Joplin, Mo.; Frank P. Ellis, Joplin, Mo.; R. Dorr Horton, Nessen City, Mich.; Martin R. Gerhart, Mansfield, Ohio; J. G. Maxey, Kansas City, Mo.

* * *

The South Akron Church, Akron, Ohio, presided over by W. G. Loucks, minister, has been going about the organization of a Local Brotherhood with patience and skill. It is their desire to get all the men in line. They observed the week of Prayer and Evangelism with meetings each night, conducted by the men under the auspices of the Brotherhood. This was their first effort and the pastor in writing of it says: "It was one of the best things ever done in our church for the men or for anybody. The men really found themselves and went home knowing that they could really do things."

On the last night the State Brotherhood Secretary, Wm. Spanton, gave them a splendid address.

* * *

L. B. D. C. No. 355, Troy, N. Y., is carrying on an aggressive campaign in the interests of men and the Kingdom. Sunday, April 9th, was observed as Men's Night and the following is a copy of their invitation:

MEN'S NIGHT

**THE APPEAL OF CHRISTIANITY TO THE MANHOOD OF AMERICA**

Address by - - - - - H. A. DENTON

The Day—Sunday, April 9th
The Hour—7:45 p. m:
The Place—River and Jay Sts., Church of Christ

MAN { Be There / Bring a Man / Bring Five

Ladies not excluded

A. W. Connor, the Boys' Friend, campaign for boys at Litchfield, Ill. first boys' meeting 223 boys were pres

* * *

The *Boy City News,* published by I C. No. 1, Independence Boulevard, City, Mo., is a weekly sheet, while Cr Men is a monthly. The *Boy City Ne* tains a good cartoon each week, prep some local artist. All of them are g the cartoons are to the point. Space any more than the bare mention and a of the cartoon which appears elsewher issue.

The *Boy City News* is ably edited understand is already securing a la culation.

* * *

L. B. D. C. No. 291, Elkhart, Ind special service for men Sunday, Ap and issued the following invitation:

FIRST CHRISTIAN CHURC
Lexington Ave. and Vistula S
Local Brotherhood No. 291, Elkhar
April 20th,

Dear Sir:—You are invited to meet men of our church in a special serv Sunday evening at 7:30.

Special seats reserved for all men. address to men, "Ministry, Not M Come and line up with us.

Sincerely yours,
T. A. Young, Mini

* * *

A meeting of L. B. D. C. No. 262, Avenue, Kansas City, was held on Ap Addresses were made by T. W. Gra E. E. Elliott and the following offic elected:

President—J. N. Taylor.
1st Vice-Pres.—J. Harry Clay.
2d Vice-Pres.—E. E. Elliott.
Secretary—A. L. Hockett.
Treasurer—Miller.

The new treasurer began work imm by collecting quarterly dues from th bers present. The Local Brotherhood dertaken definite work upon the fo lines:

1st—Linking the Bible School to th service.

2d—Meeting, greeting and gather into the Bible School and church.

3d—Helping with the finances.

* * *

## The Kingdom Now

Mr. A. D. Dougan, of Plankingt tended the meeting of the L. B. D. C. City, Ia., on April 13, at which meeti Secretary Shellenberger presented the the Brotherhood. Mr. Plankington sp enthusiasm common to all men who c and understand the great and definite the Brotherhood. He says:

"I wish I could tell you how mu joyed the meeting last evening. I a member of the organization, but I cat thing of its import. The vital mission was to establish a kingdom right her earth. It seems to me that this ar

ı is a forerunner in making ready for ablishment of the Kingdom of God. For the Kingdom of God on this earth was original intention. God's will will be lished and His Kingdom be realized."

* * *

ems to be the fashion just now for nts of Brotherhoods to become pastors ches. C. F. Schmidt, President of the rhood at Mason City, Iowa, is the last follow the mode. At various times in Mason City, Brother Schmidt has President of the Y. P. S. C. E. and ntendent of the Bible School and since ry he has been President of the Men's hood. He attended the Iowa Brother- onvention at Boone last year as a rep- tive of the Mason City Brotherhood was sent by the Mason City Brother- their own expense to the Brotherhood at Topeka. He is now pastor of the at Fertile, Iowa, and expects to or- a Brotherhood there soon and in two nearby churches. Brother Schmidt was lly a member of the Lutheran Church s had academic work at Drake Uni- but is a graduate of Memorial Uni- of Mason City. He has previously ve years in the ministry.

* * *

men of L. B. D. C. No. 364, Aurora, njoyed an address from E. H. Longman, of the Christian Church and public principal at Bradshaw, Neb. His stir- ssage was on "The Spirit of the Work" s in pursuance of a plan which Alden H., pastor of the Aurora Church, has hanging work of ministers. The men the meeting helpful and inspiring.

e way, Pastor Hill has been enlivening day night service with a series of lect- life, with the following topics:

a Sea Voyage."
a Railroad Journey."
a Pilgrimage."
a School Room."
a Warfare."
a Harvest Field."
and Its King—Jesus Christ."
and Its Jewels—Home and Heaven."

who has followed the course closely These metaphorical descriptions are ital and and inspiring. They increase ndance of men."

* * *

## W king Policy and a Committee Outline

D. C. No. 306, at Mason City, Iowa, opted the following working policies:

One good meeting each month.

Every man in the church and as many o be good, active members of the hood.

To promote Christian work among the Mason City.

Each committee chairman to give a report quarterly.

The duties of committees are very properly outlined as below:

The Program Committee shall arrange the program for each regular meeting and supply the press committee with a copy thereof four days in advance.

The Social Committee will have charge of the social part of each program. The membership committee will endeavor to get new members interested and active in the Brotherhood work.

Civic Committee shall make study of civic affairs and bring to the Brotherhood such facts as will make Brotherhood men better citizens.

The Press Committee shall have charge of advertising all meetings and programs, report ing same to the local and church papers.

The Fraternal Committee will develop a fraternal spirit among the men, reporting cases of sickness or distress.

The Boys' Committee will study the boy problem and inaugurate such work among the boys as is proper for the Brotherhood to carry on.

* * *

L. B. D. C. No. 355, Troy, N. Y., observed the week of prayer and evangelism and in their preparations sent out a letter which is so important from the standpoint of practical accomplishment that we reproduce it in full herewith:

My Dear Brother:

Would YOU be a Christian man today if some one had not been interested enough in you to urge your personal acceptance of Christ?

An unkind word of censure, or criticism, may damn a man, but *one kind, earnest* word has proven the salvation of many.

Will you speak such a word? Some one is waiting for *you* to say it. *Will* you?

The only way in which you may make any acceptable return for the great price that was paid for your salvation is to "save the other fellow." To consider your salvation alone is a sordid, selfish view.

You were saved to SERVE. Are you serving? Here's your opportunity.

BROTHERHOOD WEEK OF PRAYER AND EVANGELISM FOR MEN. Program enclosed. THINK about it. PRAY for it. TALK about it. WORK FOR IT. A meeting *for* men, by men. One more Brotherhood success. Be there yourself. GET YOUR MAN.

We enclose five invitation cards for the Sunday evening service, which we urge you to use at once.

Fraternally yours,
Executive Committee.

The program as suggested in CHRISTIAN MEN for March, prepared by T. W. Grafton, was carried out in full and a letter from H. A. Denton, pastor of the church, says it was the greatest week ever held in Troy and it did the men great good. He says: "We were the only Brotherhood in Troy on this job."

# What They Did

## Gleaned From Quarterly Reports

L. B. D. C. No. 252, Niagara Falls, N. Y., sends quarterly report showing two meetings with average attendance of eighteen. Their church contributed $100 to Foreign Missions on Easter Sunday. They have sixteen subscribers to CHRISTIAN MEN, collected $56.90 during the quarter and disbursed $42.15, and have a balance in the Treasury of $88.59. At a recent meeting change in officers resulted in the election of J. R. Dick as President, Fred Williams as Vice-President, E. C. Williamson as Secretary and William Payne as Treasurer.

* * *

L. B. D. C. No. 316, of the First Church, Little Rock, Ark., sends $12.15, dues for 50 members, with quarterly report ending March 31st. Their meetings have averaged 15 in attendance, with an enrollment of 50. The Program Committee has provided five programs, two of which were taken from CHRISTIAN MEN. They have four Bible Classes in the Bible School, with 65 in attendance. Their Social Committee has been active, and served refreshments at three of the meetings. Fraternal Aid Committee made six calls upon the sick and gave aid in one worthy case. This Brotherhood pays $2.50 per month towards the maintenance of the City Mission in Little Rock. After remitting dues they have a balance of $6.45 in the treasury.

* * *

L. B. D. C. No. 249 is in the South Joplin Church and of course every one knows that Joplin is in Missouri. This Brotherhood was organized and affiliated with the General Brotherhood in June, 1909, being the third Brotherhood to be so affiliated. The quarter ending March 31st they held six meetings with average attendance of 30. Their present enrollment is 59. Three programs were provided by the program committee, one of which was taken from CHRISTIAN MEN Magazine. Their civic committee investigated candidates for the city offices. In a financial way the Brotherhood disbursed $33.90 and remitted $9.10 dues for 59 members in the General Brotherhood. This is the Brotherhood that entertained a special team work meeting during the District Convention, of which mention is made under Organization Notes.

* * *

L. B. D. C. No. 311, Philadelphia Third Church, held nineteen meetings from January 1st to March 31st, average attendance thirty men, secured ten new members and has a present enrollment of sixty-three. Their commitees are active, Bible School Committee met thirteen times and is pushing the Bible School work, having ninety men in the Brotherhood class. They use fifty-five copies of CHRISTIAN MEN Magazine. There were three meetings of the social committee and ref ments were served six times during the ter. The Fraternal Aid Committee is a visiting the sick and furnishing fruit and ers to invalids. They expended in this tion $36.75. They collected $21.40 and paying general dues have $13.20 in the ury.

This Brotherhood is less than a year ol is doing splendid and effective work.

* * *

L. B. D. C. No. 324 at Newark, Ohio, three meetings between January 1st March 31st, with average attendance o The present enrollment is 96. 125 men ing CHRISTIAN MEN. Have two Men's classes in the Bible School. Their S Committee is active and their Fraternal Committee has made several visits to sick. Three have been furnished em ment. Boys' work has been undertaken der the leadership of R. C. Armentrout. eral have been brought into the churc direct result of the personal work of Bro hood men. The committee has worke harmony with the City Civic League. remitting dues to the General Brother they have $25.56 in the treasury. The tary says: "Many committee meetings been held and much more has been than this report would indicate. Men h boys have been reached more effectively ing the past year than ever before i history of the church."

* * *

L. B. D. C. No. 338, Ann Arbor, held six meetings between January 1st March 31st, with an average attendan twenty. The present enrollment is 53. program committee met three times, pro two programs. The Bible Study Com met three times—have three male Classes with 120 men and boys in the School. There were 20 men and boys w the Bible School during the quarter. use 30 copies of CHRISTIAN MEN for the Lesson Helps. The social committee ha meetings and served refreshments at meetings of the Brotherhood. The social mittee is making the Brotherhood an tunity to create a masculine social atmos in the church. The Fraternal Aid Com arranged one floral offering, while the sionary Committee was active in the w Foreign Missions. The Personal Evang Committee made 100 personal visits an Civic Committee investigated candidate city and county officers. F. A. Gould the president; J. E. Williamson, Vice- dent; L. C. Backus, Recording Secretary J. Wright, Financial Secretary, and W. Lake, Treasurer.

# BIBLE SCHOOL NOTES

.. Leaman, Pittsburgh, Pa., orders 100 t rhood Bible Class Postcards.

* * *

arish, Jr., Buffalo, N. Y., orders pen- t, lesign 101, for the Brotherhood Bible ss

* * *

lird Patterson, of El Paso, Texas, sends set of the Secretary's and Treasurer's or books for their men's class.

* * *

V H. Atkinson, of Beatrice, Nebraska, or s 00 post cards, advertising the Brother- d Bible Class, and one Brotherhood pen- t or the Beatrice Brotherhood.

* * *

.. Willard, of Buffalo, N. Y., General m r No. 250, sends check for $1.60 to en lues for 1911 and pennant, design 101, ne of the most beautiful pennants ever de

* * *

estern Union telegram from the Cen- ristian Bible School, San Diego, Cal., y h, reads: "Send one hundred Broth- oc Bible Class buttons to W. F. Ogden h ll. Rush first mail."

* * *

M. . Spear, of Dunmore, Pa., sent for a nd 1 Bible Class buttons for the Men's le Class of Tripp Avenue Church, Dun- re. This group of men is doing splendid rk n that section of Scranton, of which nn re is a part.

* * *

ie Secretary Shellenberger was at Carth- o., L. B. D. C. No. 367, on May 4th, rried to them a challenge from the th Joplin Brotherhood, which was ac- te The credits are to be reckoned on nn ee work done, as well as men added.

* * *

The Loyal Men's Class of Hampton, Iowa, ler a pennant for their class from the oth hood office. It was made up immedi- ly d forwarded to them and I. W. Harris writes: "Pennant received all O. K. and presented to the class last Sunday morning. The men think it very fine and a nice piece of work."

* * *

L. B. D. C. No. 324, Newark, Ohio, has grown under the Bible School in great fashion. On a recent Sunday they had 559 in attendance, which was considered high water mark. The last Sunday in April they had an attendance of 611, with 108 in the Men's Class and 150 in the Young Men's Class. One class of men had a collection of $24.00, with total offering of $44.00.

* * *

The Brotherhood Bible Class of L. B. D. C. No. 311, West Philadelphia, Pa., and the Brotherhood Bible Class of L. B. D. C. No. 262, Jackson Avenue, Kansas City, entered a contest in January which was continued to the close of March. Kansas City won, but Philadelphia is elated over the increase in attendance. Following is table of attendance, showing both old and new members. The points considered were one point for total attendance and one point for new members.

| | Philadelphia. | | | | | | Kansas City. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Old | New | Tot. | Old | New | Tot. | Old | New | Tot. | Old | New | Tot. |
| January 1, 1911 | 47 | 5 | 52 | 1 | .. | 1 | 41 | 5 | 46 | .. | .. | .. |
| January 8 | 48 | 9 | 57 | .. | 1 | 1 | 51 | 5 | 56 | 1 | .. | .. |
| January 15 | 54 | 3 | 57 | 1 | .. | 1 | 42 | 7 | 49 | .. | 1 | .. |
| January 22 | 42 | 3 | 45 | .. | .. | .. | 51 | 4 | 55 | 1 | 1 | 1 |
| January 29 | 55 | 3 | 58 | 1 | .. | 1 | 52 | 4 | 56 | .. | 1 | .. |
| February 5 | 53 | 5 | 58 | 1 | 1 | 1 | 42 | 2 | 44 | .. | .. | .. |
| February 12 | 53 | 1 | 54 | 1 | .. | .. | 52 | 6 | 58 | .. | 1 | 1 |
| February 19 | 58 | 2 | 60 | 1 | .. | 1 | 42 | 3 | 45 | .. | 1 | .. |
| February 26 | 53 | 1 | 54 | 1 | .. | .. | 50 | 16 | 66 | .. | 1 | 1 |
| March 5 | 48 | 1 | 49 | .. | .. | .. | 58 | 7 | 65 | 1 | 1 | 1 |
| March 12 | 58 | 3 | 61 | .. | .. | .. | 59 | 5 | 64 | 1 | 1 | 1 |
| March 19 | 53 | 1 | 54 | 1 | .. | 1 | 48 | 2 | 50 | .. | 1 | .. |
| March 26 | 63 | 6 | 69 | 1 | 1 | 1 | 59 | 5 | 64 | .. | .. | .. |
| | | | | 9 | 3 | 8 | | | | 4 | 9 | 5 |

* * *

"Our Brotherhood is progressing nicely for so small an organization. Our aim is to build up the Bible School and at present we have

no committees except the Bible School Committee, which embodies the whole membership. At our last meeting it was the unanimous resolve of all present to try to attend Bible School regularly unless prevented by some just cause.—E. L. SEIVERSON, Secretary, L. B. D. C. No. 289, Saratoga, Cal."

* * *

We are in receipt of copy of the *Brotherhood Bible Class Weekly,* Volume one, number one, issued by the Central Christian Church, Toledo, Ohio, which is one of the most unique that has come to our desk in a number of days. A portion of several pages is devoted to items about the Brotherhood and CHRISTIAN MEN Magazine. On page two the names of the committee chairmen appear. One full page is devoted to the "Comrades of Paul" fund of the National Brotherhood and so strong an appeal is made that we quote it in full herewith.

* * *

Here are some of the topics being considered by the Bellavben Bible Class, of Bellevue, Pa.:

April 23d—"The Emigrant and the City."
April 30th—"The Emigrant and the Country."
May 7th—"The Control of Emigration."
May 14th—"The Distribution of Emigrants."

* * *

The Baracca Class of our Burlington, Iowa, Church publishes a weekly newspaper, filled with information and inspiration along Bible Class lines.

* * *

L. B. D. C. No. 288, Keokuk, Iowa, has adopted a unique method of advertising its Men's Bible Class. Nearly one-fourth page in the *Daily Gate City* of Friday, May 5th, is used. There is a half tone picture of the class and a splendid counterfeit presentment of J. O. Boyd, President of the Brotherhood and teacher of the class. Sunday, May 7th, was announced as Banner Day with an address by Brother Boyd, subject "The Test o cess." The ad closes: "Come and be 100 men. You will not be a stranger than two minutes."

* * *

A year ago L. B. D. C. No. 262, J Avenue Church, Kansas City, organi Brotherhood Bible Class. About the time the ladies organized a Sisterhood and both have worked hand in hand period of twelve months. On the ever May 2d the ladies entertained the men reception and program in the parlors church. The Brotherhood Class, throug Netherton, Secretary and Treasurer, pr a most elaborate report of accomplis during the year, which space forbids ou lishing in full. The total attendance year, 2,671. Total collection, $163.57. age attendance for year, 50. Average tion $3.08. Smallest attendance, 33. S collection, $1.65. Largest attendanc Largest collection, $9.50. This class copies CHRISTIAN MEN Magazine.

* * *

### Comrades of Paul

"Do you know who they are? Listen are men; men who pledge themeslves five dollars a year to a fund for the ass of young men who are preparing the for the ministry of Jesus Christ, ei regular church service or upon the field, at home or abroad. You can quarterly. This is a 'Men for the M movement and you will hear more a from time to time. Our class treasu accept your money. The work is car by the National Brotherhood of Disci Christ. It promises to be a great fa filling our colleges with students for t istry."

T. D. Barnett is the chairman of th bership committee and all around Brot man, to whom we are indebted for our

# Nelsonville's Annual Report

CHRISTIAN MEN readers are well acquainted with the Berean Bible Class, Nelsonville, Ohio, whose honored leader, R. A. Doan, is one of the National Directors of the General Brotherhood. Their annual report is just before us and is so important from standpoint of actual accomplishment that we are publishing it herewith in full.

* * *

We have just closed the year 1910, and our record is one to be proud of. The credit does not belong to any one officer or member, but is the result of all working faitfhully and well.

In December we lost one of our most faithful and loyal members, Mr. Walter Wolf, who, with his family, sojourned to Tucson, Arizona, for his health.

| | |
|---|---|
| Members on Roll Jan. 1st, 1910..... | 420 |
| Members on Roll Jan. 1st. 1911..... | 840 |
| New Members Enrolled 1910..... | |
| Total Attendance 1909..... | |
| Total Attendance 1910..... | 1 |
| Average Attendance 1909..... | |
| Average Attendance 1910..... | |
| Smallest Attendance 1909, Jan. 3.... | |
| Smallest Attendance 1910, Nov. 27.... | |
| Largest Attendance 1909, Dec. 5..... | |
| Largest Attendance 1910, Sept. 4..... | |
| Average Collection 1909..... | $ |
| Average Collection 1910..... | 1 |

The following members were loya in tendance; John Donahoe, Geo. Adamso C Kontner, Frank Barron, W. B. Dev e, Dollman, R. Cable, Wm. Hall, W. R. Ed Corwin, Wm. Oman, Fred Linscot S man Stewart, Jas. Craig, Frank Cool Keeton, Sr., Samuel Robinson, Curti W Ed Love, Nat Blake, Robert Russell, J Robinson, Wm. Lynn, Elias Davis, Jo and Harry Rodda.

following members were in attendance unday except one: J. W. Bates, Harry T. A. Dowd, Geo. Lewis, E. E. En- Henry Verity, James Herrold.

### Members Lost by Death

t Moore, Henry Nease, Ambrose Wade, Ball, Owen Rector, Joe Socie, Geo. Webb Young, J. C. Barron, Mart Vore, rtley and Jas. Butterworth.

### ecial Services During the Year

Ring Day, Souvenir Day, every member received a picture of class. Mothers' ery one present received white carna- Easter Sunday and Old Soldiers Day, ld soldier present received small flag me Coming Day. The records show special services were well attended.

### Special Trips

o, with special train and band. Athens, ecial train and band. Trimble, by

class attended several special services Methodist and Presbyterian Churches, have always been proud of our at-

ave been honord by personal letters res. Taft, W. J. Bryan, John Wana- Gov. Folk, of Missouri, and Harmon, of d we have had the honor of a personal m Governor Harmon, who is a mem- ur class.

The teacher and officers wish to express their thankful appreciation to all who have helped to make our great record in 1910.

THOS. A. DOWD, Sec'y.

### Treasurer's Report

| | |
|---|---|
| Balance on hand Jan. 1, 1910 | $ 24.09 |
| Received from Pledges | 110.00 |
| Received from Banquet Committee | 34.35 |
| Received from Preston's from Pictures | 4.15 |
| Received from Sunday School Collections | 588.61 |
| Received from Special Collection Mothers Day | 15.00 |
| Received from Special Collection Christmas | 22.85 |
| Received from Banquet Committee | 52.51 |
| Total | $852.46 |

### Disbursements

| | |
|---|---|
| Printing | $170.87 |
| All other expenses (Special Meetings, etc.) | 236.02 |
| Flowers (Buttons) | 15.60 |
| Y. M. C. A. | 19.55 |
| Flowers (Mothers' Day) | 15.00 |
| Christmas Baskets | 22.85 |
| Church (Col.) | 313.85 |
| Banquet expenses | 52.51 |
| Balance in Bank January 1, 1911 | 5.21 |
| Total | $852.46 |

JOHN WRIGHT, Treas.

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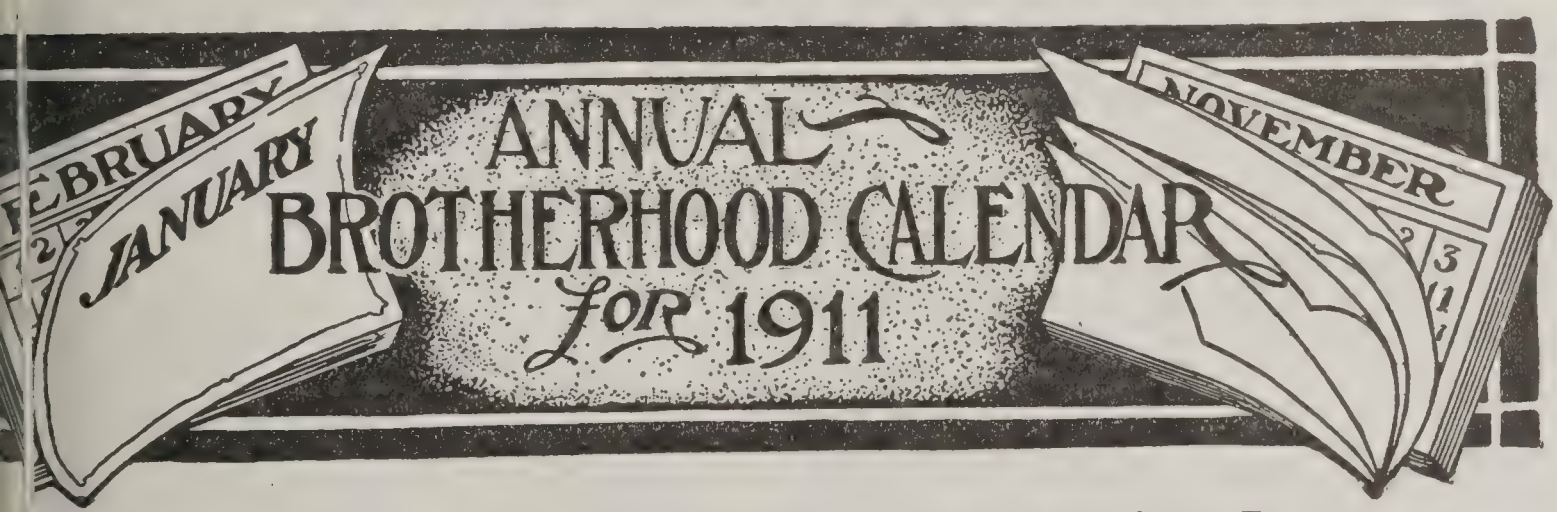


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**e Church's Present Crisis.**—Present ns and the Church's responsibility

**e Democracy of the Master.**—"Back t" via the Declaration of Independ-

Y

**e Influence of Great Men.**—Each l come prepared to tell what life enced him most, and why.

**e Social Aims of Jesus.** — The of Jesus for the individual and for

GUST.

**e Annual Picnic.**

2. **Church Extension.**—Permanency necessary to growth.

SEPTEMBER.

1. **The Church and Social Movements.**—What has the Church at stake in the present social movements?

2. **The Adult Class Movement.** — From Robert Raikes to America, 1911.

OCTOBER.

1. **The Ballot the Power of God Unto Civic Salvation.**

2. **State Missions.**—A unified effort in the State means a tower of strength in the Nation.

NOVEMBER.

1. **National Temperance Movements.**—

Program by National Temperance Committee.

2. **A Retrospection.**—A thanksgiving inventory of the harvest just past.

DECEMBER.

1. **Benevolences.**—A man's duty to the Pioneers and to the Unfortunate.

2. **A Practical Christmas.**

JANUARY.

1. **Men for the Ministry.**—The ministry calls for the heroic in men. When the boys see the men of the church solid behind the guns they will take up the work.

2. **What will our Brotherhood do for our boys this year?**—Committee on Boys' work will collaborate with Program Committee in this meeting.

FEBRUARY.

1. **Annual Meeting.**—Yearly reports. Annual Address.

2. **World Wide Missions.**—A study of missionary fields and problems.

MARCH.

1. **The Home.**—An open meeting. I are invited.

2. **Apostolic Evangelism.**—A man-t campaign for men for Christ. A we prayer and plans for Men and the dom. Let this be a holy week. Plan

APRIL.

1. **The Creation and Administrati Wealth.**—The obligation of both ric poor.

2. **Home Missions.**—Our Christian gation to America.

MAY.

1. **The Brotherhood and the Pu** How the Brotherhood can enhanc power of the pulpit.

2. **Men and the Bible School.**—The of Men in the Bible School for H Missions.

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# Programs for Local Brotherhoods

Prepared by J. K. SHELLENBERGER.

## JUNE—Second Program.

**TOPIC:—The Democracy of the Master.**

**I.—Devotional.**

Hymn.
Scripture reading, Romans 13.
Repeat the Covenant.
Prayer.
Hymn.

**II.—Business.**

Reports of committees.
Unfinished business.
New business.
Announcements.

**III.—Recess.**

Social (not more than twenty minutes).
Introduction of visitors.
Payment of dues.

**IV.—Cultural.**

Music: "The Star Spangled Banr
Address: "The Democracy of the ciples of Jesus."
Address: "The Masses vs. the Cl
Music (some patriotic hymn).
Address: "The Ideals of our Revo ary Fathers and our present rea
Address: "The Modern Broth Movement and the Democra Jesus."
**Debate.**—"Resolved; That a Mon form of Government is Superio Democratic form."

**V.—Closing Exercises.**

Hymn.
Prayer and benediction.

## JULY—First Program.

**TOPIC:—The Influence of Great Men.**

**I.—Devotional.**

Hymn.
Scripture reading, Romans 15:1-13.
Repeat the Covenant.
Prayer.
Hymn.

**II.—Business.**

Reports of committees.
Unfinished business.
New business.
Announcements.

-Recess.
:ial (twenty minutes).
roduction of strangers.
ment of dues.

Cultural.
sic.
lress: "A Father's Influence Upon Iis Boy."
lress: "A Good Man's Influence Upon ie Boys of His Community."
sic.
l Call: Let the men respond by one-minute talks on "The Man That Influenced Me Most and Why."

**Debate.**—"Resolved; That the Pressure of the Times has more to do with the making of a great man than early Moral Training."

**General Discussion.**—"The precepts of the prophets versus the example of the Master."

**V.—Closing Exercises.**

Music.

Prayer for consecration of the Brothers.

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H. WELSHIMER

# Bible School Lessons for June

**American Revised**

**Prepared by P. H. Welshimer**

LESSON 2—JUNE 11.

## "HEZEKIAH'S GREAT PASSOVER."—2 CHRON. 30TH CHAPTER.

**Golden Text.** "Man looketh on the outward appearance, but Jehovah looketh on heart."—1 Sam. 16:7.

Memory Verses, 18 to 20.

1 And there assembled at Jerusalem
u people to keep the feast of unleav-
bread in the second month, a very
assembly. 14 And they arose and
away the altars that were in Jeru-
, and all the altars for incense took
away, and cast them into the brook
on. 15 Then they killed the passover
he fourteenth day of the second
h: and the priests and the Levites
ashamed, and sanctified themselves,
rought burnt-offerings into the house
hovah. 16 And they stood in their
after their order, according to the
f Moses the man of God: the priests
kled the blood which they received
e hand of the Levites. 17 For there
many in the assembly that had not
ified themselves: therefore the Le-
had the charge of killing the pass-
for every one that was not clean, to
ify them unto Jehovah. 18 For a
tude of the people, even many of
aim and Manasseh, Issachar and
un, had not cleansed themselves, yet
ey eat the passover otherwise than
written. For Hezekiah had prayed
em, saying, The good Jehovah pardon every one 19 that setteth his heart to seek God, Jehovah, the God of his fathers, though he be not cleansed according to the purification of the sanctuary. 20 And Jehovah hearkened to Hezekiah, and healed the people. 21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, singing with loud instruments unto Jehovah. 22 And Hezekiah spake comfortably unto all the Levites that had good understanding in the service of Jehovah. So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and making confession to Jehovah, the God of their fathers.

23 And the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness. 24 For Hezekiah king of Judah did give to the assembly for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the assembly a thousand bullocks and ten thousand sheep: and a great number of priests santified themselves. 25 And all the assembly of Judah,

with the priests and the Levites, and all the assembly that came out of Israel, and the sojourners that came out of the land of Israel, and that dwelt in Judah, rejoiced. 26 So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there v not the like in Jerusalem. 27 Then priests the Levites arose and blessed people: and their voice was heard, their prayer came up to his holy hab tion, even unto heaven.

**Time.** According to Beecher, Hezekiah became king 723 B. C.

**Place.** The temple of Jerusalem.

**Introduction.** Hezekiah means, Jehovah strengthens. He was the son of Ah the grandson of Jotham. From Jotham to Manasseh, we have as kings, good Joth bad Ahaz, good Hezekiah and bad Manasseh. Isaiah, the most influential citizen Judah, was a prominent factor in educating and influencing the young king. He kiah's character and the success of his reign are told in these words, "He did t which was right in the eyes of the Lord." For a complete understanding of the les of today, let the reader study 2 Chron., chapters 28-31; 2 Kings, sixteenth chapter 18:1-7; Numbers 9:1-14; Lev. 23:5-8; Exodus 23:15. Read all of chapter in toda lesson.

**Explanatory.** 13—*And there assembled.* Much emphasis is laid upon a pu assembly, throughout the history of Judah and Israel. There is power in an assem *The feast of unleavened bread.* For a description of this feast read Exodus, 1 chapter. The regular time for holding it was the fourteenth day of the first mo Exodus 12:2-6. The law gave them permission to postpone it a month, when occas demanded. Numbers 9:10-11. Owing to the demoralized condition of the tem during the reign of Ahaz, it could not be ready for use until the fourteenth day of second month. 14—*Took away the altars.* These had been erected by Ahaz for id trous worship when the temple had been abandoned. They were now thrown into Kidron, a very deep ravine on the east of Jerusalem. It was used as a dump ground. 15—*And the priests and the Levites were ashamed.* During the reign Ahaz, the priests and Levites had gone with the crowd into idolatry, and now, when young king calls them back to the path of duty and points them to the ways of Je vah, they stand with shamed faces. They now sanctify themselves and endeavor get right with God. 16—*And they stood * * * after their order.* It was custom for the priests to stand in two rows from the altar to the outer court, where crowd assembled. When an officer slew a lamb, the blood caught in a basin handed to the nearest priest and thus was passed on from one to another, unti reached the altar, where it was thrown by the last priest, thus basins full of bl passed up one row while the empty basins were passed back along the other. 1 *Had not sanctified themselves.* The work had been done so quickly and so many gone into idolatry and were ceremoniously unclean; they had not had time to c form to the law in the matter of purification. Ex. 12:6-7 requires the head of the ho to kill the paschal lamb. Here the Levites did the killing. 18-19—*For Hezekiah prayed for them.* While many had not cleansed themselves, Hezekiah prayed they might now be pardoned. Hezekiah believed the people were now doing the they could under the circumstances, hence asks God's pardon for "everyone that teth his heart to seek God." 20—*And Jehovah hearkened* and forgave because people were doing their best. If through carelessness or prejudice, or through unw ingness to humble themselves, they had refused to make the prparation requi there would have been no pardon for them. 21—*And the children of Israel that w present.* All were not there. Many gave no heed to the invitation. But there w enough gathered from the tribes to make a great number, and they kept the fe 22—*And Hezekiah spoke comfortably.* Encouragingly he spoke. It was like good, olden days when the people had not turned away from God. The prophets been true; the people had gone after idolatrous gods. 23—*And kept other seven d* They were so joyous in their worship and so determined to be devoted that the wh assembly continued the feast for another seven days. 24—*Hezekiah * * * did * * * a thousand bullocks.* The people had brought a sufficient number of ani for seven days' worship. Hezekiah supplied the need for another seven days. *a great number of priests.* The religious fervor of the people was now becoming tagious, and a number of neglectful priests had come over to the side of Jehovah were lined up for the truth. 25—*The sojourners.* There were men of alien des who dwelt in Jerusalem. They, with all the people, rejoiced. 26-27—*Great joy.* Ju salem had seen no such day as this since the days of Solomon. Everybody was ha The priests and the Levites arose and blessed the people, using, doubtless, the b diction given in Numbers 6:24-26.

## Comments

**I. The value of a leader.** Hezekiah was a young king, but well trained. He convictions and enthusiastically stood for them. To an on-looker, it would seem

ah had gone head-long into idolatry, but a few good people, like the king and the phet, soon called them back to the ways of Jehovah. How much we are indebted ay in all the walks of life to a few leaders.

**II. The power of worship.** The people assembled. In a public assembly there encouragement, devotion, enthusiasm, optimism and strength. If a man will keep ng in the faith and be not weak in practice, he must meet with the brethren. It no mistake when David said, "The righteous shall flourish like the palm tree," the palm tree flourishes best in groups.

**III. When prayer avails.** We read, "The effectual, fervent prayer of a righteous n availeth much." Such a man was Hezekiah. He prayed that the people might pardoned, because their face was set in the right direction, and they were now ng the best they could. That is all God requires of any man, but it is well for man examine himself constantly, asking, "Am I doing the best I can? Is my purpose it? Am I to the best of my ability doing just what Jesus desires me to do? If I well and good; if not, the prayer will not be answered."

**IV. Our passover.** Dearer to us than was the passover to the Jews, is the ordice of the Lord's Supper. Jesus said, "Do this in remembrance of me." Here is means appointed by our Lord for our remembrance of Him. When He requests can we refuse to grant the request?

## Questions

Who was Hezekiah? Who were his parents? When did he live? What prophets e associated with him in his work? What was the most striking characteristic of reign? Why did he assemble the people in Jerusalem? What characteristics of atness did Hezekiah possess? Why was the passover postponed a month? What the religious condition of the kingdom when Hezekiah came to the throne?

LESSON 3—JUNE 18.

## "THE DOWNFALL OF SAMARIA."—2 KINGS, 17:1-18.

Printed Text, Verses 1-14.

**Golden Text.** "He that being often reproved, hardeneth his neck, shall suddenly destroyed, and that without remedy."—Prov. 29:1.

Memory Verse, 14.

In the twelfth year of Ahaz king of ah began Hoshea the son of Elah to n in Samaria over Israel, and reigned years. 2 And he did that which was in the sight of Jehovah, yet not as kings of Israel that were before him. gainst him came up Shalmaneser king Assyria; and Hoshea became his ser-, and brought him tribute. 4 And the of Assyria found conspiracy in hea; for he had sent messengers to king of Egypt, and offered no tribute he king of Assyria, as he had done by year: therefore the king of Assyria shut him up, and bound him in on. 5 Then the king of Assyria came hroughout all the land, and went up amaria, and besieged it three years. the ninth year of Hoshea the king Assyria took Samaria, and carried el away unto Assyria, and placed in Halah, and on the Habor, the of Gozan, and in the cities of the es.

And it was so, because the children rael had sinned against Jehovah their , who brought them up out of the of Egypt from under the hand of aoh king of Egypt, and had feared other gods, 8 and walked in the statutes of the nations, whom Jehovah cast out from before the children of Israel, and of the kings of Israel, which they made. 9 And the children of Israel did secretly things that were not right against Jehovah their God: and they built them high places in all their cities, from the tower of the watchmen to the fortified city; 10 and they set them up pillars and Asherim upon every high hill, and under every green tree; 11 and there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger; 12 and they served idols, whereof Jehovah had said unto them, Ye shall not do this thing. 13 Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding, they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God.

**Time.** Hoshea became king in the twelfth year of Ahaz, 726 B. C.

**Place.** Samaria.

**Introduction.** At this time Hezekiah was carrying out his reforms in Judah. The hets of this period were Isaiah, and probably, Hosea and Micah.

**Explanatory.** 1—*In the twelfth year of Ahaz.* Hoshea, which means "save," the nineteenth and the last king over Israel. Jeroboam was the first. Two and half centuries had been wasted. Here is a nation that might have succeeded had walked with God. The corrupt religion and the spineless patriotism helped to b about her fall. 2—*He did that which was evil.* The people were not united and on the decline when the king came to the throne. While he did that which was he was not so bad as some of his predecessors had been. 3—*Against him came Shalmaneser, the king of Assyria.* He reigned from 727 to 722 B. C. Israel was reduced to such weakness that Hoshea became the servant of Shalmaneser and tribute to him. 4—*Found conspiracy in Hoshea.* Shalmaneser and his helpers watching for disloyalty. They found it, for they learned that Hoshea had sent r sengers to So, king of Egypt, and he offered no tribute to the king of Assyria, as been done in previous years. As a result, Hoshea was locked up and bound in pri 5—*Then the king of Assyria.* He came with an army, and for three years besi Samaria. 6—In the ninth year of Hoshea, the king of Assyria took Samaria. Israel was carried into Assyria and distributed along her rivers and in the ci 7—*And it was so.* It is plain that this was sent upon the people as a punishment their sinning against God. Like men today, Israel forgot. 8—*Walked in the stat of the nations.* While in captivity, the Jews went further into idolatry. 9—*And children of Israel did secretly.* As though God could not see them, they built pl of worship in all their cities, such as altars and towers, where they might worship idolatrous Gods. 10—*And they set * * * up pillars.* These were prob wooden images for worship. They were very similar in their rites to Baal wors 11—*And there they burned incense.* This was part of the religious worship. 12— *they served idols.* Here God rebuked them. 13—*And Jehovah testified in Is* Through the prophets and seers, God had spoken to Israel and Judah for many y endeavoring to keep them from destruction. God had done His part and Israel Judah had constantly refused, hence they must take the results that naturally follo 14—*Hardened their necks.* To harden one's neck means to refuse all guidance.

## Comments

Israel's sins found her out. When Jeroboam came to the throne, the promised long and prosperous days if he would walk in the ways of Jehovah, "Jeroboam, the son of Nebat, made Israel to sin." This is the history of each through the whole nineteen, and is a history of the follies, mistakes and wilful obediences of a group of men who misapplied their powers and failed to improve opportunities. And the people, when severest punishment came and they wer captivity, went farther and farther into sin and idolatry. "There are none so as those who will not see." It was difficult for them to understand that their obedience to God had brought about their captivity. "The soul that sinneth die." "Be sure your sins will find you out."

## Questions

Who was Hoshea? When did he come to the throne? What mistake di make? Who carried the Israelites into captivity? How long did the captivity Why did they harden their necks? What argument can be given for the people into idolatry?

LESSON 4—JUNE 25.

"REVIEW."

**Golden Text.** "What doth Jehovah require of thee but to do justly and to kindness and to walk humbly with God?"—Mic. 6:8.

The lessons for the quarter are as follows:

1. "Elisha heals Naaman, the Assyrian." 2 Kings 5.
2. "Elisha's heavenly defenders." 2 Kings 6:8-23.
3. "Joash, the boy king crowned in Judah." 2 Kings 11:1-20.
4. "Joash repairs the temple." 2 Kings 11:21; 12:16.
5. "God's pity for the heathen." Jon. 3:1; 4:11.
6. "Uzziah, king of Judah, humbled." 2 Chron. 26.
7. "Isiah's vision and call to service." Isa. 6.
8. "Song of the vineyard." Isa. 5:1-12.
9. "Micah's picture of universal peace." Mic. 4:1-8.
10. "Israel's penitence and pardon." Hosea 14.
11. "Hezekiah's great passover." 2 Chron. 30.
12. "The downfall of Samaria." 2 Kings 17:1-18.

There are many plans which have been successfully used by various class conducting the review. One of these is to divide the class into two sections, pr a list of questions covering the three months' study, and then question down lik

ling bees of olden times. Another plan is to select the principal characters of the rter and have a brief talk on each. The following questions are suggestive for arch in the twelve lessons:

Who was Naaman? What was his affliction? Who was Elisha? How was man cured? Who suggested Naaman's going to Samaria? Where did Elisha's venly defenders appear? What was the occasion of their appearance? What was purpose? What gracious act did Elisha perform in dealing with the enemy? Who Joash? How was his life spared? Where was he crowned and at what age? at became of his grandmother when he became king? What great reform did h bring about? Why should he any more than any other king be kindly disposed ard the temple? How did Joash end his career? Who was Jonah? When and re did he live? Where did the Lord send him? Why didn't he want to go? at was his punishment? What is the lesson that he teaches? Who was Uzziah? en did he reign? What can be said of his reign? Who was his good adviser? at was his chief sin? What punishment was inflicted upon him? Who was Isaiah? n did he live? What distinguishes him from the other prophets? When did he his vision? What was it? What is the lesson to be gleaned from the song of vineyard? What did Micah prophesy concerning universal peace? What is being today to bring this about? What are the disparagements of war? What was urden of Hoshea's message to the people? What threatening and promise did he e? Who was Hezekiah? How old when he began to reign? Who was his father? t great reform did Hezekiah bring about? For whom did he pray, and why? n did Samaria fall? and why? Who was the king of Israel at the time? Into hands of what king did she fall?

LESSON 1—JULY 2.

## IAH'S PROPHECY CONCERNING SENNACHERIB."—ISA. 37:14-38.

Printed Text, Verses 21-38.

**Golden Text.** "God is our refuge and strength, a very present help in trouble."—46:1.

2 Then Isaiah the son of Amos sent Hezekiah, saying, Thus saith Jeho- the God of Israel, Whereas thou hast d to me against Sennacherib king of ria, 22 this is the word which Jeho- hath spoken concerning him: The daughter of Zion hath despised and laughed thee to scorn; the ter of Jerusalem hath shaken her at thee. 23 Whom hast thou defied lasphemed? and against whom hast exalted thy voice and lifted up thine on high? even against the Holy One rael. 24 By thy servants hast thou the Lord, and hast said, With the ude of my chariots am I come up e height of the mountains, to the most parts of Lebanon; and I will own the tall cedars thereof, and the fir-trees thereof; and I will enter ts farthest height, the forest of its l field; 25 I have digged and drunk , and with the sole of my feet will I all the rivers of Egypt.

26 Hast thou not heard how I have it long ago, and formed it of ancient now have I brought it to pass, should be thine to lay waste forti- ities into ruinous heaps. 27 There- eir inhabitants were of small power, were dismayed and confounded; they as the grass of the field, and as the herb, as the grass on the housetops, a field of grain before it is grown 3 But I know thy sitting down, and ing out, and thy coming in, and thy against me.

29 Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. 31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. 32 For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape. The zeal of Jehovah of hosts will perform this.

33 Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. 34 By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. 35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36 And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies. 37 So Sennacherib king of As-

syria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote with the sword; and they escaped into land of Ararat. And Esarhaddon his reigned in his stead.

**Time.** 701 B. C.

**Place.** Jerusalem, Nineveh and the land of Ararat.

**Introduction.** Read Isaiah chapters 36-38. Also 2 Kings 19:20-37; 2 Chron. Samaria fell 721 B. C. Its fall for a little while had a good effect upon Judah, but soon wore off, and the people of Jerusalem returned to their life of luxury. Sennerib succeeded Sargon, and then began an uprising on the part of all the small st of Assyria and Palestine. Hezekiah was leader in the movement. Sennacherib kept close to home because of uprisings there, and in 703 B. C. he crushed a revo Babylon. The next year he showed his authority in Media. In 701 B. C. he ducted a campaign against Phoenicia and Palestine. The history of his camp against Jerusalem is given by himself. He captured all the prominent cities ex Jerusalem. Hezekiah paid heavy duty to him. The Bible accounts of this camp are found in 2 Kings 18:13-19 and thirty-seventh chapter. It is told in Isaiah 36 and thirty-eighth chapter. Sennacherib sent a letter to Hezekiah, in which he to secure his surrender. Hezekiah took the letter to the house of Jehovah and pr over the matter. In the lesson today is the answer to his prayer.

**Explanatory.** 21—*Isaiah, the son of Amos.* This was the prophet. The p of Hezekiah is recorded in verses 16 to 20. 22—*Concerning him.* Verses 22 to 2 Isaiah's message is addressed to Sennacherib. *The virgin.* This title applies to city of Jerusalem. It is expressive of the high esteem in which it was held by Lord. *Shaken her head at thee.* Expresses scorn. 23—*Whom hast thou de* Sennacherib thought he was defying Jerusalem, but instead it was Jehovah. 24 *thy servants.* Compare Isa. 36:4-13. Here the servants are given. To go into high mountains of Lebanon and cut down the trees was almost impossible; it reaching the very height of man's achievement. To accomplish this would mean Sennacherib could conquer every section of the holy land. 25—*I had digged.* Hezekiah had stopped the fountains and the water sources about Jerusalem, and thus cut off the supply for Assyria. 2 Chron. 32:34. Sennacherib had laughed at this said he could dig new wells and secure other waters. *Dry up the rivers of E* Scarcity of water made warfare difficult in Judah, and the over-abundance served hindrance in Egypt. Sennacherib means that neither condition shall affect him. 6 *I have done it.* This means, 'Sennacherib, have you not heard how I have prot Israel?" It now comes to pass that Sennacherib has been selected to lay wast fortified cities and destroy everything but Jerusalem. 27—Therefore the power di belong to Sennacherib, but it was God working through him that brought the re These figures of the verses denote frailty and weakness. 28—*I know.* There w movement of Sennacherib concealed from God. He knew it all and He today k the movements of every man. 29—*Because of thy raging.* God here compares nacherib to a beast turned loose; because he knows not how to use his power he is subdued. So God deals with Sennacherib and he is turned back and not all to go to Egypt, as he boasted. 30-32—*A sign unto thee.* God now speaks to kiah. The destruction was not to come speedily. Jerusalem was to be spared time; crops were to be raised and harvests gathered. 33-34—*Therefore.* Becau God's purpose and God's protection, the king of Assyria was not to come nea shoot an arrow in the city. 35—*The Lord would defend the city for His own and for David's sake.* 36—*And the angel.* God's messenger that night slew 4,0 people. The work was done so quietly that it was not known in camp that they dead until the men began rising early in the morning and saw the dead bodies.

## Comments

This lesson furnishes a fine example of God's watchfulness above His ow His interest in the people of this world. Sennacherib, while in rebellion against was shown that his own powers were feeble, that God could set his work at n and because of their luxurious habits and forgetfulness of God, Jehovah was br punishment upon the people of Judah. He was using Sennacherib to inflict this ishment. And yet God's patience and sympathy were manifest in postponin judgment for a little while.

## Questions

Who was Sennacherib? Who was Hezekiah? What effect did the fall of Sa have upon Judah? What was the chief sin of Judah? Who was the prophe helped Hezekiah? What effect did Jehovah's announcement have upon Sennac Why were the people of Judah given more time in which to sow their crops an the harvest? Why were they not carried away at once? What three great l does this lesson teach?

# CHRISTIAN MEN

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. C. MACFARLANE, Editor and Business Manager, P. H. WELSHIMER, Bible School Editor
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dvertising rates upon application.




# FAMILIAR TALKS

## Hail and Farewell

n this issue the writer retires from itorship of CHRISTIAN MEN, and e Portland Convention his official tion with the Brotherhood of Dis- f Christ comes to an end. This t mean, however, that his inter- he movement ceases, or that his s in its behalf shall not be con- I believe in the Brotherhood ent. I believe in the men to whom ial direction has been committed. ave labored with me faithfully the present moment. I believe thoroughly. They have my most and hearty support. Each of en is peculiarly fitted for the task e assumes. They know the field and they know the work. To them is due a large measure of credit for whatever has been accomplished.

Plans for division of the work between Mr. Elliott, who will have general charge in the office, and Mr. Shellenberger, who will have general charge in the field, with the closest and most cordial relations between them in the long line of contact between the office and the field, are being prepared. They will coöperate in the editing of the magazine, with a view to enlarging continually the scope and measure of its usefulness.

The task committed to the willing but humble shoulders of these men is a very difficult one. There are but two men where before there were three, and the

duties are increasing instead of diminishing. Intelligent interest in the Brotherhood Movement is greater now than ever before. More Brotherhoods have been organized and affiliated in the last six months than in any previous six months. More satisfactory results are being attained. There is a better understanding on the part of our people generally of the possibilities and responsibilities of the Brotherhood plan. Several of the State conventions last year revealed a lack of appreciation of the problems and possibilities of the Brotherhood. Our State Brotherhood Conventions this year have been cordial in spirit, helpful in character, full of a fine fellowship and vastly stimulative of all kinds of religious work among men.

For myself I look back over the past three years and find the work accomplished a source of satisfaction to me. The Brotherhood Movement, as applied to our people, has been conceived, and its plans and purposes have been tolerably well defined. Its possibilities for good are already established in the minds of a good many people. In addition to this the Movement has been permitted some general and some detailed service to the cause of Christ in the field of missions, in the matter of ministerial supply and in a general stimulating influence upon the activities of the men in our churches generally. Perhaps as much has been accomplished as, considering the long purposes of God, we had a right to expect. We all hope for more rapid progress. Certainly I did. But there are parallels in Christian history with experiences like ours, running clear back as far as the beginning. The oak grows slowly, but the wood is of an enduring fibre. The Brotherhood Movement was launched in the very beginning upon high ideals. With those ideals unsullied, the work is committed to other hands. The preme objective all the time has to keep our plans and purposes satur with the Spirit of Christ, believing in Him only is Life and Light and joy of true service. The sincerest pr of my own life and the ambition which I care more than all other a tions, and I am not without other that the Brotherhood of Disciple Christ may live and bear fruit in su way and to such an extent that it in time be reckoned a worthy cont tion to the life of a great religious ple. Because I believe that the fu under the Brotherhood's present co and management, is big with promi such a life, I lay down its burdens responsibilities with real joy, gratef God for having been permitted to for a short time in such a behalf. W the responsibilities have been heavy the way for me has not gone by o other side of Gethsemane, it has a happy way and the journey a ricl fruitful one.

I cannot close without a personal of appreciation of the unanimous tesy and the more than gracious m in which myself and my proposals been received at the hands of our isters, our secretaries and our p generally. Crass indeed would b man who did not feel in his soul a welling out of gratitude to everyo all of this. It is impossible that in son there can ever be any adequate rocation. But in my devotion to th of the Disciples of Christ, as expres the second section of the Brothe Covenant for "the Union of God's ple," and in the passionate endea hasten "the Extension of Christ's dom," again quoting from the Cov through the larger ministry o pen, upon which I now enter, the

ringly entertained that this wonder-
ministry of good fellowship of which
ve been the recipient may not be
to have been in vain.

P. C. MACFARLANE.

## Particeps Criminis

t in California there is a grand
nan now rising seventy years of
who is still in the harness as one
e most active and efficient super-
dents of the Anti-saloon League
here in America. His white locks,
arnest face, his youthful earnest-
and his glowing logic are almost
miliar on California convention plat-
as is Mt. Shasta on the landscape
e upper Sacramento. Ervin S.
nan is his name. For many years
s a minister and evangelist of the
dist church, but for the past twenty
he has been fighting the wine cup
state where they make the stuff
ls it. Dr. Chapman probably hates
oon in more kinds of forceful and
esque language than any other man
platform today. His address,
Stainless Flag," has been circulated
ions and is one of the most erudite
ents on the relation of the United
Supreme Court to the legalized
traffic that has ever been uttered.
ow, Dr. Chapman has put all his
this subject into a small book
Particeps Criminis. Do you see
nection? And within the covers
book he has told the story of a
nia Rabbit Drive. Through that
e has preached again the fresh
ance and dramatic power his old,
ssage of hatred of the American
and of reproach against the gov-
t for being a partner in that
us enterprise.

The book is splendidly printed, is beautifully illustrated on the borders with etchings, many of which are possessed of rare illustrative value and dramatic appeal. There are a number of half tone inserts which add very much to the beauty and attractiveness of the volume, which is in cloth and sells for fifty cents. It is published by Fleming H. Revell Co., of New York.

There are some of our ministers and laymen who fail to realize that a large Brotherhood membership is an incident rather than an object. Better a meeting of fifteen or twenty gathered in Jesus' name with His promise, than a mass meeting of whatever amount of interest, but without the presence of the Lord. The only excuse for a large Brotherhood is to be able to do a large work.

Benjamin Borton is one of a thousand men who had never entered the ministry because no one ever went to him and pointed out that it was *his duty,* that the *need was great,* that *God expected him* to do it, and *begin at once.* When I had to have a preacher for Glen Park, and *put it up* to Borton, he said: "All my life I have wanted to do this thing and never until now have I seen that it was easier to do it than to shirk it."

Brother Borton has been a high pressure salesman for many years, and when he got after a man it did not take long to get the name on the dotted line.

Now he is putting the same pressure to work for Christ and results are equally gratifying. For a long while Brother Borton has been selling religious literature for the Ram's Horn Publishing Company. He moved to Gary last summer and at once started to work in our Congregation.

As president of the Brotherhood he holds the men in his magnetic power. I once heard an Evangelist (Claude E. Hill) say he needed some help from the men in the Church. Brother Borton stood up, looked over the congregation and said, "Men, follow me." *Every man in the audience rose* and walked with their president to the platform. Brother Borton looked at the Evangelist and said, "Brother, here we are, command us." man who can get fellows to follow that way is unusual.

Brother Borton is still a young m he has a life of large service before I rejoice in the small part I have ha encouraging him to enter the active istry and dedicate his wonderful mag personality to the Matchless Brothe us all.

NELSON TRIMBI

# F. D. Power is Dead

A news dispatch from Washington on the eve of our going to press with the July issue announces the death of Dr. Frederick D. Power, for many years pastor of the Vermont Avenue Christian Church in Washington, D. C. Brother Power, one of the most striking personalities of his day, enjoyed a very wide acquaintance by reason of his extensive travels in this country. For many years he was our only minister in Washington. He attained a brilliant distinction as Garfield's pastor, and also conducted President Garfield's funeral services. Dr. Power was sixty years old, a native of Virginia, and from 1881 to 1883 was Chaplain of the House of Representatives. Earl Wilfley, who has been his co-pastor for the past two years, has kindly consented to write an article on Brother Power's life, which will be found on another page.

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will be two years in September P. H. Welshimer began writing School lessons and comments for TIAN MEN Magazine. In that time circulation among Men's Bible s has increased materially and we ppy to count among our readers l thousand more men than before r Welshimer struck hands with us worthy work. His many friends sorry to learn that at this writing onfined to his home and receiving nt treatment for ulceration of the in one of his eyes. On this ac- only the first two lessons, that of 9th and 16th, are from Mr. mer's pen. The remaining three for July 23d and 30th and August e prepared by Brother T. W. n, National Director of the Broth- and pastor of L. B. D. C. No. Kansas City, Mo. Brother Graf- ches one of the largest men's Bible in the Southwest and has always a able leader of men and boys in rch. Brother Grafton has a style ively his own and with his prac- plication of the Old Testament o our modern life his *pronuncia-* will be found based upon the dgment he maintains as a leader in his own community and a di- f the larger energies through the l Brotherhood.

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re in receipt of the program of st Convention of the Federal of Lutheran Brotherhoods, held hington, D. C., June 5th to 7th. vention theme was "Organiza- Service." The convention fore- so important from the standpoint ersal Brotherhood work that we ting it almost entire herewith.

CONVENTION FOREWORD.

The first convention of the Federal Council of Lutheran Brotherhoods meets under the most auspicious circumstances. The entire history of the movement is marked by the leadings of a providential hand. As an organization it was born because of the desire of Lutheran men to be more useful in the church and more helpful to one another. It came into existence in a time when a spirit of church loyalty and missionary enthhusiasm pervaded the church. It partook of this spirit and at once began to cultivate the same. The Lutheran Brotherhood stands for the church and is the champion of all its misssionary and benevolent operations. Its progress, though rapid, has been conservative enough to be substantial and safe. Its work has been such as to commend it to the confidence of the entire church.

Though in its infancy as an organization, it has already been welcomed as a factor for good in scores of congregations. Doors of oportunity are everywhere open to it. The awakened manhood of the church is everywhere seeking an agency through which it may work most effectively. The Lutheran Brotherhood, when organized in the true spirit, proves just the agency they want. Its object as stated in its manual, at once commends it to all who love the church and seek the welfare of men. It aims to lead men into fellowship with Christ and the Church; to promote the spiritual, intellectual and social welfare of its members; to quicken the activities and increase the effciency of the congregation with which it is connected, and to give to men in every condition of life, especially in times of trial, the stimulus of Christian comradeship and the inspiration that comes from association with men of kindred aims.

As a Brotherhood, it stands for everything that tends to a noble manhood. Its purpose is to promote the prosperity and power of the Lutheran Church.

The future of the Brotherhood will be wonderfully influenced by the discussions and deliberations of this first convention. The men of the church are listening eagerly for its echo. They are expecting from it and praying for it that it may sound the note of a mighty forward march all along the line of church activity. May the manly courage, the unselfish devotion and the all conquering faith of the man Christ Jesus characterize every word and every act of the convention.

One of the most interesting sessions was held on Tuesday evening, June 6th, with six ten-minute addresses on the following topics:

(a) "A Man and Himself".....
..Mr. I. S. Runyon, New York, N. Y.
(b) "A Man and His Home".....
..Mr. Henry Denhart, Washington, Ill.
(c) "A Man Among Men".....
.....Chas. Geesey, Esq., Altoona, Pa.
(d) "A Man and His Business"....
..Hon. John Hubner, Catonsville, Md.
(e) "A Man and His City".....
Col. Edward Vollrath, Bucyrus, Ohio.
(f) "A Man and His Church".....
John G. Schilpp, Esq., Baltimore, Md.

At the closing service, President Taft and various Foreign Ministers and our own Champ Clark, General Member No. 3, Brotherhood of Disciples of Christ, addressed the convention.

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Addison Clark, General Member No. 215, died at Comanche, Texas, on May 13th, at the age of 69. Brother Clark had been a follower of the Lowly Nazarene for 57 years and was a resident of Texas all that time. In the War of the Rebellion he enlisted in the Confederate Army with a company almost entirely made up of members of the Chi Church. This company saw active ice in the Trans-Mississippi Depart and during the severe conflict the co of Brother Clark and his very m ability were often in evidence. H commissioned a second lieutenan later a first lieutenant, performing for the commanding officers to whic of superior rank were naturally Later as a student and then as a t Mr. Clark mastered foreign lan and higher mathematics and preaching the Word himself in 186 was married in the church of hi pastorate and immediately began p ing.

Together with his brother a scho opened in Fort Worth which lat styled "Add-Ran College." In on finance this institution the Clark B sold lands for four thousand dolla are today reputed to be worth fo lions. Add-Ran College is now Christian University. Brother Cla connected with our work in Texa its very infancy and has always lover of the ideal. His later pas were at Waco, Amarillo and M Wells. He fought a good fight a ished the course and at his request er J. C. Mason, State Secretary Texas Christian Missionary Socie nounced the eulogies commend spirit to the Maker.

Brother Clark became a genera ber of the Brotherhood and a me the Ten-Dollar League at the Pit convention, where he was presen meeting in Luna Park. The symp the Brotherhood is extended to t his family who mourn his loss an all, to our Cause in Texas, which deprived of his wise counsel f more. Addison Clark did a goo and as a faithful Disciple is en eternal rest.

. A. Doan, General Member No. 400, irector of the Brotherhood, is jour-ng to Portland by easy stages, trying wire a set of almost unstrung nerves. have a letter dated at Minnewawa ge, in Minnesota, where we anticipate vas angling for some of the small-thed species of the finny tribe, that vould like to get at ourselves. He is going to Yellowstone Park and on ortland, and will doubtless meet oth-f our people in Yellowstone who are ng the Park trip prior to the con-on.

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## A Letter From Mangum

e expect to carry out the programs tlined in the Brotherhood Calendar. made provision for the physical by organizing a Brotherhood base-team; have provided tennis courts croquet grounds for the Brother-members. We have just started a Mean Business" contest, which is ing fine. We hope to complete our church by September 1st and have Brotherhood men in our Bible Class rst Sunday.

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this time of year, all of our schools olleges are making special efforts to all of our most likely young men oung women in the interest of education. The Campbell-Hager-College, of Lexington, Ky., is an le of what we mean. Their letter ay 27th is so important from the oint of all of our schools that we ving space to their appeal editorial-ewith:

Dear Brother:—May we not count n a litle help from you in a good ause? We are trying as best we can give to the young women committed our care a Christian education. While teaching them the subject matter f the text-book, we are also trying to npress upon them the fact that the pur-ose of an education is service. We are therefore sending them out into their home communities to be efficient helpers —leaders in whatever is best wherever their lot may be cast, to reverence the church and to be real factors in its ministry of love to the great needy world.

We want girls and young women to come to us, in increasing numbers, from all parts of our great country. Will you not help us by writing on the in-closed postal the names of any young women whom you know whose parents are able and who are thinking of send-ing them off to college? Underscore the names of those who are practically certain to go. Also if you know any minister who has a capable, studious daughter with a serious life purpose, we would be glad to give her substantial aid in securing a thorough education.

Wishing you God speed in your own good work and trusting we may have your help and good wishes in ours, I am,

Fraternally yours,

B. C. Hagerman.

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## A Spicy Letter From New Albany, Indiana

The Brotherhood General Office re-ceives many communications from vari-ous sources and hundreds of reports from Local Brotherhoods, Bible Classes and Men's Societies indicating an awak-ening of the manhood of our churches to a sense of their responsibilities for un-dertaking Brotherhood work in real earnest. It is seldom, however, that we receive a letter which is more full of achievement than the one from L. B. D. C. No. 330 in the Central Church at New Albany, Ind., which comes to us from the pen of C. A. Slaton, the Secretary, which we quote herewith:

"Perhaps it will be of interest to you to know how the Brotherhood Movement is taking hold of men in this city. Re cently Local No. 330 extended an invi tation to all Brotherhoods and similar men's organizations in the city to meet with us and a most enthusiastic and well attended meeting was the result. Nine churches representing six different communions were represented by more than 150 men. The program consisted of helpful speeches from representatives of each church. A Union Committee of nine was selected to arrange another meeting and bring about a permanent organization. The next meeting was

held in the First Presbyterian Church and despite inclement weather, eleven churches representing six communions were represented by more than 100 men. The meeting was most helpful and enjoyable. It was unanimously agreed that a federation of Brotherhoods be organized with one director from each men's organization. These directors will meet and perfect plans for the permanent society. The duty of calling this meeting was placed upon L. B. D. C. No. 330. We cannot help but feel that great good will be accomplished in our community by thus joining the forces of nearly 600 Christian men."

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We are in receipt of announcement of Drake University, College of the Bible, for 1911, which is full of information and instruction in regard to the courses of study in our Iowa School. Students and others interested should address Hill M. Bell, President, Des Moines, Ia.

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In connection with the great Winona Bible Conference at Winona Lake, Ind., there is to be established this year a Young Men's Bible Conference. No one who is vitally in touch with the working forces of the church has not felt at some time the lack of enthusiastic, devoted, trained young men. The new conference should be a power in developing just the class of workers and leaders. The conference is to be under the direction of William Mather Lewis, who will also lead the discussion on "Young Men and Boys' Work."

The speakers already secured and their subjects are: Dr. George L. Robinson, "Young Men and the Ministry;" Rev. William Sunday, "Young Men and Personal Work;" William J. Robinson, "Young Men and the Commercial Life;" John Timothy Stone, "Young Men and the Bible;" Dr. John Balcom Shaw, "Young Men and Church Organizations."

It is hoped that Governor Osborn, of Michigan, will speak on "Young Men and Public Life." "Young Men a Sportsmanship" will be discussed by athlete of national fame. After e address there will be a round table cussion. The young men in attenda at the conference will have access to the regular class and devotional m ings, and much inspiration should gained from them.

Winona offers many delightful op tunities for outdoor recreation, sw ming, boating, base-ball, tennis, golf, and a young man could find no m charming place to spend his summer va tion. The conference will be held f August 21st to August 30th.

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## Plans For The Summer

L. B. D. C. No. 300, of Pasad Cal., presided over by that Brot hood business man, J. R. Gilbert, into its second summer with determ tion to cut its eye teeth without pain, or worry, and in addition hopes to gr out some grist that will be useful in Kingdom. We are indebted to Bro Gilbert for an elaborate account of plans, which, on account of space condense below:

Last summer's plan was to hav occasional lawn party at the hon some member. The men enjoyed very much as it was the means o ting acquainted with each other a the meetings were held from pla place some of the neighbors were to be invited and many of them not church goers. This year, how their energies will be more co trated upon Sunday-School work. Brotherhood will be divided into ions with a captain over each 10 By this method they can get into touch with every man of the churc each captain will make a special to get all of his men into the Br hood and into the Bible School, which it will be an easy matter him into the church. They find i ifornia, where sunshine and rain forth the golden fruit, that it take stant effort to keep a Brotherho ing, as it does in Kansas City and and a lot of other places where it and blows and does a lot of

things that they say it doesn't do in California, but in Pasadena they keep pegging away just the same. They believe that they can do more work by working steadily to develop the spiritual life of the men already in the church than they do by inviting a lot of outsiders to social gatherings and then let them drift away without the church getting hold of them. They say that California is one of the hardest States in which to maintain a Brotherhood, or a church organization for that matter, on account of the constantly changing population. It is a good deal like the First Church in Kansas City, which has the same problem with which to contend. However, it is different from the Parish church in which you win a man and he stays with the church. Out in California he is here today and gone tomorrow. The man who led the orchestra in Pasadena a week before our information was sent was at that time enroute to Portland and Pasadena was looking for a man to take his place. The Sunday-School Superintendent resigned on account of duties which will take him out of the city on Sunday. The president of the Men's Class is thinking of leaving the city and that will make his place vacant. If we would listen to our informants seriously we would think for a moment that Pasadena was soon to be depopulated, but from our experience we know that when they lose one they gain two and so our heart need not be troubled. However, the Pasadena Brotherhood is a bunch of live wires. W. C. Hull is the minister and he and the Brotherhood President have time from their busy duties to go to surrounding towns and make addresses upon the Brotherhood subject. They propose to go to Whittier, a neighboring hamlet, and organize a Local Brotherhood soon. They are looking forward with eager anticipation to a successful visit. Don't you hope they have it?

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Word comes to us that the Official Board of the Jackson Avenue Christian Church, Kansas City, took action recently deciding to send their pastor, T. W. Grafton, to Portland and pay his expenses. Brother Grafton is a fruitful pastor and wise counselor, and we are glad not only for his sake, as giving evidence of his church's growth in liberality, but for the sake of all who may visit the Portland Convention and associate with him there.

Enthusiastic reports of the Brotherhood Week of Prayer continue to come in. A note from H. J. Kirschstein, pastor of the North Side Church at Omaha, L. B. D. C. No. 272, says:

"While there were many interruptions that week, it was the best thing the men of this church ever did. We had twenty-two to thirty-one men out every night and the effect on the men and the entire church was fine. Net results were three additions, one by statement and two by primary obedience."

Isn't this worth while?

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Here is another summer Brotherhood located at Rock Island, Ill., and the plan outlined by the President, Willard A. Schaeffer, indicates a live executive, who is determined to make hay while the sun shines:

The Brotherhood of the Memorial Christian Church have created an athletic department in furtherance of boys and young men's work in the Church and Bible School. A committee on athletics has been appointed of which Mr. W. R. Wells, of No. 107 Thirteenth St., Rock Island, has been appointed chairman. The committee are organizing a base-ball team and will later take up basket-ball.

They are also promoting a series of races which shall culminate on next Labor Day in a number of long distance races and for which some very valuable prizes will be offered. The trophies will consist of gold watches, fobs, sweaters and other things which will be greatly appreciated by the winners of the various events.

Classes will be provided in all events for boys and young men of different ages in order that every one competing shall have an even chance with others of the same age at one of the prizes.

Eligibility to membership on the teams and to completion in the races will require a bona-fide membership in the Memorial Bible School or in one of the Christian Mission Bible Schools and of an attendance of at least four consecutive Sundays prior to participation in a main event.

Any boy or young man who wishes to compete or join the teams should see Mr. Wells at once or be at one of the Bible Schools for enrollment any Sunday morning at 9:30, then see Mr. Wells or one of the athletic committee.

WILLARD A. SCHAEFFER,
President.

"We never did any active work until after Shellenberger's visit of February 11th," is the way the Secretary of one of our locals in an Eastern State expresses himself in regard to the value of Mr. Shellenberger's services as a Field Secretary.

In this connection, Mr. Shellenberger's appointments on the Pacific Coast during July and August are now being rapidly closed. If there are any churches who have not yet arranged for a visit, where it is believed the results would be profitable to all interests, there is perhaps time to slip in an engagement.

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The Committee of One Hundred, arranging for the Men and Religion campaign of Greater Kansas City, is holding semi-weekly meetings, and preparations of all kinds are progressing satisfactorily. A special folder interpreting the movement in its relationship to Kansas City and surrounding territory is being circulated.

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The Men and Religion Movement is gathering its forces rapidly. A meeting of the Committee of Ninety-seven was held in the Hotel Manhattan, in New York City, on June 9th. The attendance was large. Campaign Leader Fred B. Smith had just returned from a trip abroad and reported the engagement of a number of eminent men for membership in the teams. The report of men engaged for team work includes our own Charles Reign Scoville.

The meeting was followed by a banquet at night at the Hotel Astor, attended by about 400 citizens of New York. The addresses of the evening were received with much enthusiasm.

The next thing on in connection with the movement is the conference on the plans and message of the Continental Campaign to be held at Silver Bay, on Lake George, in New York City, f July 22d to 30th inclusive. A con ence program in detail will be fo upon another page.

We have no hesitancy in saying pastors and laymen who are intere in this movement, or who are thinl of taking a vacation at such a time, they could combine both pleasure profit and could hardly do better tha arrange to attend this conference. T will be enriched in soul by comin touch with these earnest and consecr men.

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Just as we were going to press the magazine, affiliation papers c from the University Place Church, Moines, C. N. Kinney, President; W Darner, W. F. Barr, E. H. English O. O. Snyder, Vice-Presidents; C Denny, Secretary, and B. D. Van M Treasurer; C. S. Medbury, Pastor, remittance of $36.90, local dues.

Also affiliation papers for our I Brotherhood at Beatrice, Neb., J Davis, Pastor; D. G. McGaffey, P dent; Kirk Griggs, Vice-President; J. B. Crutcher, Secretary, and Klein, Treasurer, with $14.90 dues.

These gladden our hearts and mal feel behind us in this Movement t power of a great body of men wh laboring at the problems of the K dom.

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## Herbert Moninger is Dead

As we were closing the forms the July magazine, this sad and de ing news comes to our desk. He w our thought only a few minutes b as we looked over the prospectus c Moninger Tour of the Bible Lan 1912. The Holy Land has claime already. He died suddenly at his in Cincinnati, at 10:55 p. m. on

His age was thirty-six years. It robably been given to no man in eneration to render so large a e to our people in so short a time. hall miss his cheery voice, the e of his eye, and the sweet and ne personality of the man for many years to come. But we shall el his presence in the mighty stim- o Bible School work which has argely come through him. This is ument which will be enduring. ever at any time in the future the of the great Bible School activities Disciples of Christ is related, one names to be written first will be f Herbert Moninger. It is less wo years since, at a time when a of the work of Brother Monin- is being prepared for this maga- e remarked somewhat facetiously: t to live so that when I die it can tten upon my tombstone, 'Here fellow who delivered the goods.' " , we can do it, brother, and in sincerity, too.

more death has found a shining In these pages we recount the home of veterans, like F. D. and Addison Clark. They lived, rought, and in the fulness of ave laid their armor down. Her- oninger goes in the very fulness powers. Each was loyal to his Each was loyal to his Lord.

ert Moninger was General Mem- N. 204, of the Brotherhood of Dis- and was also a contributor to its rough the Ten-Dollar League.

our brother's sorrowing loved d to his associates in the Stand- blishing Company and to Bible workers generally, who held him tion, we tender our sincere sym-

## "Father's Day"

The following paragraphs are clipped from *The Herald of Gospel Light*, a journal published at Dayton, Ohio:

> FATHER'S DAY, JUNE 25.
>
> At a regular meeting of the Billy Sunday Club of the First Christian church of Danville, Ill., May 2, 1910, a resolution was adopted, setting apart the last Sunday in June, of each year, as "Father's Day." An invitation was extended to other clubs and churches to join in this movement and in honor of our fathers to wear on this day a white flower with a sprig of evergreen.
>
> The Ministerial Association of Danville adopted the resolution and several of the churches in Danville and vicinity observed the day. The Billy Sunday Club, an organization for the improvement of men, morally, socially and spiritually, cordially invites all clubs, churches, in fact, all people everywhere, to join in this movement.
>
> B. I. POLAND, Pres. B. S. C.
>
> Danville, Ill., April 28, 1911.
>
> * * * The church at Danville, Ill., under the pastoral care of Rev. H. G. Rowe, and the "Billy Sunday Club," has inaugurated *"Father's Day"*—it is to be observed June 25. They wish all churches of all denominations to join in the movement. Dr. Poland calls attention in this issue to the matter.

The general observance, and cordial advocacy of "Mother's Day," would warrant, I think, the consideration of the observance of "Father's Day" as well. It is more than a mere sentiment that prompts this later movement. We all admit that there is a peculiar tenderness associated with the name of "Mother" that reaches down into the very depths of our souls; but do we not—with somewhat different emotions, perhaps—cherish and deeply reverence the name of "Father"—father, who extended the strong right arm to lift us up, who stood between us and the dangers and hardships of life?

Shall we not have "Father's Day?" What says CHRISTIAN MEN, our recognized leader in the helpful movements among men?

P. H. DUNCAN.

Latonia, Ky.

# Greater Efficiency

AN EDITORIAL BY W. F. ROTHENBERGER

Among the key words of life which have gripped modern men is the characteristic word "efficiency." The pulse of the Brotherhood seems to indicate that after several years of varied experiences we have made a large place for this significant word in our vocabulary.

Out of our much experimenting, incident to an organization just forming, great lessons have come. We have learned that a Brotherhood on paper sustains about the same relation to a really efficient organization that blue prints sustain to the building itself. Blue prints have never kept the rain or cold from anyone, neither have paper Brotherhoods shielded men from the ravages of the world. Our desire for efficiency is forcing us to enjoy the sound of the tools in the hands of the best blood of the church in building a masculine tower of strength that will do honor to the greatness and the dignity of the King's business.

Again, we have learned to appreciate the fact that efficiency is not dependent wholly upon the size of the organization. A cozy home is sometimes more productive of real comfort than an uncared-for mansion, the cobwebs of whose rooms bear evidences of unuse. A padded roll of several hundred members looks good in print, but efficiency can never be seen in a membership which, upon the day of visitation, presents the appearance of father's old Morris chair, which has long waited to be upholstered anew. As the presiding officer of a patriotic meeting in a town in Southern Italy at which the king was the guest of honor said, in his address of welcome, "We welcome you in the name of our 5,000 inhabitants, 3,000 of whom are in America," so an occasional presiding officer at a mo meeting of the Brotherhood migh to our Secretaries or other gues honor, "We welcome you in the na our 200 members, 69 of whom a paper." Highest efficiency is to be in that body of men, of whatever who, under the burdens of the munity and among the problems hour with which the church is gling, sweat at their manly task.

Experience has taught us once to assess the true value of the ent ment and social side of Brothe work. With a new appreciation o natural life in the life of organized hood there has come also a larger ciation of their limitations. We a regarding them as means to an en many summers the old Rockefeller on Euclid avenue, with its ex lawn, studded with beds of be flowers, was known only as the where the richest man in the wo an occasional summer dinner. T is the home of the Neal Cure fo who are fighting the awful battl drink. Many local Brotherhoods have hitherto existed for the so pose of social pleasure, as useful a program may be, are either dy have been saved by the consci that there is a still greater servic rendered. The most efficient B hoods of today are those which feeding the bodies of men and af them pleasurable pastime, have a their deeper natures and have cu the life of the soul. The most sign of the times among or Christian men is the growing vi greater efficiency.

Cleveland, Ohio.

# OHIO APPRECIATES MR. LONG

## Ohio State Committee on Brotherhood.

### Disciples of Christ

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Akron, Ohio, June 5, 1911.

R A. Long,

Kansas City, Mo.

Dar Brother Long,--

At the Brotherhood Conference held during the Ohio State Convention at Portsmouth, on May 23d, a resolution was passed instructing the secretary to express to yourself our appreciation of what you have done in the furtherance of the Brotherhood Movement.

The money you have put into it can, of course, be computed in dollars and cents, but the time and thought given to the consideration of plans, conferences held, conventions visited, addresses made, the great draft on all this upon the energy and vitality of a busy business man--these are some of the things which cannot be computed, and which really mean more than the mere giving of money.

It gives me great pleasure, Brother Long, to transmit to you this action of the Conference, and to express the hope that you may yet be spared many years to continue your labor of love on behalf of the men, and to see some fruition of all that you have so unselfishly and unstintedly done for your brethren in Christ.

Very sincerely,

WILLIAM SPANTON, Secy.

# Third Annual Convention Brotherhood of Disci of Christ

## First Presbyterian Church, Portland, Oregon, July 5, 1911

AFTERNOON—R. A. Long Presiding.

1:30—Song Service.
1:45—Prayer, Rev. G. M. Anderson, of California.
1:50—President's Address, "A Problem in Multiplication." R. A. Long.
2:10—General Secretary's Address, "Today's Work Today." P. C. Macfarlane.
2:40—Song, "Onward Christian Soldiers."
2:45—Assistant Secretary's Address, Statistical. E. E. Elliott.
2:55—Field Secretary's Address, J. K. Shellenberger.
3:15—Address, "The Relation of Method to Progress." J. N. Haymaker, of Kansas.
3:35—Worker's Conference, led by Field Secretary J. K. Shellenberger. Rapid-fire r on what the Brotherhood has done or failed to do. Ask questions if you wa Questions limited to one minute. Reports to three.
4:05—Solo, J. V. Baird.
4:10—"The Work of the Christian Woman's Board of Missions." John E. Pounds, of
4:30—"The Christian Man's Work in the Church." F. W. Burnham, of Illinois.
5:00—Adjournment.
5:30—Brotherhood Banquet, Woodmen's Hall, Eleventh and Alder Streets. Plates la 400. Secure tickets from Claude H. Klepman.

Brotherhood Convention Hall—First Presbyterian Church. A Portion of Center Aisle

# Frederick Dunglison Power

BY EARLE WILFLEY.

inia was his birthplace; his place urn, the hearts of a grateful hood; his final resting place, the of his Lord.

Power was born January 23, 1851, k county, near historic York-a. He was the second of nine . His father, Dr. Robert Henry was a well known physician, and n both houses of the State Legis- . His grandfather, Dr. Frederick Power, was a Baptist, but the old church, where the family wor- founded in 1813, accepted the of Alexander Campbell, when he hem in 1856.

Power's mother was Abigail M. of De Ruyter, N. Y. She was a and a woman of exceptional cult- beauty of character. From her ed his early education. During War his home was in the path rmies. There were no schools, his father employed a private n the home. Two winters he Richmond as a page in the State He obeyed the gospel under the of A. B. Walthall, when fif- s of age.

tember, 1868, he entered Beth- ge to prepare for the ministry. three years in Bethany, and years of hard work and close n. Graduating in 1871, he was a city church at a salary of t he declined it, accepting the bors of caring for three coun- ies in Virginia for $500. Of e himself said: "I was poor, debt, without books—but I etted my choice. I would not the experience for any sum of sound money, or unlimited coinage at 16 to 1."

In January, 1874, Mr. Power accepted a call to the church at Charlottesville, the seat of the University, with the purpose of taking lectures there. March 17th of that year, he married Miss Emily Browne Alsop, of Fredericksburg. Of the wife of his youth, who was with him to the end, and whose tender fidelity was beautiful to behold, he thus speaks in one of his booklets: "From the beginning of my ministry I have been blessed with a wife who has been a steadfast comforter and helper, second only to the Master I have sought to serve. Her counsel has always been safe, her influence has been exalting, her faith has braced my soul."

In September of the same year he returned to Bethany as adjunct professor of ancient languages. This was an exceedingly profitable year for him, being associated with his old professors, Pendleton, Loos and others.

In May, 1875, he received a call to Washington, D. C., but declined it. Later a member of the board of officers went to Bethany to see him and prevailed upon him to visit the church. The arguments pro and con advanced by different persons on the subject of accepting the call are interesting, in the light of the glorious ministry that followed.

The president of the college tried to dissuade him, saying: "You may go there for a year and they may not want you longer. Here at Bethany you may remain as long as you desire."

The famous Jere Black, at Washington, said: "They will starve you, young

man. I know them. They are not able to sustain you."

A number of preachers had declined a call to the church. One declared he could not rent a house on the salary.

Of this crisis in his life, Mr. Power has said: "I found a congregation of 150 people, somewhat divided, worshiping in a small frame chapel, well out in what then seemed to be the outskirts of the city. I saw that before any preacher who accepted this field, there was a hard struggle—the building up of a cause in a great city, with a small congregation, little means, and an obscure and unattractive building, while other religious bodies were well established and equipped." Though at heart hoping the call would not be pressed, when, however, it was unanimously repeated, it was accepted, and the memorable pastorate began September 5, 1875, the inaugural sermon being, "What is Truth?" and "The Love of Christ Constraineth Us."

The character of the building and the state of the cause at that time may be judged from the fact that when some thief stole some books from the church, the papers announced that "the little colored church on Vermont avenue" had been robbed. And later, when President Garfield was a regular attendant, and people were turned away by the hundreds from the doors, an indignant citizen, who failed to get inside "the court church," went away denouncing it as an outrage that the President of the United States should worship in "that little Campbellite shanty."

But what a work of sublime faith and untiring devotion followed! From an humble flock of 150 souls in their little "shanty" the cause grew through the years, until in 1884 they were housed in their splendid building, and from the one despised congregation they have grown to ten, all of them the direct result of the zeal and consecration of the M Church.

In this notable advance, it is ne to say, the influence of F. D. Powe paramount. Through and through only believed in, and was intensely to the gospel of the New Testame he believed in spending and being for it's sake. And he applied thi trine not only to his own supreme selfish life, but also to the chur which he ministered. As a resu congregation, though one of means, supports its own mission both the home and foreign field an liberally to many other worthy prises.

Mr. Power was a vigorous defe the faith, and its doctrines were lessly declared with fullness an convincing clearness and power, out asking permission of the pres the center pews." And yet he sectarian, but granted to every oth what he claimed for himself, the r independent thought and freed speech. He loved all men whom a chance to love, and carried no p shafts for any of the "other shee was deeply pained when a certain brother preached a sermon from pit declaring that Luther and Wes the other great reformers may ha good men, but none of them wer kingdom. In recognition of this ity of thought and catholicity of was made a trustee of the United of Christian Endeavor very earl history, which honor he retained death.

What should be said of his pla great Restoration movement? clear and scholarly writings; of h ful and inspiring convention serm addresses; of his illuminating of his wise and timely counsel gifts and graces that made him t

preacher of the nation's capital? and a closer scrutiny of his life and must be required to answer these ons.

ny will remember his keen sense of some humor and how he could give ake a jest with equal relish. But mor had no sting in it; the shafts wit were not barbed.

ers will think of his courtly mien, iet, unostentatious dignity, his bear- a princely gentleman.

by this congregation, for which he ly laid down his life, he will be held erlasting remembrance, above all else, as their kind friend, their , self-sacrificing pastor, their ten- nwearying shepherd.

sympathies were profound and touched. No cry of distress went ded if in his power to answer it. and late he might be seen going on s of mercy. Every other man's emane was in a very real sense his The draft upon his emotional na- as constant, and this, together with activities, local and general, t the fatal result. Tired human , mutely protesting for awhile, at ve way, and the "prince and great Israel" fell. All too plainly phy- and friends saw the approaching During the months of waiting, the less, impotent grief of the people tiable. He breathed his last calmly acefully on Wednesday morning, th of June, and at the Thursday g prayer-meeting we gathered to- silently until a great sob of an- oke from every heart.

Friday afternoon, when the church, he had helped to build, was packed y corner by men and women of rank—from the Speaker of the of Representatives, Senators and essmen, to the humble colored woman who served in his home—the writer tried to voice the love and devotion, tried to give relief to the pent-up emotions of this great and loyal congregation. Before us lay all that was left of F. D. Power, his face like that of a Grecian hero chiseled by the hand of a Phidias. That evening a sculptor took an impression for a death mask, and then at sunset we laid away the ruins of that beautiful temple.

Many loving hearts have tried to comfort Mrs. Power in her crushing sorrow. And bravely has she borne herself Through the long weeks and months she scarcely left her husband for an hour, and to the last her own hands were chief among those to minister to him. With her at the end were their daughter, Mrs. Sparks; a brother, Mr. Frank Power, of Decatur, Ga., and three sisters, Miss Lucy and Miss Labelle Power, and Mrs. Mary Alsop, of Newport News, Va., and other relatives.

In conclusion, may I be allowed to add one personal touch to this hurried sketch. When I began my ministry with this church the first of last November it was with fear and trembling. But I say with extreme gratification that this royal people had room enough in their hearts for the beloved pastor who had laid down his work and for the one who took it up. And, more pertinent still, this remarkable man, whom I had counted for years as a friend, received me with open arms, and from his every word and act there shone the radiant character of the Christian gentleman. He was gracious and considerate. Not the least slighting of brotherly courtesy. But at all times, right up to the very last, he strove to lighten my burdens and protect me from all possible embarrassments. I can never tell how deeply touched I was by his farewell message to me, spoken in his last moments of consciousness. He had just

said it to me and then repeated it to his wife: "Tell Brother Wilfley not to do as I have done," meaning the wasting of his forces in overwork. Many other things I could repeat of priceless value to my brother ministers, but not now.

He was my friend. I loved him as a father and a brother. I refreshed my heart with the sweetness and purity of his beautiful character, even as he clung to my strength at the last. I am a l man and my ministry will have a meaning, since I have known him inner life. In my labors here I sh ways remember his farewell Scri message to the church, spoken sl before the end: "These are my which I spake unto you while I wa with you."

Washington, D. C.

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# How to Manage Fathers

There has been a good deal said and written and preached to fathers on how to manage their sons; this article is to boys on how to manage their fathers. There are two sides to everything, and to nothing more than to the delicate relation of father and son. A boy ought to know how to handle his father, quite as much as vice-versa.

It is an irreparable loss to lose a father; and we can lose any one who has been dear to us in other ways than by death. In fact, death seems sometimes the happiest way to separate. Of the dead we think nothing but good and tender things; but when we lose some one by estrangement, by misunderstanding, by growing away from him, the alienation is often mixed with bitterness.

One of the hardest problems of human affection is that of father and son. The man is so proud of his baby boy, and until he gets into his teens the little fellow seems closer to the big man than any other person. So long as the boy can be led by the hand and be sung to sleep at night and babied and caressed as a pet, the father and son relation is very simple and idyllic.

But when the child grows up and develops a will of his own, becomes a separate individual, seeking his own companions, and recognizing that h his own peculiar tastes and notions, comes a change. And, sad to say, narily the two who used to be sc mate and loving, grow entirely estra The one person the boy cannot get with is his father. In his presen is awkward and irritated. He get the way of avoiding him as mu possible.

A barrier appears to grow up be them. A wall builds itself there. my purpose to give the boy—I nothing to say this time to the fa some hints on how to break dow barrier and to pierce that wall.

And it is well worth while t your father. Your life is rich i portion to your friendships. Yo afford to miss no kind of love t the privilege of men. And of a friendships possible, none has t culiar grace and satisfaction and of the friendship with your father

A mother's love is very beautif love of a wife is a powerful fact life, men friends have their own able importance, and women frie the right kind are helpful; but t as a sympathetic, understanding, friend the man who nursed you, for you, planned for you, and dr for your future, all during your

d, is, if not the best of all, at least ›ng the best of all.

ı early childhood one is not a sep- e individual at all. He is just a e of the family. He thinks and feels as the household thinks and feels. n, with opening years, comes a ıge, often disquieting. The boy be- to be a definite integer himself. He s in himself notions, ideals, longings, erent from those about him. His destiny stirs within him. Here is danger point. The little fraction humanity is breaking away to be- e a man. The mind is doing its own ›sing, the heart making its own selec- s.

reak away you must. It is a law ıature. You cannot remain a mere ment of your parents. But in the g of this, in passing over into your manhood, how can you keep your ter?

a sense, you cannot keep him. You to lose him and find him again; and hard. For commanding and obey- here must be substituted advice and estion, instead of ignorance shielded experience there must be mutual dship; the father has to learn that o longer has to do with a baby, he boy has to learn that his father's om, experience, and counsel are fully aluable as were his authority and nands. Here are some rules for to observe:

st, study your father. Realize that worth while to know him, that he is a better fellow to know than f the other boys or men who seem tractive to you.

patient with him. Try to under- that he is just as much perplexed e subtle alteration going on in you, u are by the change you think is g place in him. Remember he is not all-wise, he is doing perhaps the best he can.

Sympathize with him. Growing old, as you will find out some day, is no joke. It means a lot of disappointment and disillusion and heart-wrenching and sadness. You do not know how many bright dreams of his have faded, how many times, baffled and beaten, he has to pluck up courage again as best he could and go on with the battle for bread and butter.

Remember, too, that probably he has had some golden hopes about you, foolish hopes perhaps, but none the less dear to him. He may have set his heart on your becoming a doctor, as he is, or a lawyer, or minister, or farmer, as he is, and it is pretty hard for him to reconcile himself to your inborn craving to be a musician or railway man or a mechanic.

Respect him. He's entitled to that, in any case. Never show contempt for anything he may say. Never seem to appear that you think he does not know what he is talking about. When he speaks, listen with attention. I do not say for you to obey him implicitly always; that is another matter. But even if you do not always do as he says, at least you can show him that you respect what he says.

Flatter him. Really, in his heart, he is prouder of your praise than of that coming from any one else. Of course, he would not show it. Perhaps he will let on that he does not care at all what you think. He may even pooh-pooh you. But I will tell you his secret: A word of appreciation from you is mighty sweet to him. So whenever he does anything you like, be sure to tell him. When he does anything you do not like, keep still.

Be affectionate with him. Keep your baby-hold on him if possible. If he is

cold, and reserved, and repels your advances, still be as loving as he will let you; and don't overestimate this coldness. Whatever it may be for others, ten to one it is not meant for you, and very probably his heart is inwardly yearning for your caresses.

Don't argue with him. He has probably fallen into the habit of expecting you to accept anything he may say as gospel truth, just because he says it. Now, that is a harmless sort of belief. Let him think of it. It pleases him and doesn't hurt you. And it's a trifle disconcerting to a man of forty to be set right by a boy of sixteen. Of course, the boy may be right and the man wrong; but that is not the point. We all have our little vanities, and father has his; one of them is that he knows more than you. Indulge him. Some day you will be forty perhaps, and you will know a deal less than you do now.

Help him. He is a burdened man. Every father of a family has burdens you little understand. Life looks so different to him from the way it looks to you. You are young, and like a colt that has not been broken, kicking up its heels in the pasture, ignorant yet of bridle, saddle, or collar. But father is more or a pack-horse.

He has ties you cannot appreciate. is harnessed, and sometimes the loa galling. Every day is more or les grind. And there are risks and pitf there are gadflies and wasps, there the whips of duty and the fretting y of necessity. He has a sense of b tired, unlike any kind of tired you f not the good, healthy tiredness that co from play and study, but the wor wakeful tire that comes from s strength that still feels the strain danger and the need of watchfulness. my boy, you need to make a good more allowance for father than he you.

Whatever happens to you, you young and will get over it. But him, recovery becomes every year r and more difficult. He is getting year more like an old rubber band has lost its spring. He needs you, your trust and help. Don't fail hi

And last, and most important of to make up the round dozen of w I have for you, be loyal to him!—FRANK CRANE, in *Woman's World.*

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CHECK for $5.00 comes to us from S. Y. Elliott, Rushville, Mo., to be credited to the Comrades of Paul Fund. Would that ten thousand of our men would send $5.00 checks and thus provide a fund that will be everlasting. The Comrades of Paul Fund, like the Church Extension, is loaned and returned again and again by an endless chain of giving and receiving.

# Shots From Shellenberger

aster Sunday, April 16th.—Mound City, ., was robed in all her beauty, and so was congregation in both Bible School and rch. One year ago the men's class reached imax on Easter with an attendance of two dred. It was their ambition to reach that e climax today, but just half the number erialized. However, 100 men make a good age from the transitory enthusiasm that us to the peaks of the spectacular se- ntially only for an instant.

the evening we were with Council Bluffs rch where Brother Edgar D. Price, min- rs. Easter thought and music bore us all t again. After listening to an hour's song urpassing beauty we delivered the Brother- d message. The Council Bluffs Brother- d is standing behind the church's work lly.

pril 17th.—Clarinda, Ia., is where O. M. nock lives. Clarinda is the home of one the early Brotherhoods of he State. ther W. C. Fisher, who is now State Bible ool Superintendant organized a Brother- d here before he closed his pastorate. The therhood includes in its membership some he most influential men of the town. Here met Brother Fisher, who had been with Bible School over Sunday and remained the Brotherhood services. The Clarinda are in line with the National Organization have done a splendid work for the local rch. J. S. Chiles and R. W. Stafford e a good team as President and Secretary are seriously studying their problems.

pril 18th.—At Osceola, Ia. It rained a y shower just at the time the men were posed to be gathering. The attendance limited. But the meeting was a success. re were eleven present. Eight signed the enant. The other three were not mem- of the church, two of them being mem- of other Brotherhoods. These eight took covenant with a determination to suc- l. Each took two cards which he deter- ed to get filled out before the next meet- Thus did they plan to treble their num- by their first meeting. Osceola is one of a's good churches. But the same cry for ed leaders comes from there that comes every church in the land. The Brother- d will train them if it does its work.

pril 19th.—Creston, Ia. Met 44 members V. O. Winter's Brotherhood Bible Class in quet, and the ladies of the church had ished a meal worthy of the name. The eagerly listened to the Brotherhood's sage. They were eager to organize a therhood immediately. Their pastor, ther Winter, thought the time not oppor- , hence the matter was deferred. They, ever, decided to have semi-monthly meet- and use the programs being published in ISTIAN MEN as the basis of their work in these meetings, thus becoming a Brotherhood Bible Class.

April 20th-23d was spent in General Office at Kansas City.

April 24th.—Girard, Kansas, is the home of W. M. Brizendine. He is a consecrated banker who is interested in men and the Kingdom. Through him a Brotherhood meeting was called. Twenty-one Girard men came and nine from the L. B. D. C. at Pittsburg, Kansas. A Brotherhood was organized. Prof. H. W. Shidler was elected President, D. M. Whithead, Vice-President, W. M. Brizendine, Secretary, and Ed. C. Strickler, Treasurer.

April 26th-27th.—In office at Kansas City.

April 28th.—The livest district convention we have attended for some time was the one at Eaton, Ind. The Sixth District of Indiana did herself proudly. And J. C. Wilson is the live wire pastor at Eaton. The convention was rich in spirit throughout. The Brotherhood session came last, and was well attended. Seed was sown which is already ripening into Brotherhoods.

May 2d.—And with the Independence Boulevard, Kansas City, Men. This Brotherhood is carrying on different lines of work. At this meeting they recognized an attempt of the boys in Boyville of the Independence Church to establish a printing press of their own. The men of the Brotherhood subscribed for some $75.00 worth of stock at this meeting and the boys were given encouragement to go on. Their Civic Committe is also doing practical work in that they are securing city improvements that are ministering the welfare of the city. Just now the securing of a high school building in the east section of the city is the chief item of interest. We gave an address on the Brotherhood Ideals. The Independence men have a warm hand clasp.

May 3d.—Fifty-one automobiles all in line and following their leader is enough to wake up any city. This is what happened at Joplin this evening. We all met at the First Christian Church and the autos came along and picked us up by fives and sevens until the last auto was full and then some had to walk. Down through the center of the city we went. The street was lined on either side with lines of curious humanity. They took us to the South Joplin Church and dumped us out. About 350 men gathered in front of the church doors waiting for them to open. There they waited and sang. Finally the doors were thrown open and the men streamed in, filling the places at the tables that covered the entire floor of the South Joplin Church. We sang together and we ate together, and then we talked together. A program lasting from 6:00 till 10:30 p. m. is a long one, but Joplin men

are stayers. During all this time there was not a "slow" moment. G. W. Muckley represented Church Extension and Home Missions. J. W. McCreary, of St. Louis, spoke for Benevolences. Dr. Shelton, of Thibet, told the story of Foreign Missions. A. P. Finley, of Drury College, urged Christian Education. D. Y. Donaldson plead for Missouri Missions. The writer told the Brotherhood story and acted as toastmaster of the occasion.

The Mayor of Joplin and the prosecuting attorney for the county were both present and bespoke their interest in the great men's movement and the Kingdom of Christ. It was a great meeting. And we saw our opportunities in visions of transfigured glory.

May 4th.—Carthage Brotherhood is a week old. They had organized themselves. Brother Moore, the pastor, had been holding a series of meetings. This evening he gave over to a special service for the men. One hundred and forty of them were there and filled the center section of seats. The remainder of the auditorium was taken up by women. The auditorium was crowded to the doors. Ten new members were secured, making a total enrollment of 65 to date. They accepted a challenge to contest from the South Joplin Church. We expect to hear of things doing in Southern Missouri. F. L. Hall is the new President, Roy R. Legg, and J. A. Harbaugh, Vice-Presidents; Geo. F. Blue, Secretary, and Frank Shafer, Treasurer.

May 5th.—Bartlesville, Oklahoma, has just dedicated a new and handsome church. It is a thing of beauty. Imposing without and attractive within. F. D. Macey, the pastor, is leading his men into larger visions. Thirty-three gathered to hear the Brotherhood story. Thirty-one of them took the covenant. The other two were out of town men, hence it was unanimous. They decided to put CHRISTIAN MEN in their Bible Class and ordered 40 copies. Dr. T. C. Wilson was made President; Chas. Teeple, Vice-President; O. L. Jones, Secretary, and J. L. Overlees, Treasurer.

May 7th.—This is Sunday and we are at Pittsburg, Kansas. Do you know Sam I. Smith? No? Well, you have missed a great treat. Who is he like? Nobody on earth. Where is he from? From Kentucky, of course. Nearly seven feet high and just wide enough to make a shadow when the sun shines its best. Sam is a captain. "To one he saith 'Come' and he cometh. To another he saith 'Go' and he goeth." Things are doing down in Pittsburg. Did you ever take notice as to just how sardines were packed in the box? Well that's the way they were in Sam's church Sunday morning. Four hundred and ninety in a building that would comfortably seat 350. Where did they all recite? Every place. The men hiked off down the street to a real estate office. The girls went away up in a lodge room. Then some more girls went to the sa lodge room. That Bible School was scatte sure thing. But Sam got them all toget again. And many of them stayed for church services. At these services we sp especially to men.

The Pittsburg Brotherhood are conduct a mission out in the east part of the c Here we spoke to two hundred people i little building 24 x 40 feet. Pittsburg ne two new church buildings. The Brotherh is seriously planning to solve this probl

May 8th.—The first face we saw as dropped off the train at Charleston, Illin was that of Pastor F. C. Brown. Brown not take time to say "Glad to see you." simply looked it, grabbed our grips and gone. We made up our minds to follow we both landed at the hotel. In the even a storm arose just at the time the men w ready to come to the meeting. The atte ance was light. But the interest was go The Charleston men had already organi and affiliated with the National Organizati They were deeply in earnest and many qu tions were asked and answered. They marking out some vigorous work for the selves.

May 10th.—Western Pennsylvania is hav one of her best State Conventions. Here found a royal fellowship. The requests visits to the local were numerous and in ma cases urgent from the pastor of the distr Western Pennsylvania's attitude to the Bro erhood work is that of an open mind. We lieve they will have a place for the Broth hood on their next program.

May 15th to 18th.—Brother C. A. Fre writing in the *Christian Evangelist* some ti ago, said Indiana is a "sleeping giant." Th was nobody asleep around Columbus wh the State Convention was going on. India is getting awake. She is out of bed, has h her breakfast and has her sleeves rolled for the tasks that lie before her. The Colu bus Convention was an unusually enthusias convention. It opened up with a Brotherho session, on Monday evening. About 300 m gathered. Dr. Hall, of Franklin, State Pre dent, presided. Brother Z. T. Sweeny w toastmaster. And to all who know "Zac that means "Nuff sed." The addresses w to the point and the Brotherhood work ceived strong emphasis. It would have be possible for the Secretary to have made month's dates directly from the conventi had he been able to have filled them.

The new officers for the year are as follow

President, Robert N. Simpson, New Alban Vice-President, Judge Ed. Jackson, New C tle; Vice-President, Benjamin Borton, Gar Secretary, John O. Conklin, New Cast Treasurer, Milton O. Reeves, Columbus.

# A Third-Year Brotherhood in a Small Church

append below the story of a Local erhood in a small church. We might made a choice of any one of several as the scene of this story, but thought e to go to the National Capitol, to Local erhood No. 253, in the H Street Church. rst article is by A. A. Ackerman, Presi- of the Brotherhood, and the second by . Oram, the pastor. We call especial on to the emphasis upon the religious point and to the lack of boom methods. ooner it is realized that the Brother- is just an every-day sort of a proposi- nd making its strongest appeal to the us worker rather than to the mere en- st, the quicker will the mission of this zation be appreciated and its benefits riated.

A. A. ACKERMAN
esident L. B. D. C. No. 253, Washington, D. C.

## "Going on Free,"

A. A. Ackerman, President L. B. D. C. No. 253

old are you, bub?"
n, goin' on eight."
is the way we answered the kindly s of our elders when the writer was L. B. D. C. No. 253 is two years old, n three; entering upon its third year rganization of men with that splendid "A Man's Work in a Man's Way," fore it and striving every day to do at He would have us do and meeting eat success, and we think that it is e fellows about this great United f ours should know something about k at the little old H Street Church.

we have not grown in numbers as first wanted to do, and thought we lo, we have more than held our own. e lost several members by removal, in a new one every once in a while us keep ahead. But the spiritual has been wonderful and the develop- the fellows into workers has been At most of our meetings each and an present has something to say on under discussion, no laying back in ats and passing remarks, but up on et, shooting it out right from the shoulder, talking the way men like to hear a man talk, showing that they are enjoying their religion and want to help others and to be helped—men on the floor talking, who, up to two years ago, said, "I can't talk in church." But they are doing it now and strengthening themselves and others as well.

Our meetings are mostly conducted by ourselves. While the president will hold the chair, some other member will lead in the service and we change leaders. We have had but three men from other churches to help us at our meetings. We had Dr. Pruitt, of Tuxedo, Brother W. G. Eddingfield, of Vermont Avenue Church, and Brother G. W. Muckley, of U. S., with us one night, and we enjoyed them very much. But our best meetings have been our own fellows doing the work, and that is the only way a bunch of men can hope to grow, *i. e.*, by exercising their religion. We have had but one "back-slapping, grub-consuming" meeting, and that was an open meeting, and we let the ladies in on that. We have missed but two meeting nights in over two years. The devil doesn't go on vacation during the heated spell and so we feel that we cannot either.

One of our Brotherhood men who was only a friend of the church when he became a member of the Brotherhood, has been led to the good confession through his own work in the Brotherhood. Another member has given up a good government position and is now at Old Bethany preparing himself to do "A Man's Work" in a more acceptable way. We keep in touch with our Brother Carl Pultz, and he often writes us a letter to be read at the meeting and we cannot help but feel that he belongs to us, in a way. If we never did any more than win these two, one to Christ and the other to the ministry, we would have done much.

The Brotherhood often takes charge of the services and conducts them in their own way, and the pastor knows that he can leave and be away over Lord's Day and that the Brotherhood or a Brotherhood man will conduct the services, and thus the Brotherhood is assistant to the pastor. The Bible School superintendent is a member, and the Board of Deacons, except one, are members. The Bible School secretary and three teachers are members, and now we are getting in the young men of the Bible School, and, while our growth is slow, it is none the less sure, but the greatest growth is in the members themselves, for they do the work. Sunday, April 16, was Building Fund Day, and they gave $50 that they had accumulated just from the dues and refraining from the grub.

How do we keep up our Brotherhood? By having a meeting every month, with something doing. We use the program given in CHRISTIAN MEN very often. We strive for quality in the workers and are thereby getting quantity, and we have a pastor who be-

lieves in "A Man's Work in a Man's Way," and believes his men ought to do that work—a pastor who preaches it, prays for it and who works it. If you have such a pastor you will always have a bunch of men who are striving and each of whom knows that

"Onward! are his marching orders,
He who leads to victory.
Onward! till the world is taken
For the Man of Galilee.
O, thou Man of Galilee,
We will follow only Thee.
O, thou fearless, peerless leader,
Glorious Man of Galilee."

A. A. ACKERMAN, Washington, D. C.

A. A. ACKERMAN,
Washington, D. C.

* * *

## Can You Have a Brotherhood in a Small Church?

By W. G. Oram

Pastor of the Church and Brotherhood of Which A. A. Ackerman is Writing.

We think, in a measure, we have answered this question in this H Street Christian Church, Washington, D. C. This is not only a small church, but a mission church, housed in an old renovated business room that is unsightly and unsuited in every way for a meeting place of the church.

When we organized, more than two years ago, our idea was not to form a men's club or simply a social organization to entertain, or be entertained. But, primarily, a religious organization of the men of the church for definite training and religious work in the church.

We meet regularly on the second Tuesday of each month. The Social Committee gets together at least one week before the time of each regular meeting, and very carefully works out a program. Subjects of discussion are chosen that cluster around the church's immediate needs and the ability of our men to meet these needs.

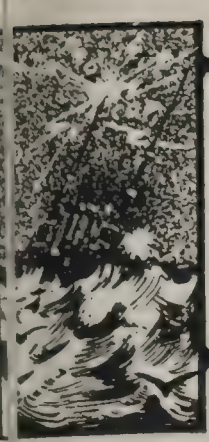
Thus, the men are brought face to face in open discussion with the actual work of the church. The responsibility of actually helping to do the work of the church is thus laid upon them. Our Social Committee has done its work so wisely in arranging the programs that we have had very few meetings in which every man present did not have some part.

Our Brotherhood has never attempte do its work by having great speaker leaders come in from other churches entertain us. Certainly we have had representative men address our Brotherl such as Dr. George T. Prewitt, George M ley and P. C. Macfarlane, but these only s with the other men on the subjects under cussion.

I have been impressed with this one p liar thing about our Brotherhood, a that I believe must be true of every suc ful Brotherhood, and that is, that the religious and earnest people in the ch are in the Brotherhood, because it offers a practical channel of training and servi the church and for Christ. In all our years and more of experience we have no effort to boost the Brotherhood o things with a whoop and hurrah. Our is to make the Brotherhood boost the ch by active, practical, helpfulness in all reli work. As a result, our Brotherhood men in the lead in all departments of the ch I believe that if you can get your me actively think and really take some pa the religious activities of the church, and preach to them in real earnestness that man should be a live wire, an actual preacher of the gospel of Christ, just a as his ability and strength will permit, s ing him how it should be done, some will happen in your church. I believe is the mission of the Brotherhood. T list, to train and actually get into the ness the men of the local church. Cer you can have a Brotherhood in a small ch in any church where you have a few men who are willing to work and lead into the service.

The Brotherhood will lead your men larger things for themselves and the ch While our Brotherhood is small and y one of our splendid young members, na Carl W. Pultz, through the Brotherhood drawn into activities of the church. He discovered a desire to give his life completely to Christ and the church. our first volunteer for the ministry. He i completing his first year in Bethany C in preparation for his chosen life work. you can have a good Brotherhood in church, even if it is small, if you mak Brotherhood boost the church and no church boost the Brotherhood.

W. G. ORAM, Past
H Street Christian C
Washington, D.



# Wireless Whispers

A the Western Pennsylvania Convention r nal requests were made for field secre- r; at Uniontown, Connellsville, Turtle ck, McKees Rocks.

* * *

Fank Nase, one of our National directors c member of the Ten-Dollar League, has n ved from Seattle, Wash., to 218 Commer- al Club Bldg., Portland, Oregon.

* * *

Co. F. Blue, Secretary L. B. D. C. 367, a nage, Mo., says: "We received the sec- t y's and treasurer's books and think they e ne. Also our pennant, and I want to tell o ve are proud of it."

* * *

C M. Pennock, Pastor L. B. D. C. No. 322, la nda, Iowa, was a recent caller at CHRIS- A MEN office. He reports the work in o in fine shape and splendid prospect for s nmer of activities.

* * *

"ur Brotherhood raised $35.00 for Chil- re s Day last Sunday. We are beginning to see on things out here in old New York," so ri s Paul F. Manion, Secretary L. B. D. C. o 32, Wellsville, N. Y.

* * *

"ne hundred and forty-three in Walter M. Vhe's Bible Class on a recent Sunday, 522 e school. The largest school ever as- em ed in Cedar Rapids," is the word which on to us in a note from one of the brethren t t t place.

* * *

L B. D. C. No. 313, at Mt. Vernon, Ind., ec tly held their annual meeting and elected ffi s for the coming year. F. H. Wilbern, ec tary, sends for a set of Brotherhood ac- ou books and says: "We are contemplating re things this year. Our banquet will be el May 22d."

* * *

J eph L. Garvin is the State President of Va ington Brotherhood. He is going out al g good in giving Brotherhood addresses. On recent evening he addressed the men t I ensburg, and 75 per cent expressed them- el as willing to organize a Brotherhood vhe his address was concluded.

* * *

"ease send me 100 B. D. C. Bible Class But ns. The other hundred purchased from ou ot long ago went like hot cakes. Al- ho h only one goes to a man they seem to nel away like mist before a rising sun." So writes Walter M. Hopkins, Secretary Bible Class, L. B. D. C. No. 311, West Philadelphia, Pa.

* * *

L. B. D. C. No. 282, Chico, Cal., held six meetings between January 31st and March 31st, with average attendance of 11. They have 32 men enrolled in the Brotherhood with 110 men and boys in the Bible School. The Brotherhood was active in a missionary way and closed the quarter with $3.00 in the treasury.

* * *

Among our Brotherhood men making themselves felt at Girard, Kansas, is the Prosecuting Attorney, Mr. Karr. There has been some agitation in the Sunflower state over the closing of moving picture theaters and other places of amusement on Sunday and Mr. Karr has issued an order that the law must be observed.

* * *

The men of Beatrice, Neb., church, where J. E. Davis is the pastor and Dr. John B. Crutcher, Secretary of the Brotherhood, met on May 26th for a box supper and a good time. These men have shown a willingness to participate in the great movement of the Brotherhood and hope soon to become a chapter of the National society.

* * *

The issue of *The Disciples* of May 13th, published by William Bayard Craig, our pastor at Lenox Avenue Union Church, New York, is devoted to Mother's Day Services, with the front page containing a beautiful tribute to "Mother" which space forbids our quoting. It also contains quotations from Abraham Lincoln, Thomas A. Edison, Dwight L. Moody and others.

* * *

C. E. Brown is Superintendent of the Wabash Railway at Springfield, Illinois. He is also an enthusiastic advocate of the Brotherhood idea and leading worker in the First Church at Springfield. He sends us one dollar and says: "Please send us 200 of the pennant post cards. We want to get a larger atendance at our Bible Class. The work on our new church is progressing nicely."

* * *

One of the most telling sheets that passes over the desk of the news editor is *The Illinois Issue,* published by the Illinois Anti-Saloon League. It gives timely information in regard to the inroads of the liquor traffic and the best methods of dealing with it in addi-

tion to being cramful in regard to what the Anti-Saloon League is doing. Some of its cartoons are pointed and full of sharp tacks.

* * *

## Brotherhood Week of Prayer

L. B. D. C. No. 367, Carthage, Mo., observed Week of Prayer the first week in May. George F. Blue, the Secretary, in writing of it, said: "Much personal work was done by the Brotherhood and this series of meetings helped to give a place to the Brotherhood life of the church. It has cemented our men by giving them individuality and inspired them with the possibilities for accomplishment."

* * *

As our July magazine was going to press, news came of the almost nervous breakdown of R. A. Doan, of Nelsonville. We heard from him from Minewawa Lodge, Hubert, Minn., asking for copy of CHRISTIAN MEN. We sent it by return mail and received the following in reply:

"Two other copies of CHRISTIAN MEN were sent me from home by different men, so you see others knew I would appreciate the magazine."

* * *

L. B. D. C. No. 314, in the First Church, Seattle, Wash., where Jos. L. Garvin is pastor, Dr. E. L. Carney is President, W. E. Morris, Secretary and A. F. Schuler, Treasurer. They have held regular meetings on definite dates all through the fall and winter, and their organization is doing good work. They have a membership of something more than fifty and look forward to great improvement in their organization and its activities during the coming year.

* * *

We are in receipt of quarterly bulletin of the College of the Bible of Lexington, giving general information in regard to the faculty, the courses, the expenses, etc. The College of the Bible was founded in 1865, was separated from Kentucky University in 1875, and a separate charter issued in 1878. J. W. McGarvey is president. The college year begins on Monday, September 11th. For information address William Francis Smith, Recording Secretary, Lexington, Ky.

* * *

L. B. D. C. No. 329 is in the Howett Street Church at Peoria. Before becoming a church, this organization was a mission for twenty-seven years. A Brotherhood was organized in 1910 and Arthur W. Leu is the President. like all active Brotherhood men generally he is an all around man and has demonstrated his efficiency as a good advertiser in issuing a very unique badge for Children's Day, same being a large figure one cut out of white cardboard, upon which is the following in bold letters:

* * *

L. B. D. C. No. 323 is in the First Church, Mansfield, Ohio, where Martin Gerhart is Secretary and C. R. Oakley is the pastor. During the first quarter of 1910 the Brotherhood held six meetings with an average tendance of 35, an enrollment of ten members making the present member sixty. At a social meeting there were men present. Their fraternal committee n two visits to the sick, taking floral offeri They remit dues of $16.95 for their e membership up to April 30th.

* * *

A new church was dedicated at Centr Wash., in April, following closely a mee held by S. M. Martin, evangelist and eral Member No. 7 of the Brotherhood. most immediately after the church was pleted, H. E. Ryder, the minister, began responding with the Brotherhood regar the best method of men's work to under and at this writing we have several entl astic communications and are anticipa early receipt of their application for ce cate of membership in the General Bro hood.

* * *

L. B. D. C. No. 332, of Wellsville, N affiliated with the General Brotherhoo September, 1910. For the quarter en March 31st they held three meetings, ave attendance of 20, received three new mem into the Brotherhood, making their pr enrollment 25. Program committee held t meetings; two programs. They have three n classes in the Bible School with an er ment of 60. They use 30 copies of CHRIS MEN in the Bible School. Their program mittee is active, likewise their fraternal committee. Field Secretary Shellenbe visited them on February 11th and gave men a vision of larger service in the wor the Kingdom.

* * *

One of the newsy sheets that comes t from Ohio is *The Christian*, publishe Uhrichsville, Charles Darsie, Editor and lisher. In addition to news items relatin their own work, it publishes almost one of pithy epigrams, one of which reads man's religion is not much good if it not make life pleasanter for his fam Among the news items we notice that A Stahl, pastor at Steubenville, has been and that P. H. Welshimer, Bible School tor of CHRISTIAN MEN, was called to Dover to make an address in the M Church.

* * *

From Semaphore, South Australia, come quest from W. Z. Taylor, Minister, fo formation in regard to the Brotherhoo an essay to be read at meeting of the isters of South Australia at Adelaide in gust. The information went to him by r mail and we are hoping to receive a co the essay to give some of its pungent p to readers of CHRISTIAN MEN. We hop fore long to have the Brotherhood move planted upon Australian soil with an A lian State Brotherhood articulated with General Brotherhood as many of our Stat cieties are already.

L. B. D. C. No. 311 is in the West Philadelphia Church, otherwise known as the Third Christian Church. They recently held a novel and unique entertainment for the benefit of the ladies, consisting of humorous songs, chorus and speeches, participated in by Pastor George P. Rutledge and Brethren W. Vansloot, Oscar Muller and Brotherhood President Arthur. Dr. Evans also enlivened the evening by several vocal selections. Refreshments were served by the Brotherhood men themselves and it is their intention to hold these "Ladies Nights" more frequently in the future. There were 195 persons present upon the occasion in question.

* * *

On the provisional program of the twenty-fifth International Christian Endeavor Convention, to be held at Atlantic City, July 6th to 10th, we note the following names of our ministers who will make addresses at various sessions:

M. A. Denton, Troy, N. Y.; Claude E. Hill, Valparaiso, Ind.; A. B. Philputt, Indianapolis, Ind.; Earl Wilfley, Washington, D. C.; F. D. Power, Washington, D. C.

Among the men of National and International fame are President Taft, ex-Vice-President Fairbanks, Fred B. Smith, of New York, and W. J. Williamson, of St. Louis. The convention will be held in the million-dollar pier, which contains four auditoriums.

* * *

L. B. D. C. No. 334, Gary, Indiana, has three branches—the Central or Main Church, Glen Park Church, and the Tolleston Church. The men of all three churches met on their regular meeting night recently and enjoyed an address from Mrs. Martha Stout Trimble, pastor at Tolleston and wife of the indefatigable Nelson H. Trimble of Gary fame. According to a newspaper account, there is a membership and attendance contest on between the three churches, with Glen Park Church leading with 390 points, Central Church coming second with 330 points, and Tolleston Church 130 points. Refreshments were served and the meeting adjourned to meet at Tolleston on June 5th.

* * *

L. B. D. C. No. 300, Pasadena, California, held six meetings between January 31st and March 31st with average attendance of 20. Their present enrollment is 30. Their program committee is active, likewise the Bible School committee. They report four male Bible Classes with 200 men and boys in attendance. During the quarter 15 men and boys were won to the Bible School. The social committee is active, having served refreshments at three of the meetings, while the fraternal aid committee made three visits to the sick and made one floral offering. They remitted $4.50 dues for 30 members and have a balance in the treasury of $16.29.

* * *

H. O. Smith, of Oklahoma City, gave his lecture, "Gumption," before the annual men's banquet of the church at Lawton on May 25th. The affair was announced as "A Live Wire: Red Blood Program." The lecture occurred at the Christian Church at 8 o'clock, while the banquet was at the Midland Hotel an hour later. Special music was furnished by an orchestra and male quartette. One thing that appears on the ticket was the price, $1.00 per plate, including admission to the lecture. This shows that our men will pay the money to hear something good.

Bro. Smith delivered an address at the Brotherhood session of the Oklahoma State Convention at Enid on the evening of June 8th.

* * *

L. B. D. C. No. 284, Modesto, Cal., recently held two meetings. George T. Meeker, General Secretary of California Christian Missions for the northern part of the State, made an address to the men that promises to make the Modesto Church become a living link in home missions. H. K. Pitman, probation officer, George Jennings, police judge, and J. W. Webb, all around Brotherhood man, discussed the boy problem. The Bible Class has adopted the name "Loyal Brotherhood," with D. Grundy, president; M. H. Noonan, secretary; H. W. Cole, treasurer; J. W. Webb, Brotherhood president and teacher of the class. These are achievements worthy of pattern. The Brotherhood of the Modesto Church have sent in dues for each quarter since their organization.

* * *

We are indebted to Harvey Peake, Secretary of L. B. D. C. No. 330, New Albany, Ind., for report of the Brotherhood meeting held May 29th, which is in our hands. An address was made by Mr. McClaughrey, of the State Reformatory at Jeffersonville, upon the subject of "Identification by means of finger prints," illustrated by photographs and documents. Mr. McClaughrey is reported as a most interesting speaker, full of his subject, and commanding the very best attention and created a great impression upon his listeners. His address was voted the most absorbingly interesting that had been heard in New Albany in some time. Music and refreshments rounded out the warm evening happily. One feature of the meeting was the liberty of the men to remove their coats.

* * *

In the quarterly bulletin of the College of the Bible at Lexington they show 166 students in the Bible course, consisting of 131 in the College of the Bible and 25 in Transylvania University. They are from the following states and foreign countries:

| | | | |
|---|---|---|---|
| Alabama | 2 | Mississippi | 2 |
| Arkansas | 3 | Missouri | 9 |
| California | 6 | North Carolina | 2 |
| Colorado | 1 | New York | 4 |
| Georgia | 4 | Ohio | 13 |
| Illinois | 1 | Pennsylvania | 1 |
| Indiana | 13 | Texas | 3 |
| Kentucky | 42 | Virginia | 5 |
| Maryland | 5 | Washington | 1 |
| Michigan | 1 | Wisconsin | 1 |
| Massachusetts | 2 | | |

FOREIGN COUNTRIES.

| | | | |
|---|---|---|---|
| Australia | 6 | Canada | 2 |

A joint meeting of the Brotherhoods of all the churches in Des Moines occurred recently around the banquet table. Prof. C. N. Kinney, Chairman of the Iowa State Brotherhood Committee, was toastmaster, and addresses were made by President Hill M. Bell, of Drake, H. C. Harris, First Methodist Church, and Lieutenant Governor Clark. A number not on the program was an extemporaneous toast by Mayor Hanna, of Des Moines. The orchestra of the Central Christian Church, in whose building the banquet was spread, furnished the music, as did also a male quartette. An association of Brotherhoods was outlined to include all Christian Church Brotherhoods within a radius of twenty-five miles of Des Moines, and a committee on such organization was appointed, consisting of the pastor and one member from each church.

* * *

L. B. D. C. No. 262, Jackson Avenue Church, Kansas City, Mo., observed Men and Religion Forward Movement Recognition Day Sunday, June 18th. In the morning the pastor preached upon the subject and in the evening three laymen, J. L. Taylor, President; A. L. Hockett, Secretary of the Local Brotherhood, and E. E. Elliott, Assistant Secretary of the General Brotherhood, made brief addresses upon the movement.

L. B. D. C. No. 262 is recognized as a leader in men's work in Greater Kansas City. Three of its members are connected with the Kansas City Committee of One Hundred responsible for the conduct of the Men and Religion Forward Movement. Every Brotherhood meeting has some reference to the coming campaign and the community is already awake to the part the men are taking. On Recognition Day a male chorus and glee club furnished special numbers.

* * *

We are in receipt of the program of the First Anniversary Week of the Churches of Christ in the Calumet District, Indiana, comprising the Central Church at Gary, Tolleston, and Glen Park Church, presided over by that pastoral genius, Nelson H. Trimble, and his wife, Martha Stout Trimble, and Brotherhood Volunteer pastor, Benjamin Borton, whose picture we published in CHRISTIAN MEN for may. The program itself, beginning on Friday, June 16th, and running to Monday, June 26th, is delightful to contemplate, and indicates such speakers as Austin Hunter, of Chicago; Herbert Carpenter, of Indiana Harbor; O. W. Shaw, of Whiting; Claude E. Hill, Valparaiso; Cecil Sharp, of Hammond; George Watson Henry, Captain Norton, Judge Crumpacker, Gary L. Cook, of Indiana Bible School fame; W. P. Clark, L. E. Murray, State Secretary; Mrs. Wm. Lash, Dr. Errett Gates, of Chicago. There will be one day of field events, with a base-ball game between Gary and Whiting. On the last evening the Calumet Christian Missionary Society will be organized.

Gary is the home of L. B. D. C. No. 334.

At the Team Work meeting in connecti with the Third Missouri District Convention Joplin, George F. Blue, Secretary L. B. D. No. 367, and a group of his men at Cartha carried Field Secretary Shellenberger ho with them for a meeting the next night. writing of the affair Brother Blue says: "V enjoyed Brother Shellenberger's visit ve much. Had about one hundred and forty pr ent, filling the auditorium, with ladies filli both sides, which, account of our revival me ing being in progress, seemed best. The lad enjoyed the talk and said they were glad th came. We had an after meeting with Brotl Shellenberger, and he gave us some gd pointers, and his coming did great good our Brotherhood. We are holding sunr prayer-meetings every Sunday morning, beg ning Easter morning, and are going to ko it up for the present. We also had chai of the prayer-meetings during the first we in May. Much personal work was done the Brotherhood and the meetings did mu to give a place to the Brotherhood in life of the church. It has cemented its me bership by giving it individuality and inspi the men with the opportunities for acco plishment."

* * *

L. B. D. C. No. 330, New Albany, Ind., s one of the latest organizations to affiliate wa the General Brotherhood. Between Janu 1st and March 31st three meetings were hi with average attendance of 50. Present rollment is 140, making this by all odds e greatest Brotherhood among us affiliated wh the General Brotherhood, and its committs have been busy also. The program commite has seen that a good program was rended at each meeting, while the Bible School Co mittee have subscribed for 50 copies of CHRISTIAN MEN for use in the Bible School. program committee is active at all meeti s and has served light refreshments, thus ating a masculine social atmosphere in church. Their Bible School activities he resulted in four teachers being supplied fm the Brotherhood. Twelve dollars general ds to the National Brotherhood was remit l. This is the Central Christian Church Brotl hood with R. N. Simpson, State Brotherh d Prseident, elected at the Columbus Conv tion as pastor. John O. Conklin, Secret y of the Indiana State Brotherhood is the Pr dent of L. B. D. C. No. 330, with H. R. P ens, Vice-President; C. A. Slaton, Secret y, and C. A. Ruhsenberger, Treasurer.

* * *

## Class Ages

The following in relation to the ages of men in the great Berean Bible Class, Nel ville, home of L. B. D. C. No. 315, and R. Doan, a National Director, will be of intest to readers of CHRISTIAN MEN:

There has been considerable discus n among Sunday-School men as to what ge men attend Sunday-School in the lar st number. Some have had the impressions as

e have discovered in talking with them about e class, that the Bereans had a large per nt of boys in attendance. With his investigative turn of mind, President Sanders last nday turned the class into a laboratory and perimented. This is what he found. Among out two hundred men present, the largest r cent, 30 per cent, were between the ages 40 and 50. Between ages of 30 and 40, per cent; between 50 and 60 there was 21 r cent; between 60 and 70, 12 per cent; beeen 21 and 30, 11 per cent, between 70 and , 4½ per cent; between 80 and 90, 1½ per nt. There happened to be last Sunday not e of the class members present under 21. e average age for those attending for the y was 47 years. The success and interest the class can hardly be called "The enthusim of youth and immaturity." Paul would t say of the Bereans, "When they became en they put away childish things." We hope at the class will always do as it has in the st—appeal to mature men.

* * *

On a recent Sunday Pastor D. G. Dungan, of nton, Ia., turned over the morning service the Brotherhood, and, as our correspondent ites, "They made good and then some. They ok the place of the choir, and forty men filled e platform, not only with avoirdupois, but th enthusiasm and fine music." Seven fiveinute addresses were made and the pastor sed with a talk on "The Significance of the otherhood Emblem," which appears elsere in this issue of the magazine. As to e results of the morning service, we quote ain from our correspondent: "When the vitation was given, who should respond but e leading pool hall owner and gambler of e town, and you ought to have seen the otherhood men climb over each other to give n the glad hand. I tell you, it was great, d amid tears and prayers we consecrated n to the Lord's work. He is selling out joint this week and the Brotherhood will t him set up in some good, honorable busiss immediately. Last night he joined the der and signed not only the obligatory secn of the covenant, but the pledge to prayer d personal evangelism, saying it was only at any Christian must do if he truly lines up with God. Well, the organization has a wonderful future before it, and I am sure Vinton will see greater things yet from this fine bunch of men.

"Oh, yes, we signed up the papers and are now a part of the National Organization.

"Hoping for continued victories for the men of the Church of Christ, I close with best wishes for you and the work."

* * *

J. W. Underwood organized L. B. D. C. No. 248, at Ashtabula, Ohio, where he was then pastor. Later he took charge of the Belmar Avenue Church, at Pittsburgh, Pa., and has organized L. B. D. C. No. 335 there. The motto "Once a Brotherhood Man Always a Brotherhood Man" is getting pretty well established; and in the case of Brother Underwood this is literally true. At the recent convention of the Western Pennsylvania Christian Missionary Society, at Beaver Falls, he made an address upon the Brotherhod and is quoted as saying "There never was a time in the history of the world when men were as willing to lovingly clasp hands over the ruined walls of sectarianism as now. There never was a time when we Disciples had a better opportunity to saturate the church at large with the grandest plea beneath the sun, when the Disciples so much needed a National Brotherhood surcharged with the gospel plea, enthused with the spirit of Christ, to mobilize our great army of awakened men.

Mr. Underwood spoke of a union meeting of city Brotherhoods of Pittsburgh, wherein the President asked that all the M. E. Brotherhood men should arise, and a veritable army stood on its feet. The call was then made for the Lutheran Brotherhood, and a second army arose, then the Presbyterian and Congregationalist and last, but not least, the Brotherhood of Disciples of Christ was called and the Belmar Brotherhood showed its colors. Brother Underwood has been baptizing Brotherhood men quite frequently. On a recent Wednesday evening, two more were baptized. It is the expressed feeling of local parties that the Brotherhood has been fundamental in the life of the Belmar Church, in these latter days.

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ Never dress a boy in his best clothes and tell him to go and have a good time. He can't do it. Don't scold if he comes home with a spot on his knee.

——o——

¶ Remember that there never was a real man in this world who was not a real boy.

——o——

¶ It may be true that hickory and lath have saved many a boy, but where there is a consecrated mother there is not much use for the hickory lath.

——o——

¶ We have head education but we need more heart education.

——o——

¶ I am tired of dealing with boys who merely love God; I want to find some who love God and hate the devil.—Thomas Arnold.

——o——

¶ Boys know no medium shades—folks to them are either black or white, either a hero or not a hero—either true or false.

——o——

¶ There is no use trying to scare a boy into being good.

——o——

¶ Heaven to a boy does not mean harps with golden strings and songs by angel choruses. Too many a lad can't strike one correct note. The average boy would be out of place there.

——o——

¶ It must be a religion with the gang spirit, the brotherly spirit—he wants his chums in on it.

——o——

¶ Too many folks find it easier to use the coat collar method than the heart method in dealing with the boys.

——o——

¶ Boys expect you to know them, and do not like to be called out as "The boy with the pretty necktie."

——o——

## The Boy and the Brotherhood

BY CHAS. B. HAHN.

If your Brotherhood does not assume the responsibility for the Boyhood of your church, who will.—Frank Dyer.

This being the right sort of a person to be with children is a very great secret.—Marie Hofer.

I often wonder if the men of the Brotherhood realize how important it is that they know the boy, that they understand him. The Brotherhood men must remember that what they do with the boy today the boy will do with the Brotherhood later. All Brotherhood members should be big brothers to the boys of the church. Too long the responsibility has been left to the mothers. The fathers, if they would, could make every boy better and there isn't a man living today but what would be a member of the church if his father had said so when he was a boy. Every boy has a hero—and boys choose men as

oes. They do not always take the best n to be a hero either. As the fathers and big brothers stand on the moral problems the day so shall the sons and younger thers be affected. One boy will stand for ht, another for the wrong and all because his father. Up to a certain time in every 's life the father has the son's confidence. ave heard boys talking and when there was lispute as to who was right in a certain ument I hear one boy say, "Well, I know is right." "Why?" asks the other boy. ecause my father said so."

Help a boy build his block houses and he l come to you and ask you to help build air castles. No teacher can know the boy o never sees him outside the class. If you lly want to know the boy take him on a e or visit him on the base-ball diamond e Saturday. Be sure that you do not judge boy by his actions before company. He er shows off to advantage then.

he only real way to know a boy, to help , to make him better is to love him and him know it. Not a silly, wishy washy and timental, but a manly love.

Moral education should be given a boy in frank, open way. We cannot and must overlook this part of his education no mat- how much we may wish to pass over it. morality of the boys today is said to be er than a generation ago. The men are onsible for this. We are not fighting Devil hard enough. There should be in y city places as wholesome as the Devil that are not good. The Christian Brother- ds must supply or help to supply these.

he home has all to do with whether a boy ood or bad. It is a sad commentary on me when I know the boys of that home er than the father does. Be the big her by closing your business duties when leave the office. Give the boy in the se some of your time.

very boy's time should be occupied with lesome work and play. The home today is changed because of industrial and social conditions. The Flat life takes away from the boy work that used to occupy much of his time after school.

The five cent theaters take many stray nickels and sometimes boys sell articles of value for almost the price of one ticket to the moving picture show. The pictures shown should be censored in every theater before they are permitted to be shown. All pool halls should be made to keep all minors out. Seeing that those things are done can become the work of the Brotherhoods.

The church that has in the neighborhood of a thousand members and owns a building that cost several hundred thousand dollars and hasn't a place for the boys, ought to be ashamed. Most all churches have been built for grown people. It has only been recently that any provision has been made for the children in the church buildings. One thing must be remembered, that it doesn't take a rich church to do Boys' work. All churches should undertake to do some kind of work for the boy. One day I received a postal from a boy. On the card was a picture of his church, on which he had put an X on one of the windows of the basement of the church and below he had written: "This is where we hold our club meetings." This church boasted a tower that cost perhaps several thousand dollars. I consider it a crime to the growing manhood to build a tower and not provide a place for the boys. The church—yes the Brotherhood—must save the boy between the ages of fifteen and twenty.

We must not condemn pleasures unless we substitute something better. It is not right to tell boys that they cannot shoot fire crackers before the Fourth when the men are allowed to sell them. There is no use to sit down and figure out why the church pews are not filled with men when the boys are neglected.

Brotherhood means to help and aid the weaker brother. Let there be more real fathers and big brothers.

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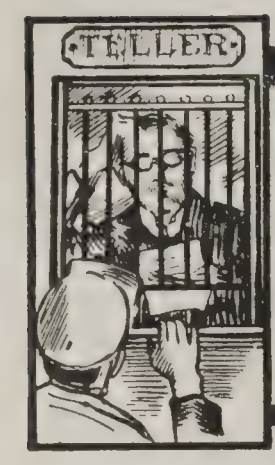
## Boys Meeting at Sheffield Christian Church, Kansas City, Mo.

n effort is being made at the Sheffield Christian Church to organize a Boyville. On June 5th a stereopticon entertainment was given at the church for the boys. Messrs. Hahn, Young and Thomas gave the entertainment. Mr. Hahn gave the lecture, showing all manner of boy work with pictures of boy camp and life. About 75 boys were present and enjoyed the evening.

Mr. Hahn sure knows the boy. It did not take but a few minutes to get the attention of every boy. He impressed upon them that the thing to do is the square thing. He said some plain things to them which they took good-naturedly. At the close of the meeting the boys voted unanimously for Mr. Hahn and Mr. Young to meet with them on June 15th, at this meeting arrangements will be made looking toward an organization in the future.

Mr. Young will be secured to have charge of this work if we can induce him to do so. He has charge of the boy work at the Jackson Avenue Christian Church, and Mr. Hahn has charge of this work at Independence and Gladstone Church. The boy is one part of our church work that is badly neglected, but with these men to help us we feel sure of success. C. D. Pearce is the pastor of this church and he is interested in his boys.




# THE Brotherhood Counting House

## List of Organization Material Requested and Shipped Jan. 1 to June 20, 1911

Alexander S. Gardener, San Francisco, Cal.
J. R. Cauble, Spencer, Ind.
George F. Crites, Hubbard, Ohio.
T. Hobson, Pasadena, Cal.
Elbert P. Humphreys, Enterprise, Ore.
James N. Kline, Atlanta, Mo.
Samuel Davis, LaPlata, Mo.
W. T. Bartle, Indianapolis, Ind.
Carl L. Green, Los Angeles, Cal.
Arthur Down, Corder, Mo.
James A. Walker, Marshall, Mo.
J. R. Witziman, Battle Creek, Neb.
C. C. Hill, Durant, Okla.
J. G. Smith, Oxford, Ind.
W. W. Phares, Anadarko, Okla.
John A. Tate, Sayre, Pa.
J. Morgan Harris, Brashear, Mo.
C. H. Cordon, Kinston, N. C.
Allen A. Moats, Philadelphia, Pa.
C. F. Easter, Boise, Idaho.
C. W. Smith, Des Moines, Iowa.
Ward McCallister, West Leipsic, Ohio.
G. L. Bohannon, Astoria, Ill.
T. S. Knoles, Des Moines, Iowa.
L. E. Sellers, Philadelphia, Pa.
S. H. Bartlett, North Bristol, Ohio.
Dr. W. W. Bulette, Pueblo, Colo.
Albert Schwartz, Clinton, Ill.
F. H. Sattergood, Cuyahoga Falls, Ohio.
W. I. Williams, Tulsa, Okla.
Herbert B. Steele, New York City.
E. B. Quick, Braddock, Pa.
A. L. Hill, Aurora, Neb.
O. L. Hull, Cleveland, Ohio.
Chas. W. Dean, Ft. Collins, Colo.
Theodore E. Richardson, St. Louis, Mo.
H. D. Williams, Danville, Ill.
F. M. Longanecker, Charleston, W. Va.
Ernest Frey, North Indianapolis, Ind.
Lyman J. Henry, Pueblo, Colo.
D. N. Lynn, Rockyford, Colo.
G. C. Stearns, Lamar, Colo.
Dr. Rudolph Snyder, Lamar, Colo.
J. B. Trent, Batavia, Iowa.
L. M. Starr, Marion, Iowa.
W. M. Brizendine, Girard, Kan.
Geo. C. Aydelott, New Orleans, La.
J. A. Hopkins, Romney, W. Va.
A. Sonneland, Ordway, Colo.
J. H. Taylor, Sheridan Lake, Colo.
A. E. MacKay, Marysville, Cal.
W. C. Williams, Carthage, Mo.
William E. Briggs, Dunkirk, N. Y.
William S. Stacy, Orange, Cal.
C. F. Plumb, Ontario, Cal.
Frank MacKray, Wellman, Iowa.
C. E. Evans, Twin Falls, Idaho.
Clarence DeFur, Sumner, Ill.
D. H. Cleaver, Lewistown, Ill.
G. J. Chapman, Joplin, Mo.
J. B. Bennett, Springfield, Ill.
W. W. Slabaugh, Omaha, Neb.
J. M. Ditslier, Tiffin, Ohio.
E. C. Frobase, Toledo, Ohio.
P. M. Norgaard, Milwaukee, Wis.
W. W. Todd, Reading, Pa.
F. C. Robinson, Pasadena, Cal.
Earl S. Farmer, Rochester, Ind.
Joseph Howe, Kansas City, Mo.
A. L. Mulkey, Gladstone, Ore.
Dr. O. R. Meredith, Norfolk, Neb.
Mrs. C. T. Welch, Hardy, Ark.
Frank M. Dowling, Anaheim, Cal.
W. Y. Allen, Ft. Scott, Kan.
W. G. Loucks, Akron, Ohio.
Albert D. Bennett, Neosho, Mo.
Chas. B. Dors, Lanark, Ill.
F. J. Dickson, Dallas City, Ill.
Horace G. Wair, Colby, Kan.
W. H. Waggoner, Roodhouse, Ill.
J. C. Mason, Hartsburg, Ill.
Walter H. Kester, Astoria, Ill.
Dr. L. A Young, St Louis, Mo.
Lee Francis, Shelbina, Mo.
J. H. Elliott, Cadillac, Mich.
C. S. Kleckner, Maxwell, Iowa.
D. G. Dungan, Vinton, Iowa.
Geo. Frederick Wells, New York City.
Guy L. Zerby, Ancona, Ill.
Orville Hodge, Marionville, Mo.
Herman Miller, Frederick, Okla.
John E. Rains, Garnett, Kan.
Judge A. M. Mundon, Oklahoma City, Ok
C. O. Brown, Artesia, N. M.
R. G. White, Washington, Pa.
Dr. Geo. F. Cline, Scottsburg, Ind.
M. S. Trimble, Gary, Ind.
J. S. Bonderant, Sloan, Iowa.
R. Tibbs Moxey, Corona, Cal.
Lloyd Darsie, Hollywood, Cal.
J. H. Wilson, Eaton, Ind.
Curtis Hawkins, St. Louis, Mo.
A. J. Pirtle, Morrowville, Kan.
Herman Miller, Frederick, Okla.
C. V. Pence, Spencer, Iowa.
M. L. Bates, Hiram, Ohio.

nas. M. Watson, Norfolk, Va.
has. L. Perry, Joplin, Mo.
'ill Wiedrich, Swayzee, Ind.
orace Throckmorton, Bargersville, Ind.
. E. Hamilton, Bucklin, Kan.
lbert E. Buss, Bucklin, Kan.
ev. J. L. Thompson, Greeley, Colo.
. Dorr Horton, Nessen City, Mich.
. F. Ainsworth, Laurens, Iowa.
ev. Ada Fouster, Fairmont, Minn.
ev. H. C. Gresham, Princeton, Mo.
. E. Pedicord, Richmond, Ohio.
ev. F. W. Jackson, Castle Rock, Wash.
eo. H. Ellis, Nezperce, Idaho.
. R. Bixel, Bloomsburg, Pa.
. S. McIninch, South Auburn, Neb.
eo. Jorgenson, Randolph, Neb.
rnest W. Bailey, Danbury, Conn.
argaret Clemmons, McAfee, Kentucky.
Frank C. Rulin, Cleveland, Ohio.
Arthur C. Long, Collinwood, Ohio.
R. A. Willard, Buffalo, N. Y.
Dr. T. O. Davis, Maitland, Mo.
Rev. Wallace Tharp, Pittsburgh, Pa.
T. J. Gainer, Ellensburg, Wash.
W. M. Forrest, Charlottesville, Va.
G. W. E. Buffum, Centralia, Wash.
Rev. R. S. Strickler, Columbus, Ohio.
Dr. Thatcher, Bellefontaine, Ohio.
Rev. L. J. McConnell, S. Pasadena, Cal.
S. D. Harlan, Graham, Mo.
Marion F. Horn, Aberdeen, Wash.
Rev. W. S. Pirest, Wichita, Kan.
J. H. Swindler, Springfield, Mo.
Rev. S. J. White, Guthrie, Okla.
Will H. Sheets, McConnellsville, Ohio.
Percy H. Wilson, Akron, Ohio.

## List of Contributors Received Between Jan. 1 and June 20, 1911

| | |
|---|---|
| G. Ritchey, Newburg, Ore | $ 5.00 |
| Brotherhood, Savannah, Mo | 7.93 |
| Brotherhood, Lincoln, Neb | 10.96 |
| Brotherhood, Aurora, Neb | 6.36 |
| Brotherhood, Des Moines, Iowa | 9.10 |
| Brotherhood, Kendallville, Ind | 7.75 |
| Brotherhood, Hamilton, Ind | 6.51 |
| Brotherhood Cleveland, Ohio | 5.70 |
| Brotherhood, Caldwell, Idaho | 24.00 |
| Brotherhood, Monmouth, Ill | 4.65 |
| Brotherhood, Ames, Iowa | 3.60 |
| Brotherhood, Galesburg, Ill | 5.65 |
| Brotherhood, Newark, Ohio | 5.10 |
| Brotherhood, Niagara Falls, N. Y | 4.50 |
| Brotherhood, Cincinnati, Ohio | .60 |
| Brotherhood, Knoxville, Ill | 1.05 |
| Brotherhood, Cleveland, Ohio | 7.80 |
| Brotherhood, Nelsonville, Ohio | 7.65 |
| Brotherhood, Sioux City, Iowa | 3.15 |
| Brotherhood, Champaign, Ill | 4.50 |
| Brotherhood, Alameda, Cal | 3.60 |
| Brotherhood, Peoria, Ill | 5.85 |
| Brotherhood, Fairmont, W. Va | 6.30 |
| Brotherhood, Tacoma, Wash | 4.50 |
| Brotherhood, Pittsburgh, Pa | 10.15 |
| Brotherhood, Riverside, Cal | 8.10 |
| Brotherhood, Armington, Ill | 4.50 |
| Brotherhood, Ada, Okla | .75 |
| Brotherhood, Bement, Ill | 6.60 |
| Brotherhood, Portland, Ore | 4.65 |
| Brotherhood, Buffalo, N. Y | 5.25 |
| Brotherhood, Champaign, Ill | 1.00 |
| Brotherhood, Galesburg, Ill | 3.10 |
| Brotherhood, Champaign, Ill | 2.25 |
| Brotherhood, Lafayette, Ind | 3.00 |
| Brotherhood, New Albany, Ind | 3.45 |
| Brotherhood, Eldora, Iowa | 4.50 |
| Gu M. Withers, Kansas City, Mo | 10.00 |
| A. . Garriott, Los Angeles, Cal | 10.00 |
| Brotherhood, Syracuse, N. Y | 3.00 |
| Brotherhood, Wellsville, N. Y | 5.00 |
| Brotherhood, Auburn, N. Y | 2.50 |
| Brotherhood, Jacksonville, Ill | 5.00 |
| J. Hopkins, Romney, W. Va | 1.40 |
| C. . Kinney, Des Moines, Iowa | 10.00 |
| E. . Glandon, Pittsfield, Ill | 1.40 |
| J. . Powell, Huntsville, Mo | ..... |
| M. I. Cochran, Uniontown, Pa | 10.00 |
| J. R. Thornton, Washington, D. C | 10.00 |
| W. L. Bush, Lincoln, Ark | 1.00 |
| Brotherhood, Mt. Vernon, Ind | 1.65 |
| Brotherhood, Troy, N. Y | 10.20 |
| Brotherhood, Syracuse, N. Y | 2.70 |
| Brotherhood, Charleston, Ill | 12.00 |
| Brotherhood, Keokuk, Iowa | 3.60 |
| Brotherhood, Davenport, Iowa | 4.80 |
| Brotherhood, Ashtabula, Ohio | 6.60 |
| Brotherhood, Pasadena, Cal | 9.20 |
| Brotherhood, Ft. Wayne, Ind | 3.75 |
| Brotherhood, Aurora, Neb | 12.00 |
| Brotherhood, Elkhart, Ind | 7.65 |
| Brotherhood, Corvallis, Ore | 3.60 |
| Brotherhood, Dunkirk, N. Y | 1.05 |
| J. L. Sawyers, Centerville, Iowa | 10.00 |
| G. M. Kirby, Buffalo, N. Y | 10.00 |
| John R. Folay, New York City | 10.00 |
| G. W. Muckley, Kansas City, Mo | 10.00 |
| W. G. Donaldson, Lexington, Ky | 100.00 |
| Guy M. Withers, Tacoma, Wash | 10.00 |
| L. C. Baxter, Pates, Kan | 10.00 |
| C. C. Chapman, Fullerton, Cal | 10.00 |
| Brotherhood, Marion, Ind | 10.00 |
| Brotherhood, Kenton, Ohio | 4.00 |
| Brotherhood, Columbus, Ohio | 5.00 |
| Brotherhood, Mansfield, Ohio | 5.07 |
| Brotherhood, Shreve, Ohio | 5.03 |
| Brotherhood, Athens, Ohio | 5.25 |
| Brotherhood, Glouster, Ohio | 6.06 |
| Brotherhood, sundry collections | 9.60 |
| F. P. Howard, Decatur, Ill | 1.40 |
| C. W. Talbott, Pomona, Cal | 1.00 |
| P. A. Young, Enon Valley, Pa | .90 |
| Brotherhood, Kendallville, Ind | 5.70 |
| Brotherhood, Clarinda, Iowa | 6.00 |
| Brotherhood, Philadelphia, Pa | 9.30 |
| Brotherhood, New Albany, Ind | 6.90 |
| Brotherhood, Cupertino, Cal | 1.95 |
| Brotherhood, Ann Arbor, Mich | 8.55 |
| Brotherhood, Sayre, Pa | 7.05 |
| Brotherhood, Chico, Cal | 3.30 |
| Brotherhood, Rochester, N. Y | 2.10 |
| Brotherhood, Modesto, Cal | 7.80 |
| Brotherhood, Cleveland, Ohio | 4.50 |
| Brotherhood, Aurora, Neb | .15 |
| Brotherhood, N. Tonawanda, N. Y | 2.85 |
| Brotherhood, Lincoln, Neb | 6.90 |

| | |
|---|---|
| Brotherhood, Troy, N. Y. | 7.40 |
| Brotherhood, Dunkirk, N. Y. | .85 |
| Brotherhood, Champaign, Ill. | 5.90 |
| Brotherhood, Aurora, Neb. | 12.30 |
| Brotherhood, Fargo, N. D. | 1.65 |
| Brotherhood, Council Bluffs, Iowa | 3.00 |
| Brotherhood, South Pasadena, Cal. | 1.95 |
| Brotherhood, South Bend, Ind. | 1.95 |
| Brotherhood, Galesburg, Ill. | 3.15 |
| Brotherhood, San Francisco, Cal. | 3.75 |
| Brotherhood, Lafayette, Ind. | 3.75 |
| Brotherhood, Carthage, Mo. | 7.95 |
| Brotherhood, Ontario, Cal. | 2.00 |
| Brotherhood, Pittsburg, Kan. | 6.30 |
| Brotherhood, Niagara Falls, N. Y. | 4.50 |
| Brotherhood, Clarinda, Iowa | 6.00 |
| Brotherhood, Newton, Iowa | 10.25 |
| Brotherhood, Des Moines, Ia. | 7.00 |
| Brotherhood, Cedar Rapids, Iowa | 4.00 |
| Brotherhood, Vinton, Iowa | 3.75 |
| Brotherhood, Oxford, Ind. | 10.00 |
| Brotherhood, Rockford, Ill. | 5.07 |
| Brotherhood, Keokuk, Iowa | 7.50 |
| Brotherhood, Albia, Iowa | 1.70 |
| Brotherhood, Centerville, Iowa | 3.25 |
| F. E. Udell, St. Louis, Mo. | 10.00 |
| B. R. Davidson, Fayetteville, Ark. | 10.00 |
| J. W. Porter, Lexington, Ky. | 10.00 |
| F. M. Bunting, Rock Valley, Iowa | 15.00 |
| W. E. Minor, Kansas City | 10.00 |
| A. R. Teachout, Cleveland, Ohio | 10.00 |
| Brotherhood, Marshalltown, Iowa | 5.50 |
| Brotherhood, Eldora, Iowa | 9.00 |
| Brotherhood, Mason City, Iowa | 10.05 |
| Brotherhood, Osceola, Iowa | 1.20 |
| Brotherhood, Creston, Iowa | 3.29 |
| Fletcher Cowherd, Kansas City | 10.00 |
| J. W. Perry, Joplin, Mo. | 10.00 |
| J. J. Grove, Ames, Iowa | 10.00 |
| Grant K. Lewis, Cincinnati, O. | 10.00 |
| Organization, Girard, Kan. | 8.00 |
| Organization, Carthage, Mo. | 2.00 |
| Organization, Bartlesville, Okla. | 9.50 |
| Organization, Pittsburg, Kan. | 7.00 |
| Organization, Charleston, Ill. | 6.00 |
| R. L. Rigdon, San Francisco, Cal. | 10.00 |
| Frank Nase, Portland, Ore. | 2.00 |
| A. E. Asher, Hutchinson, Kan. | 10.00 |
| B. H. McGarvey, K. C., Mo. | 10.00 |
| W. C. Payne, Lawrence, Kan. | 10.00 |
| Frank L. Bowen, Kansas City, Mo. | 10.00 |
| S. G. Clark, Belpre, Kan. | 10.00 |
| A. J. Bush, Dallas, Texas | 5.00 |
| A. Yule, Aurora, Ont. | 10.00 |
| W. J. Fell, Jacksonville, Ill. | 5.00 |
| S. J. Smock, Lawrence, Kan. | 2.00 |
| Elmer Thomason, Covina, Cal. | 10.00 |
| J. W. Wilson, San Dimas, Cal. | 5.00 |
| B. S. Denney, Des Moines, Iowa | 10.00 |
| B. F. Waggoner, Vienna, Va. | 10.00 |
| B. F. Clay, Indianapolis, Ind. | 10.00 |
| W. H. Keller, Corydon, Ind. | 10.00 |
| Thomas Morgan, Joseph, Ore. | 5.00 |
| C. H. Chain, Philadelphia, Pa. | 10.00 |
| L. C. Stephens, Fresno, Cal. | 10.00 |
| R. A. Long, Kansas City, Mo., $1,500 per month, January to June, inclusive. | 9,000.00 |

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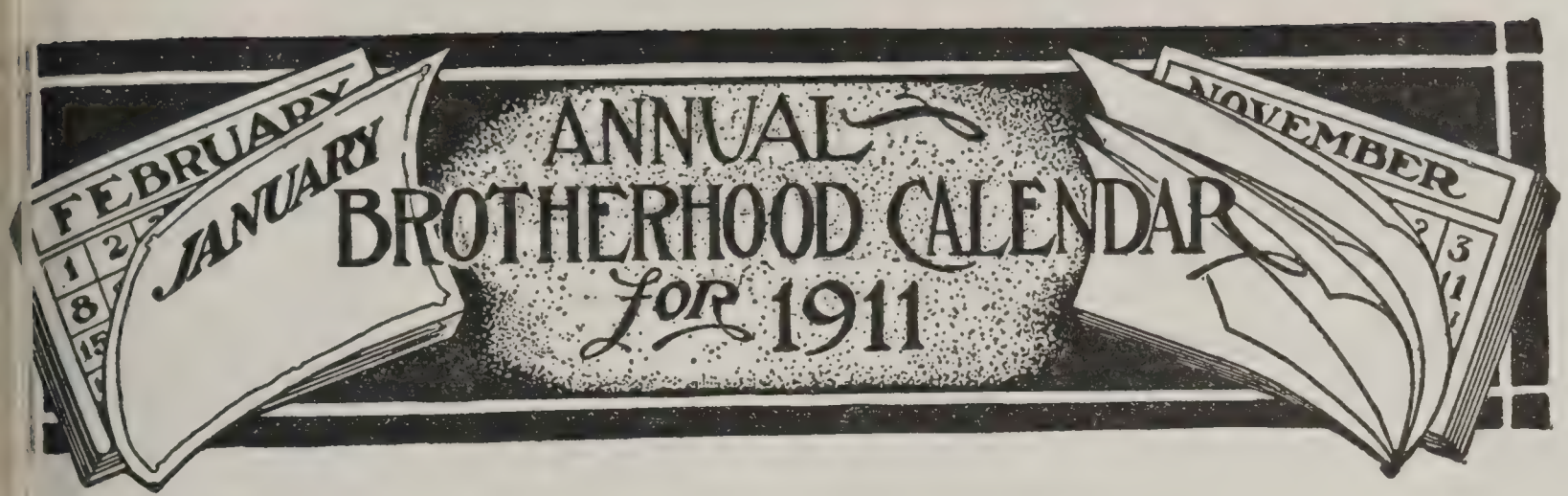
# A Word to Brotherhood Secretaries

You see above the Brotherhoods that have remitted dues to the National Brotherhood since January 1st. If your Brotherhood is not among them, it is because no dues have been remitted. The question of collecting dues is simply one of the Secretaries bringing the matter to the attention of the members, and calling for the money. Possibly dues have been collected and turned into the treasury and not remitted. If so, this word is for the Treasurer as well. Dues paid by members for support of the National Brotherhood should be remitted quarterly, and report blanks and return envelopes have been forwarded to the Secretaries of every affiliated Brotherhood at the beginning of every quarter since your Brotherhood affiliated. Brethren, we need the money. We are not asking for it altogether on that account, but because it is due. We have counted upon receiving it regularly, and because you have not remitted, our work is being retarded.




JULY.

**The Influence of Great Men.**—Each man will come prepared to tell what life has influenced him most, and why.

**A Lesson on the Covenants.**

AUGUST.

**The Annual Picnic.**

**Church Extension.**—Permanency necessary to growth.

SEPTEMBER.

**The Church and Social Movements.**—What has the Church at stake in the present social movements?

**The Adult Class Movement.** — From Robert Raikes to America, 1911.

OCTOBER.

**The Ballot the Power of God Unto Our Salvation.**

**State Missions.**—A unified effort in the State means a tower of strength in the Union.

NOVEMBER.

**National Temperance Movements.**—Program by National Temperance Committee.

**A Retrospection.**—A thanksgiving in victory of the harvest just past.

DECEMBER.

**Benevolences.**—A man's duty to the Pioneers and to the Unfortunate.

**A Practical Christmas.**

JANUARY.

**Men for the Ministry.**—The ministry calls for the heroic in men. When the boys see the men of the church solid behind the guns they will take up the work.

**2. What will our Brotherhood do for our boys this year?**—Committee on Boys' work will collaborate with Program Committee in this meeting.

FEBRUARY.

1. **Annual Meeting.**—Yearly reports. Annual Address.

2. **World Wide Missions.**—A study of missionary fields and problems.

MARCH.

1. **The Home.**—An open meeting. Ladies are invited.

2. **Apostolic Evangelism.**—A man-to-man campaign for men for Christ. A week of prayer and plans for Men and the Kingdom. Let this be a holy week. Plan early.

APRIL.

1. **The Creation and Administration of Wealth.**—The obligation of both rich and poor.

2. **Home Missions.**—Our Christian obligation to America.

MAY.

1. **The Brotherhood and the Pulpit.**—How the Brotherhood can enhance the power of the pulpit.

2. **Men and the Bible School.**—The power of Men in the Bible School for Heathen Missions.

JUNE.

1. **The Church's Present Crisis.**—Present conditions and the Church's responsibility to them.

2. **The Democracy of the Master.**—"Back to Christ" via the Declaration of Independence.

# Programs for Local Brotherhoods

Prepared by J. K. SHELLENBERGER.

## JULY—Second Program.

**TOPIC:—The Social Aims of Jesus.**
(A study of the Brotherhood Covenant.)

**I.—Devotional.**

Hymn.
Scripture reading, Matthew 7:1-12.
Repeat the Covenant.
Prayer.
Hymn.

**II.—Business.**

Reports of Committees.
Unfinished Business.
New Business.
Announcements.

**III.—Recess.**

Social (twenty minutes).
Introduction of visitors.
Payment of dues.

**IV.—Cultural.**

Music.
Address: "Jesus' concept of the relationship between 'The Fatherhood of God and the Brotherhood of Man.'"
(Notice the first clause in the Covenant. A first two words of the Lord's Prayer.)
Address: "The ideals of Jesus for the in vidual and for Society."
(Note second clause of Covenant. Note a what Jesus has to say of th Kingdom s well as individual righteousness.)
Music.
Address: "The Golden Rule. Jesus' meth of realizing His ideals."
(Note third clause of the Covenant. Re carefully the Sermon on the Mount, pecially Matthew 7:12.)
Address: "The application of the Gold Rule to our treatment of the Children, t Women and our Fellow Men."
General Discussion on the value of the Co enant to our Brotherhood Movement.

**V.—Closing Exercises.**

Music.
Prayer for loyalty to the teachings of t Master and to each other.

## AUGUST—First Program.

No attempt is made to outline a program. Every Brotherhood, Adult Class or organization of men of any kind ought to have initiative enough to plan a good time for their wives, their brothers, sisters, and their children.

Forget business for one day at least and really live with your families. Take to the woods, the hills, the creek or the lake. Live with nature and breathe the breath of nature fresh from God.

Let this be a day of unselfishness. Think of others, too. You doubtless would enjoy a ball game and a three-legged race. But mother would like a hammock better, in the coolest place by the water's edge. Margaret would rather have a boat ride and a tennis net.

And don't forget Ned and Johnnie. If y don't provide amusement for the day, th themselves will. Give them freedom. The is more fun "bein' free" than in anything els but the wise Brotherhood is a wise fathe hood and sees that their boys are free clean pasture. Let us not disassociate holine and joy-making. Jesus' first miracle was t enhancement of joy at a marriage feast. H last words made a home for his mother. H found happiness by bringing it to others.

Let our Brothers learn by experience th our own joy is but a by-product of bringi it to others not one day, but all days.

*This is the Spirit of Brotherhood.*

P. H. WELSHIMER

# Bible School Lessons for July

American Revised

Prepared by P. H. Welshimer

LESSON 2—JULY 9.

## "THE SUFFERING SERVANT OF JEHOVAH." —ISA. 52:13-15; 53:1-12.

**Time.** Unknown.

**Golden Text.** "The Lord hath lain on Him the iniquity of us all." Isa. 53:6.

13 Behold, my servant shall deal wisely, e shall be exalted and lifted up, and all be very high. 14 Like as many ere astonished at thee (his visage was marred more than any man, and his rm more than the sons of men), 15 so all he sprinkle many nations; kings all shut their mouths at him: for that hich had not been told them shall they e; and that which they had not heard all they understand.

1 Who hath believed our message? and whom hath the arm of Jehovah been vealed? 2 For he grew up before him a tender plant, and as a root out of a y ground: he hath no form nor comeness; and when we see him, there is no eauty that we should desire him. 3 He as despised, and rejected of men; a man sorrows, and acquainted with grief: nd as one from whom men hide their ce he was despised; and we esteemed m not.

4 Surely he hath borne our griefs, and rried our sorrows; yet we did esteem m stricken, smitten of God, and afflicted. But he was wounded for our transgresons, he was bruised for our inquities; e chastisement of our peace was upon m; and with his stripes we are healed. All we like sheep have gone astray; we ve turned every one to his own way; nd Jehovah hath laid on him the iniity of us all.

7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? 9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hands. 11 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

**Introduction.** This lesson was written over 2,500 years ago; fulfilled 1,900 years go. It breathes the spirit of service and of suffering. Jesus of Nazareth has been the only erson in the history of the world who has in every respect reached the ideal herein set rth. Jesus is the ideal servant. Geo. Adams Smith says, "He whom we have seen in this apter only is the purpose of God—only through the eyes of consciences of generations yet nborn—comes forth in flesh and blood. He speaks, He explains Himself, He accomplishes most to the last detail the work, the patience and the death that are herein described as ideal nd representative."

**Explanatory.** 13—*My servant.* "The Hebrew for servant means a person at the disosal of another—to carry out his will, do his work, represent his interests." *Shall deal isely.* His plan of saving the world shows perfect, divine wisdom. *Shall be exalted and*

*lifted up.* His greatest exaltation is the Son of God. *He shall be the Christ.* The prophet said they would call Him Wonderful, Counsellor, Mighty God, Prince of Peace, etc. 14—*Astonished at the*—Because He came differently than they had expected. *His visage marred.* This description is not simply of His face, but rather His entire position among men. He was humbler and poorer and was altogether different from the king they had expected to see. 15—*Sprinkle many nations.* This is no allusion to baptism; in fact, sprinkle is not the word, according to the original, but means rather he shall startle many nations, and, as a result, kings shall shut their mouths. They will keep silence before Him, for He is the Christ of all. *Shall they see.* The greatness and the glory of His kingdom will be grander than they had expected. 1—Here the prophet looks back on the servant's suffering as though that had already been. *Who hath believed?* From this we infer that unbelief was general in the world and God's revelation would not be believed by all. *The arm of the Lord.* Indicative of His strength. 2—*A tender plant.* That which is weak and insignificant. Jesus was so considered, little being made of Him while growing up at Nazareth. *Root out of the dry ground.* That which is not promising. So in Jesus the world could not see the promised Messiah. *No beauty.* From the standpoint of the physical the world would not have selected Jesus as king to reign over and lead them. 3—*Despised and rejected.* In place of being gladly received and having honors heaped upon Him, such as royalty receives, Jesus was to be a man of sorrows and be acquainted with grief. In this way He would be "touched with the feeling of our infirmities." 4—*He hath borne our griefs.* Jesus did no wrong, but to save us He bore our wrongs and carried our sorrows as a hero and a martyr. And men looked upon Him stricken, just as though He was receiving what He deserved. 5—All of Jesus' suffering, burden-bearing and His death were because of our sins. He gave Himself up to save us. Our peace came by chastisement laid upon Him. 6—*All we like sheep* have gone astray, hence we need a shepherd to lead us in the way from which we have gone. Our iniquity has been laid upon the Christ. He willingly accepted it. 7—*He was oppressed* in suffering, and that unjustly. *He opened not his mouth.* He made no outcry. He submitted to this cruel and wrong treatment. 8—*By oppression and judgment.* While this was a legal procedure, it was unjust. Rank injustice was done Him on every hand. The people of His day did not understand Him nor could they understand His death, hence with the masses no note was taken of his death any more than of the thieves on either side of Him. *For the transgression of my people.* That is why He was stricken, but the people did not know. 9—*His grave with the wicked.* Jesus was crucified with two thieves. He was buried in a rich man's tomb—that of Joseph of Arimathea. Because no violence had been done and there was no deceit in His mouth, He was not deserving of such treatment as this. 10—*It pleased the Lord.* Not that the Lord rejoiced in the suffering of Jesus, but through it all He saw the salvation of the world. It was God's ordained plan for the saving of humanity. *He shall see his seed.* Those begotten by the word of truth. They will be filled with Christ's spirit and will help to extend His kingdom. *Prolong his days.* Jesus shall live forever. He is at the right hand of God, the Father. *The pleasure of the Lord shall prosper.* That is, that which the Lord desired to have done will be done. 11—*He shall see the travail of His soul.* All His suffering and sorrow and burden-bearing shall yield rich results in the saving of the world and He shall be satisfied. 12—*He will divide Him a portion with the great.* This will be the reward for His suffering. He will be exalted to a position of power and greatness. His shall be the greatest kingdom and He the King of Kings and Lord of Lords.

## Comments on the Lesson

Nearly 600 years before the coming of the Messiah, Isaiah drew this portrait of Him. When Jesus came, men had on the one hand a portrait, on the other the man Himself and by comparison it was easy to see that Jesus was the man that corresponded to the picture. It was He of whom the prophet was speaking. In His birth and His whole earth life, in His death and His glorious reign on earth today can be seen the fulfillment of Isaiah's prophecy. Isaiah presents the lesson as though it were years after Jesus had been here and gone, and a writer who had been an eye witness could not have penned these lines in the month of His death any more accurately than Isaiah has done, and yet the prophet spoke by inspiration. This is another one of the great proofs that Jesus is the promised Messiah.

## Questions for Class Use

Who wrote this prophecy? Who was Isaiah? Of whom was he writing? What man was reading this same lesson one day in a chariot when approached by one of God's preachers? What effect did it have upon him? What is the character Jesus has portrayed in this lesson? Why was the death of Jesus necessary for our salvation? What is self-sacrifice? In what ways can we be a servant of God? Give the chief reasons for the claims of Christ being rejected by men in His day.

LESSON 3—JULY 16.

## "MANASSEH'S WICKEDNESS AND PENITENCE."—II CHRON. 33:1-20.

Printed Text, 1-13.

**Time.** 694 to 640 B. C.
**Place.** Judah and Jerusalem.
**Golden Text.** "Cease to do evil; learn to do well." Isa. 1:16, 17.

1 Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. 2 And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel. 3 For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim and made Asheroth, and worshipped all the host of heaven, and served them. 4 And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever. 5 And he built altars for all the host of heaven in the two courts of the house of Jehovah. 6 He also made his children to pass through the fire in the valley of the son of Hinnom; and he practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger. 7 And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: 8 neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses. 9 And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel.

10 And Jehovah spake to Manasseh, and to his people; but they gave no heed. 11 Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon. 12 And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. 13 And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

**Introduction.** Upon the death of Hezekiah, his son Manasseh came to the throne. Jerusalem had now grown in population, power and wealth. Judah was brought into close contact with surrounding nations because of business relations.

**Explanatory.** 1—*Manasseh,* beginning to reign at twelve years, must have been under the influence of his regents for the next six years. 2—*And he did that which was evil in the sight of the Lord.* He followed not in the steps of his father. He knew the reproach cast upon the heathen and upon those who had departed from the ways of Jehovah; but this had no effect upon him. He was only a boy, and the influences which were brought to bear upon his life must not have been for the best. In place of following God, he patterned after the then most powerful nation in the world—Assyria. 3—*He built again the high places.* His father had destroyed the idol gods; the son replaced them. The groves he made were simply wooden images. They were licentious in appearance. They also worshipped the sun, moon and stars. 4-5—*He built altars.* In the house of God he put the heathen gods on a par with Jehovah. 6—*He caused his children to pass through the fire.* This was a part of the worship of the god Moloch of the Ammonites. The valley of the son of Hinnom runs from the west to the south of Jerusalem and joins the Kidron. Near this were the fires of the city, in which the refuse was burned. Here this king attempted to make popular children sacrifice, and some practiced it. *And he observed times.* In this he introduced much superstition. He gathered omens from sounds, flights of birds, etc. *Enchantments.* Attempted to produce certain effects by the aid of evil spirits—sorcery, charms, spells, etc. Spiritualism was now at its height. 7-8—*And he set a graven image* * * * in the house of God. This was the Asherah, the pillar of the Assyrian goddess of love. This was done notwithstanding God's commandment against the thing. 9—So Manasseh made Judah * * * to err. He led others to sin. Their career was worse than that of the heathen whom God had detroyed. 10—*But the Lord spake to Manasseh,* but he and the people listened not. 11—*Wherefor the Lord brought upon them the captains of the host of the king of Assyria.* The records of Ashurbanipal record the names of twenty-two captured kings; among this number was Manasseh. He was bound with chains and fetters and carried to Babylon. Nineveh was the capital. Babylon was subject to Nineveh, the capital. 12—*And when he was in affliction.* How natural, when his heathen gods had failed him, he now in great affliction turns to Jehovah. He now can remember the God of his fathers, and now wished he had walked in the path of his father. 13—*And he prayed unto Him.* This was not saying a prayer; this was praying. Manasseh being peitent, the Lord now provided for his return to Jerusalem, and Manasseh knew the Lord was God.

## Comments on the Lesson

Hezekiah was a good king, and it would seem that he would have impressed himself upon his son in the twelve years before he died. The first twelve years of a person's life is the formative period. It is probable that Hezekiah, like many a busy man, gave himself over entirely to the large work that demanded his attention and neglected the training of his own son. When the boy came to the throne it is evident that his regents were inclined toward idolatry and that his advisers led the fickle youth in evil ways. How important it is to have good companions and good advisers. Every man is dependent upon these. As we look at the condition of that day and behold that Jehovah had blessed all the people that walked in his way and that evil had fallen upon those who departed from God, we wonder why all the people were not loyal to him. But why wonder at that? The same God rules today as then, and this history but reveals to us his dealings with the people, and from these Old Testament stories we can gather direction for our lives today. Manasseh learned that "the way of the transgressor is hard." And after the severest punishment had been inflicted upon him, he saw his error, faced about and came to God for mercy. So long as there is life there is hope. There is danger in delay. An opportunity was given Manasseh to repent. Many a man is struck from the earth unrepentant. Having had an opportunity he has not improved it and goes forth to meet the judge of all the earth unprepared for eternity.

## Questions for Class Use

Who was Manasseh? Who was his father? How old was he when he came to the throne? How long did he reign? What form of idolatry did he accept? What punishment was inflicted upon him? What led to his repentance? What do you know of his career after he repented?

LESSON 4—JULY 23.

PREPARED BY T. W. GRAFTON.

## "JOSIAH'S DEVOTION TO GOD."—II CHRON. 34:1-13.

**Time.** 638 B. C.

**Golden Text.** "Remember also thy Creator in the days of thy youth. Eccles. 12:1

1 Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. 2 And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left. 3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images and the molten images. 4 And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. 5 And he burnt the bones of the priests upon their altars and purged Judah and Jerusalem. 6 And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about. 7 And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God. 9 And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem. 10 And they delivered it unto the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house: 11 even to the carpenters and the builders gave they it, to buy hewn stone and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed. 12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skillful with instruments of music. 13 Also they were over the bearers of burdens, and set forward all that did the work in every manner of service; and of the Levites there were scribes, and officers and porters.

**Introduction.** It has been nearly a hundred years since the good King Hezekiah began his reign. It was for the most part a century of misrule. The long reign of Hezekiah's son and successor Manasseh, as we had seen, had resulted in the undoing of all that

ezekiah had accomplished in the work of religious reformation. The temple was again ɔlluted. Idolatry in its most repulsive form was re-established, and had corrupted the hole fabric of society. Amon, the son of Manasseh, in his short reign of two years, conɪued his father's policy. With his assassination, there came to the throne a child under hose policies and reforms Judah was to enjoy its last brief respite of prosperity, before s final ruin.

**Explanatory.** 1—*Eight years old.* He was with a single exception, that of Josiah, the ɔungest of Judah's kings. During the early part of his reign, a regent exercised the funcɔns of government. 2—*Did that which was right.* A refreshing exception in an age of olatry and moral degeneracy. *Turned not aside.* In this he surpasses the best of the ngs, whose reigns were marred at some period. Josiah never swerved from the straight ıth of duty. 3—*In the eighth year of his reign.* When he was between fifteen and sixteen ears of age, the period so fruitful in religious decision, he personally sought to know and rve Jehovah, an experience which we designate by the term conversion. *In the twelfth ear.* Josiah was now at the age of twenty. While no exact age is given at which a Jewish ing attained his majority, he was perhaps for the first time free to act. *He began to urge Judah.* It is suggested that as the call of Jeremiah is nearly coincident with the beɪning of Josiah's reformation, that the two must have worked together in their effort to ɔroot idolatry. At least the burning message of the prophet must have greatly aided the ing. 4—*In his presence.* The work of cleansing the country was under Josiah's personal ıpervision. 5—*Burnt the bones of the priests.* The priests whose bones were burnt were ɔostates from Jehovah who had first been seized and put to death, as Elijah had slain the iests of Baal. 6—*Sun-images.* Among other objects of worship was the sun. The nages were probably imitations of the sun's disc. 8—*In the eighteenth year.* Each of ıese stated epochs seemed to mark a distinct forward move on the part of the reformering. First a personal seeking after Jehovah; second, the overthrow of the enemies of ehovah; third, the repair of Jehovah's house. *He sent Shaphan.* He was an important ersonage with a distinguished ancestry. As the King's scribe he seems to have had overght of important business. *To repair the house of Jehovah.* It had been the good part f a century since Hezekiah's house-cleaning. In that period it not only suffered from the ıvage of time but pagan vandalism. 9—*The money that was brought.* From 2 Kings 21-4, e learn that the doorkeepers had collected this money. It was the duty of Shaphan and s aids to count it and deliver it to the workmen. 11—*Which the Kings of Judah had estroyed.* An evidence of the utter degeneracy of Manasseh and Amon. 13—*Of the evites there were scribes.* The term "scribe" to designate a class, here used for the first me. This new order had probably originated in the reign of Hezekiah and these men were lected as copyists of extant portions of the word of God. And it is probably due to them ıat we have so full account of the prophetic messages of Hezekiah's time and that of later eriods.

## Comments on the Lesson

Heredity will not always explain moral tendencies, nor will environment. Here is a ɔy whose immediate ancestry were decidedly bad, and whose times were grossly idolatrous, ıt who grew up like a pure, white lily from the mire. There is not a trace or taint of the ɔil from which he sprang about him. At the very beginning he sought to do that which as right in the sight of the Lord. He kept before him the example of his illustrious ancesr, David, and having determined his course, he turned neither to the right nor left. There e four distinct stages in his religious progress. His eighth, sixteenth, twentieth and twentyxth years, become milestones in his journey toward destiny. At the first he assumes the own with a definite purpose of bringing the Kingdom back to God. At the second, he eks to bring himself into personal relationship with Jehovah for guidance. At the third, ıving attained sufficient age and experience to carry out his purpose, he threw himself to the conflict with idolatry, and only relinquishes his effort when the last pagan altar is ılled down and the last trace of Judah's shame has been removed. Then when the old der has been restored he turns to the neglected temple, cleaning it, repairing it and making a fit place for the name of Jehovah. A succession of such men would have been able to d defiance to the powers of the world. But he was the last of the true kings of Judah. nder the corrupt leadership of the successors the people soon relapsed into their old olatrous customs and hastened their doom.

## Questions for Class Use

How old was Josiah when he began to reign? What had been the character of his ther and grandfather? What is said in commendation of the reign of Josiah? In what spect was he better than any of his predecessors? How did he show his religious purɔse in the eighth year of his reign? What great work did he undertake in the twelfth ar of his reign? How far was his work of reform carried? In the eighteenth year of s reign what work did he plan? Who ably assisted him in this enterprise? What is said the workmen and their work?

LESSON 5—JULY 30.

## THE FINDING OF THE BOOK OF THE LAW.—II CHRON. 34:14-21, 2 33.

**Time.** 622 B. C.

**Golden Text.** "Thy word have I laid in my heart, that I might not sin agai thee." Psalms 119:11.

14 And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses. 15 And Hilkiah delivered the book to Shaphan. 16 And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing. 17 And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen. 18 And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king. 19 And it came to pass, when the king had heard the words of the law, that he rent his clothes. 20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying, 21 Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in t book.

29 Then the king sent and gathered gether all the elders of Judah and Je salem. 30 And the king went up to house of Jehovah, and all the men Judah and the inhabitants of Jerusale and the priests, and the Levites, and the people, both great and small: and read in their ears all the words of t book of the covenant that was found the house of Jehovah. 31 And the ki stood in his place, and made a coven before Jehovah, to walk after Jehov and to keep his commandments, and testimonies, and his statutes, with all heart, and with all his soul, to perfo the words of the covenant that were wr ten in this book. 32 And he caused that were found in Jerusalem and Be jamin to stand to it. And the inhabitan of Jerusalem did according to the co nant of God, the God of their fathe 33 And Josiah took away all the abo inations out of all the countries that p tained to the children of Israel, and ma all that were found in Israel to ser even to serve Jehovah their God. All days they departed not from followi Jehovah, the God of their fathers.

**Introduction.** The repair of the temple, carried forward under the direction Josiah led to a valuable discovery. In some part of the temple, not specified, Hilkiah, t priest, found a copy of the law of Jehovah. This event has caused considerable discussi among Bible students. Two views have been urged. Dean Milman held that there w other copies in existence, but that this was the original autograph copy deposited by Mo in the side of the ark of the covenant nearly a thousand years before, and that its discov and reading made a profound impression on the pious heart of the king. Others insist th during the persecutions of Manasseh and the efforts to suppress the true religion, all kno copies were destroyed and that when this one was providentially discovered, it was t restoration of a long lost treasure. In either event the discovery led to a careful readi of the law and a renewed covenant with Jehovah.

**Explanatory.** 14—*Hilkiah the Priest.* The work of Josiah was ably seconded three faithful coadjutors, Hilkiah, the high priest, Shaphan, the scribe, and Huldah, t prophetess. *The Book of the Law of Jehovah.* The marginal reading says "Given by t hand of Moses," and this is taken to mean that it was the original autograph copy referr to in Deuteronomy 31:24. 15—*Delivered the Book to Shaphan.* As the secretary of t King, Shaphan's office was important, and it was his business to bring before his soverei all matters requiring his attention. 16—*Shaphan carried the Book to the King.* He a brought an official report of work done on the temple, which was delivered before he spo of the Book. 18—*Shaphan read therein.* As scribe, he was perhaps of few who were a to read, as reading was an uncommon accomplishment in that age when books were so ra 19—*He rent his Clothes.* The King now heard for the first time the seven denunciations the King of Isarel found in Deut., Chap. 28. As he listened he rent his garments as indication of grief, horror and repentance. He was alarmed at the terrible penalties nounced against sins of which his people had been guilty. 21—*Inquire of Jehovah for* As the only means of communication was through God-chosen instruments, the proph they at once went in search of one. For some reasn they came to Huldah, the prophete From her they learned that *the wrath of Jehovah,* recorded in the Book would certainly brought on the people, but not until Josiah, whose faithfulness was recognized, had gone his grave in peace. 29—*All the Elders of Israel.* Josiah hastily summons the represen tives that he may lay the matter before them. Then before a great assembly of "the peo both great and small," he had the entire Book read. 31—*Made a Covenant with Jehov* The King standing before the people in solemn assembly pledged himself to fidelity to t

tutes of the law, a pledge which the great assembly took upon themselves. 32—*Took ay all the Abominations.* With the moral sense of the people, quickened by the new found enant of the law, Josiah hastened the work of cleansing the country from the stain of latry.

## Comments on the Lesson

The Bible has always proved itself a conscience quickener. From the reading of the in Sinai to the proclamation of simple gospel truth in the quiet village church, its effect been to awaken in men a sense of sin and the need of a Savior. The trouble is the le is too often lost. "Sometimes it is lost in the temple or church, buried under the bish of creeds, traditions of men, human dogmas and opinions which have usurped its ce. If it were brought forth from the rubbish and read, people would be astonished. netimes it is lost in the home, covered with the dust of disuse, buried under the love of world. It should be sought out, brought forth and made the man of counsel." Every at revival epoch has had its origin in some new discovery of the word of God. The vival of the Reformation was carried like fire through the forests of Germany, by Luther's nslation of the word of God into the language of the people. Alexander Campbell did ch toward the revival of the Nineteenth century, by calling people afresh to the word God. The growing interest of men in the Bible School is preparing the way for another at forward movement. The Men and Religion Forward Movement, now on, is the spon- eous fruit of this new sowing of the Word in the hearts of men.

## Questions for Class Use

How old was Josiah when the Book of the law was found? Where was it found? at person had the honor of finding it? To whom did Helkiah give the book? Who ried the book to the King and read it to him? What effect did it have upon the King? w do you account for Josiah's ignorance of the law? To whom did he turn for help? o was Huldah? What was her reply to the King's messengers? What curses were to be ught upon the nation? What kindness was promised to Josiah? Who were assembled he command of Josiah? What covenant did the King make? What further reforms did King accomplish?

LESSON 1—AUGUST 6.

## JEREMIAH TRIED AND ACQUITTED.—JER. 26:7-19.

**Time.** 607 B. C.

**Golden Text.** "Jehovah is my light and my salvation; whom shall I fear?" Psalms 1.

In the beginning of the reign of oiakim the son of Josiah king of lah, came this word from Jehovah, say- , 2 Thus saith Jehovah: Stand in the rt of Jehovah's house and speak unto the cities of Judah, which come to rship in Jehovah's house all the words t I command thee to speak unto them; inish not a word. 3 It may be they l hearken, and turn every man from evil way; that I may repent me of the which I purpose to do unto them be- se of the evil of their doings. 4 And u shalt say unto them, Thus saith ovah: If ye will not hearken to me, walk in my law, which I have set re you, 5 to hearken to the words of servants the prophets, whom I send o you, even rising up early and send- them, but ye have not hearkened; 6 n will make this house like Shiloh, will make this city a curse to all the ons of the earth. 7 And the priests the prophets and all the people heard emiah speaking these words in the se of Jehovah.

And it came to pass, when Jeremiah made an end of speaking all that ovah had commanded him to speak all the people, that the priests and prophets and all the people laid hold him, saying, Thou shalt surely die. hy hast thou prophesied in the name Jehovah saying, This house shall be Shiloh, and this city shall be deso- late without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah.

10 And when the princes of Judah heard these things they came up from the King's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's house. 11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears. 12 Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. 13 Now therefore amend your ways and your doings, and obey the voice of Jehovah, your God; and Jehovah will repent him of the evil that he hath pronounced against you. 14 But as for me, behold I am in your hand; do with me as is good and right in your eyes. 15 Only know ye for certain that if ye put me to death ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophetc: This man is not worthy of death; for he hath spoken to us in the name of Jehovah, our God. 17 Then rose up

certain of the elders of the land, and spake to all the assembly of the people, saying, 18 Micah the Morashite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the hig places of a forest. 19 Did Hezekiah kin of Judah and all Judah put him to death did he not fear Jehovah, and entreat th favor of Jehovah, and Jehovah repente him of the evil which he had pronounce against them. Thus should we commi great evil against our own souls.

**Introduction.** Troublous times reveal the temper of the man. Out of the storm that encompass the recreant kings of Judah before the downfall of the Kingdom, looms th splendid figure of Jeremiah. To him was committed the hopeless task of calling a rebelliou people to repentance. Beginning his ministry as a prophet of God in the righteous reign o Josiah he continued to thunder God's judgment against the nation until the people wer carried away into Babylonish captivity, and his voice was hushed in a martyrous death He is called the "Weeping Prophet," but there is nothing feminine in his character or makeup History presents few men of greater daring or moral courage. He was repeatedly throwi into prison for his fearless utterances. Persisting in his prophecies of the downfall of th city, he was cast into a "dungeon where there was no water but mire." Jer. 38-2. Traditio has it that he was at last stoned to death in Egypt. There is something of the ring of th defiance of Martin Luther at the Diet of Worms, in these words, "Jehovah sent me t prophesy against this house and against this city all the words ye have heard. * * * A for me, behold I am in your hands. Do with me as is good and right in your eyes." In th lesson of today, which occurs at the beginning of the reign of Jehoiakin, his boldness an reliance upon Jehovah secured his temporary release from those who sought his destructior but it did not change their hearts or check their downward career.

**Explanatory.** 7—*Priests and Prophets.* Both these classes were supposed to represen Jehovah, but they had become mere time servers, courting favor with godless princes. 8—*Jeremiah made an end.* The discourse of Jeremiah is recorded in the 25th chapter. It wa a fearless arraignment of the people for their vices, and a phophecy of the swift destructio that would overtake them. He was permitted to finish his discourse without interruptior *Thou shalt surely die.* This was the penalty pronounced in the law against false prophet Deut. 18-20. Because he announced the destruciton of the temple, they thought the messag could not be from God. 10—*Princess of Judah.* Heads of important families correspondin to the later legislative body called the Sanhedrin. 11—*Worthy of death.* The decisio formerly rendered by priest and prophet and the evidence upon which it was based is nov presented to the princess and people for their ratification. 12—*Jehovah sent me.* Hi defense is that his message is from God and hence true. Because of their sins even th holy temple would be abandoned as his dwelling place and destroyed. 13—*Amend you ways.* Though the destruction in Jerusalem had been determined upon their repentanc would avert the catastrophe. 14—*Do unto me as is good.* Jeremiah does not plead for hi life. He must proclaim the word that God has committed to him at whatever cost. 16—*Not worthy of death.* This is the decision of princes and people as they listened to Jere miah's defense. Their conclusion is that he was a true prophet of God. 17—*The Elders o the Land.* These men respected for age and learning recall the incidents of earlier histor when prophets had predicted the impending fate of Jerusalem without imperiling themselve Hence, their judgment was Jeremiah should be spared.

## Comments on the Lesson

Evil are the times inded when priests and preachers can be found who will lend thei influence to the cause of unrighteousness. Those who in the days of Jeremiah sought th favor of the wicked court by condemning the prophet of righteousness, are not exceptiona examples. False priests and false prophets have, in every age, championed the representa tives of tyranny, intemperance and unrighteousness. On the other hand, no age so grossl bad that God has been left without witness. With an Ahab on the throne leading the peopl into gross forms of idolatry, there is an Elijah at the gate of the city proclaiming the judg ment of Jehovah and calling the people back to his service. With a Herod in the palace defying every law of decency, there is a John the Baptist, whose voice will not be stifle even in the dungeon. With a Charles V giving imperial sanction to the corruption of th papacy, there is a fearless monk at Wittenberg that will not recant until convinced of hi error by the word of God. Nor has God today, with many forms of vested iniquity seekin ascendency, left himself without the witness of faithful, fearless men. It is to these mer animated by the spirit of Jeremiah, through all the ages, that we are indebted for ever step of human progress and for every triumph of the Kingdom.

## Questions for Class Use

In whose reign did this lesson occur? What led to Jeremiah's arrest? What classe sought his conviction? On what ground did they base their sentence of death? Befor whom was his cause tried? What was Jeremiah's defense? Had he spoken against th city as charged? Upon whose authority had he pronounced judgment? What did th prophets say they might do with him? What was the decision of the people when the heard his defense? What example did the elders cite in justification of their decision?

# CHRISTIAN MEN

A Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

E. E. ELLIOTT, J. K. SHELLENBERGER, Editors

H. WELSHIMER, Bible School Editor — FRANK LAUDER, Circulation Manager



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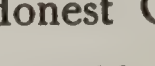
# PLAIN TALKS

ith this issue of CHRISTIAN MEN the s of editor fall to less experienced ot unwilling hands. It shall be our to make every issue better than its ecessor until it shall become, what say it is already, the most virile uline religious publication issued by ociety. We realize that in order to this not only a possibility but a y that we must have the cordial athy and coöperation of a large con- ncy. The editors and news gather- o not make a publication. They only ogether typographically the events n the public cause to transpire. the less can the editors of CHRIS- MEN expect to make the paper any- better than our churchmen make le. You will realize that we cannot record achievements unless you men bring them about. That CHRISTIAN MEN has been able, in the past, to record so many events of modern Brotherhood achievement has been because our Brotherhood men themselves wisely planned and carefully executed a set of ideas that proved profitable.

With the elimination of the monthly dues or per capita contribution towards the support of the General Brotherhood which your secretaries have been faithfully endeavoring to operate for more than two years, and which while not surrendered in the light of a mistaken conception, but rather with the hope that upon the basis of an annual offering more Brotherhoods will be affiliated and thus more contributions made for the financial

support of the work, there seems to us no reason why we should not have banded together in the fellowship of the National Brotherhood many thousands of Local Brotherhoods, Men's Bible Classes or other men's organizations, whether known as Brotherhoods or not. Any group of men identified in any way with the work of any Christian Church can become a chapter of the National Brotherhood upon approval of their application for a certificate filed with the General Brotherhood Office and this upon the basis of an annual contribution towards the support of the work. It was with some reluctance that the Advisory Board, afer thorough discussion, sacrificed the monthly dues. In our judgment no more democratic method of support could be conceived. But regardless of this and all other thoughts upon the subject, the General Brotherhood Office is here and its services will be yours for the asking. Its program for the present we believe is sensible and its plans workable and its purposes which strike the religious vein at every angle, appealing to all mankind. The method of affiliation is simple. Our Board wants to make the National Office beneficial to all of our churches and so easy of access that every group of men will feel that they should at once affiliate with their fellowmen. The time is coming, and that not in the far future, when we will be having great conventions of men in different sections of the country and where our men will have a voice and a hand in the making of this enterprise.

We expect to fill CHRISTIAN MEN full of readable, understandable and workable information from the penpoints of our men themselves who are doing the work. We expect to have pastors tell laymen things they ought to know and vice versa. Our policy will be constructive. If we are on the wrong trail, no one will accept correction or criticism more readily. We have a great deal to learn as each da experience shows. We shall court confidence of all and with your assista hope to make of this movement, wit the very near future, one of the m valuable adjuncts to the work of religious people.



## An Honest Opinion

"One serious trouble here is that s eral years ago before the National ganization came into existence Brotherhood was started and it went in smoke and the fellows who against the Brotherhood now were men who were in the former one. Th too, my fellows are quite slow to hold of any new proposition. I h changed my mind considerably reg ing the Brotherhood. While I do think it is by any means getting at real man problem, yet I feel sure will never get at it by holding ours aloof from whatever efforts are b made to solve them, so I have de mined to give the organization the strength of whatever influence I h I propose to have a Brotherhood in church here as soon as I can bri around in the right way."

The above extract of a letter one of our foremost pastors is ex what we have been saying for m months by voice and pen and expr so well some things that we have from the very beginning that we happy to quote from it editorially. W are finding our pastors have ma judgment when they once under what the Brotherhood is and wh hopes to be. This pastor strike keynote of Brotherhood success he says that whoever is working a Brotherhood problem is entitled t most cordial coöperation of our tors, for only thus can we secur

nate result. This is a view that we many others of our leading pas- would take. With the second state- t of our pastor's unwillingness to an organization where conditions do warrant it, we are in complete ac- l. We have been against ill-consid- organization. Our aim has been to aint men with the principles of therhood work, but we have always ed with apprehension any organiza- where we did not believe the pas- and leaders among his men were t and soul in the enterprise and ac- y understood its difficulties. To e a Brotherhood organization is a more difficult proposition than to e a Bible class or anything else in church, but when made it is worth e. Incalculable harm has been done Brotherhood Movement by the fact we are judged by the failures and sins of all sorts of organizations that r approached being a Brotherhood e Brotherhood basis. We could not one moment accept responsibility for organizations that have not had a sufficient initiative to live through the period necessary to affiliate with the general body. We might have chosen to go up to Portland with a thousand affiliated Brotherhoods if we would have made the conditions sufficiently easy to get the mushroom type. Out of now nearly 150 affiliated Brotherhoods, we have less than five which have failed to survive, and a good many are now going into the third year of effective service and we believe this is a mighty argument for the basis of organization, when you realize that ninety per cent of the organizations that have really started on this basis have succeeded. In fact, in nearly every instance where the Brotherhood has been quoted as a failure, we have found that it wasn't a Brotherhood organization on our basis at all, but was some emasculation of the plan. We feel that this pastor has chosen the wise course and that ultimately he will get his Brotherhood, and when he gets it, it will be a Brotherhood indeed.

## BE SURE TO READ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**First**—Read the action of the Executive Board, as outlined on the inside cover pages, relating to the tter of local dues, and method of affiliating your Men's organizations with the National Brotherhood.

**Next Month**—Vacations will be over. Get ready for a fall and winter campaign with your men.

**Oceans of Good Matter Crowded Out This Month**—The Portland Convention and otherhood train took first place in August. Much matter of great moment now in type awaiting space.

"Jacob Kenoly, Captain of Industry," "Men and Religion Forward Movement," "Brotherhood nancial Plans," "A Gigantic Membership Campaign," "Plans That Work at Home and Abroad" "Newsy tters From the Field" will appear in the September issue of Christian Men.

**WATCH FOR IT**

# STAFFORD'S REASONS

I believe all Men's Brotherhoods, Men's Associations, Men's Clubs and Men's Classes should be affiliated with the General Brotherhood of Disciples of Christ, because:

FIRST: The Disciples, to become truly effective in their plea, must practice what they have been preaching—"union!" As we stand today we are not a united people Let all of our churches form their men into some organization, affiliated with the General Brotherhood, stand loyally by that organization and we at once have a mighty force for union. For "Christian union" is not going to come by way of the pulpit, nor by way of the women, but through the layMEN.

SECOND: The Brotherhood offers the one organized medium through which our people can push and carry to completion any given movement that may be advanced by our people, or suggested by another. Such a thing could not be done by any other organization, because it is not the province of the organizations among us; they stand for specific interests, while the Brotherhood supports all.

THIRD: The movement is so vital that it provides a virile Christianity that produces a regnant life in the individual man.

FOURTH: The Brotherhood provides for the all around training of the manhood of our men. It is the only institution that is big enough to represent every interest in the work of the church, state and school.

FIFTH: The affiliated Brotherhood interests all classes of men, from the non-Christian devotee to the strict theologian, and the bigness of it all appeals quickly to the "union man."

SIXTH: A year and a half of experience has proven that it is the most fruitful institution in the church to which I minister. Yours for the great Brotherhood,

April 18, 1911. H. E. STAFFORD.

# The Portland Convention

A CONVENTION GROUP
(Courtesy The Oregon Journal)

From left to right: C. M. Chilton, St. Joseph, Mo.; M. E. Baker, Ohio; E. E. Elliott, Kansas City; Frank Nase, Portland; T. . Abbott (below), Missouri; P. C. Macfarlane (above), Kansas City, Mo.; J. K. Shellenberger, Wooster, O.; F. W. Burnham bove), Springfield, Ill.; J. N. Haymaker (below), Wichita, Kan.; Willis S. Myers, Southern California; W. E. M. Hackleman, Indianolis; R. A. Long (below), president; B. A. Abbott (above), St. Louis; R. A. Doan, Nelsonville; John E. Pounds, Hiram, O.; . Y. Donaldson, Kansas City, Mo.

'We are having a great convention," s the universal comment of almost e thousand men who attended the Third Annual Convention of the Brotherhood of Disciples of Christ at Portland July 5th. The handsome and commodious First Presbyterian Church began to receive our men as early as 1 o'clock, and when W. E. M. Hackleman raised his baton at 1:30 more than five hundred men responded to the strain of "Help Somebody Today." Then the singing evangelists' Glee Club led in "The Little Brown Church in the Wild Wood." President Long's address will be printed in an early issue of CHRISTIAN MEN.

The farewell address of General Secretary P. C. Macfarlane and the addresses of J. K. Shellenberger, J. N. Haymaker, John E. Pounds and F. W. Burnham were masterpieces, and we have already been importuned to give them very wide circulation either in the columns of CHRISTIAN MEN or in bulletin form.

At the close of the afternoon session Judge Haymaker presented Mr. Macfarlane with a twenty-three jewel Hamilton gold watch and solid gold chain

as an expression of love and esteem of the secretaries and directors. The watch is the finest that could be purchased and was a complete surprise to the recipient. After a flashlight photo the meeting adjourned to the banquet hall of the Woodmen of the World, where a most tasty banquet was served under the auspices of the local Brotherhoods of our Portland churches. The room was most tastily decorated with the Brotherhood colórs and great vases of American Beauties adorned the tables. When J. N. Haymaker, toastmaster, rapped for order and asked J. H. Garrison, of St. Louis, to invoke the divine blessing upon the company of men, more than four hundred heads were bowed and all lips were silent. We should like to have had a list of those men, for it was very probably the most representative gathering of our church men that has ever been assembled at a similar function in the history of our religious movement. W. E. M. Hackleman was there with his cornet and an ocean of Brotherhood hymn books, and the way those men sang was inspiring. The meal was served by Brotherhood men themselves. The menu was delightful, and when the ice cream came along in green canteloupes fresh from the Pacific gardens, the comment was universal that there had never been a more tasty, well-ordered, splendidly served and enthusiastically received banquet at any of our previous National Conventions. A vote of thanks was given the Portland Brotherhoods for the service. On account of ill ventilation the meeting adjourned to the Grace M. E. church, where the program of the evening was delivered. Mr. Burnham's address had been held over from the afternoon for the banquet, and after he had spoken Mr. Shellenberger led in a conference on the practical issues of the Brotherhood. A feature of the evening program was the singing of the Chinese Glee Club of our Portland Chinese Mi sion. Twenty young Chinamen marche across from the White Temple, whe the C. W. B. M. sessions were bein held, and sang "I Love to Tell th Story." The effect upon our great aud ence of men was magical. They cheere these young men to the echo. "Do Fo eign Missions Pay?" Anyone who hea these young men sing had the questic answered for them. Our Chinese Mi sion in Portland has more than twen Christians, members of the church.

## Special Resolution Concerning P. Macfarlane

WHEREAS, Our beloved brother, P. Macfarlane, is retiring from the respo sible position of General Secretary of t Brotherhood of Disciples of Christ, a

WHEREAS, He has impressed upon t movement that positive and aggressi Christian character which it must a will retain, whatever formal changes shall ever undergo,

THEREFORE, Be it resolved by t Brotherhood of Disciples of Christ convention assembled, that we recogni Mr. Macfarlane as, under God, the cre tor of the organization; that we heart appreciate his earnest, energetic and u tiring services in this cause; that we gard the results of his work as vas greater and more far reaching than c be measured by any visible fruitage this time, and that we accept his co tribution to the cause as constituting substantial basis upon which further a vance will be made. Be it further

RESOLVED, That we extend to Broth Macfarlane a hearty Godspeed in t work to which he now turns, and th we invoke the rich favor of our Heave Father upon him in whatever part the Master's field his energies may engaged.

# Peter Clarke Macfarlane

By W. R. WARREN

have known Macfarlane for nearly nty years, but I can't say that I know n. I presume to write some of the ngs that I know and some that I only nk, because he is an extremely intering person, and probably only one er soul knows him better than I do.

Peter Clarke Macfarlane cannot be ssified. Possibly no human being can but of the mass of mankind we are isfied to say: "German, Lutheran, publican, Farmer, aged 53;" "English, thodist, Democrat, Grocer, aged 46." "entuckian, Disciple, Minister, Bible llege, aged 33." Only three points are ded to describe any circle, and most us fancy that four or five points are ficient to determine the character and nduct of a man. But we all admit that re are exceptions, and it is about the raordinary men that books are written.

Whether making life a burden to the lage schoolma'am in Missouri, pestering his father to death at corn-hoeing e in Florida, or marrying at nineteen d striking out for a railroad presidency stenography in California, he has alys disregarded precedents. He didn't an to; he just could not help it. He d a riotous imagination and enough t-up energy for ten men. The task of life, unconscious at first, but lately liberate, has been to harness his powerven imagination and make it serve his neration by the will of God.

Of course, both the power and the purse were given to him through his parts. His father is a Canadian-bred Scot, ose unconquerable spirit broke away m the hard limitations of his old home the opportunities of the states. He nt to California and made his modest stake, not by luck but by hard work. After a day of ore-washing in an icy mountain stream, he would spend the evening in his cabin reading the Bible and such books as Dick's "Body of Divinity," while most other miners were drinking and gambling. Returning to Missouri, he married a noble woman, who was both sensitive and sensible. Together they became, for the time and place, rich in lands and goods and, most of all, in good works. A physician's warning of tuberculosis caused the father to sell out at a sacrifice and move to Florida, where, in spite of thrift, the fortune faded away, until scarcely enough was left to remove father and mother, Clarke and Belle to California. Harley had died in Florida. Work was slack and opportunities rare. Age and rheumatism had rendered him unable to dig, but what are age and rheumatism against a Scotch will and a father's love?

However, he was not long allowed to dig. A place of modest responsibility was hunting just such a man, and he managed the "Pioneer Feed Store" to the admiration of owner and customer for many a year. A comfortable living, a cottage home in fee simple, a high school education for the children and a generous share in the support of the little Santa Barbara church were the net results of this labor, and Clarke went forth with his schoolmate bride, Emma Garfield, a distant relative of the martyr president, to —a God-appointed task.

Faith and imagination never failed. After writing from dictation all day, he typed the prodigal creations of his own brain at night, and some of them got printed in Eastern magazines. First of all he was a Christian, and magnified the

office of Christian Endeavor president in A. C. Smither's Los Angeles church. To perfect himself for this Christian service he studied the books that make preachers of young men, and took elocution lessons from a retired actor. The road to the pulpit was long; his feet were already on the steps of the stage entrance to the theater. So he tried by the drama to reform his corner of the world—tried as only a very young man, with a very big purpose, could. The success he won was the success of the actor and not of the reformer—and he turned promptly to the longer way, and eventually to the longest way of all.

Brief connection with a publisher and commissions on his sales of an encyclopedia supplied the funds necessary to support the family of four until the Alameda church claimed him as its student-pastor while he finished his course in California University and the Bible Seminary.

Then came the earthquake and fire, his phenomenal nation-wide campaign for the reconstruction fund and his consequent call to become the first General Secretary of the Brotherhood. Two years and a half of this and he lays it down to go the longest way of all—the way of the pen—for the advancement of God's kingdom.

But what have Sergeant McCarty and Dan Tank to do with the promotion of righteousness and true holiness? Well, he says he must "draw the thing as he sees it, for the God of things as they are." He asks to be allowed to do what he can do while coming to the things that he wants to do. And since there are no recognized rules and regulations for the progress of genius, I suppose we shall have to let him take his own way, especially since the magazine that carries McCarty sells up to a quarter or half a million, while "The Quest of the Yellow Pearl," in the most exquisite book form that Revells could devise, has ju reached ten thousand, and the "Centu ion's Story" is coming along after th Of course, these will go on from read to reader. They are being translated i to other tongues, and, like bread up the water, will return continually to the author after many days. And by the success they will help him to do the gre work over which he is brooding and f which he is preparing and being pr pared.

Preparing. As substantial apprentic ship achievements stand the Alame church, the reconstructed churches abo San Francisco Bay and the Brotherho of Disciples with CHRISTIAN MEN reac ing 18,000 subscribers monthly. ( course, no one of these is a finished tas nor was any one of them accomplish single-handed. But this is no more th to say that he is human and has work under human conditions.

The Brotherhood Movement is on well inaugurated, and it is R. A. Long work as well as P. C. Macfarlane's, wh E. E. Elliott and J. K. Shellenberger ha been such loyal and efficient lieutenan that the further promotion of the orgar zation is confidently entrusted to the That the Brotherhood has proved i right to exist, and has demonstrated ho it can help the individual man, the loc church and the general work of all t churches must stand to the credit of R. Long, first president, and P. C. Macfa lane, first general secretary. Broth Long has not only supplied with prodig munificence the greater part of the pr motion fund, but he has lent his geni for organization and a steadfast encou agement. Brother Macfarlane has n only traveled and spoken and writte seen the vision and made it contagiou found the men for the local, state ar general leadership and set them at th

; he has opened the way toward self-port and put enough vitality into the vement to enable it not only to survive initial mistakes which all young things ke, but to make uninterrupted and in-asing progress in spite of these errors, especially in spite of the indifference hose who should have helped and the tility of some who should have been pathetic.

Being prepared. How costly is the king of a man! There are too many rses in the school of life to name all, l some are too sacred to mention. ice has this big man gone down to very gates of death, once with typhoid er and once with inflammatory rheu-tism. Four times the wife of his boy-d went into the valley of motherhood, l the last babe came back alone. This s just when he took up the great otherhood labor and had to transplant his broken home two thousand miles. Even the most faithful of employees fail at last in some undertakings, and Emma Garfield's devoted friend, the refined and accomplished Florence Judson, gave up her home and her profession to become mother to the four orphans and helpmeet to God's workman.

Brotherhood men will continue to count as a comrade the man who came to them "In Journeyings Oft." They may not be able to guess whether he is to create a Ben Hur or a Jean Valjean, but they know that the new character will be a man of strength and not of weakness, a son of the morning and not of the night, a child of faith and not of doubt. And though he may be preceded by more half-fit brothers than went before David into the presence of Samuel, they will await in patience the coming of the giant-slayer.

# Two Good Schools

Attention is called to the announcements of Christian University, Canton, Mo., and Oklahoma Christian University, Enid, Okla., in the advertising pages of this month's Magazine. Any young man or young woman anticipating a college career or Bible education would do well to investigate the merits of these schools. We are personally acquainted with the presidents of these institutions as also with members of the faculty and have no hesitancy in giving them the very highest recommendations in their line of work. Christian University is one of our oldest schools. Oklahoma University, while a newer institution, is presided over by President E. V. Zollars to whom our Brotherhood owes much in an educational way.

# Touring With the Brotherhood Train

By E. E. ELLIOTT

KANSAS CITY

The Kansas City ministers of the Christian Churches are a royal lot of entertainers, as evidenced by their meeting the early trains on June 29th and escorting the visitors about the city in auto cars of some of our business men, and ministers, and arranging for a recital on the great organ at the Independence Boulevard Church. Three o'clock saw the long train of nine electric lighted, solid vestibuled cars passing over the great bridge spanning the Missouri, and a jolly party settling themsleves as comfortably as the almost distressing heat would permit. St. Joseph was passed without incident, and at ten o'clock we came to Lincoln.

LINCOLN

The capital of Nebraska, home of William J. Bryan, and a lot of other good folks. W. A. Baldwin, State Secretary of Nebrask Missions, and William Oeschger, Chai cellor of Cotner, were at the train to loa some passengers. From Lincoln to Der ver consumed our sleeping and wakin moments until noon next day.

Loading the Sight Seeing Cars at Denver
G. B. Van Arsdall, Chairman

DENVER

George Boone Van Arsdal pastor of the Central Churc in Denver, has a long name. He is als a long man, and appeared on the scer with a sombrero the like of which woul make a full blood Mexican blush. Th Shirley Hotel gave us a lunch fit fo kings, and then came a program and r ception at the Central Church. Nov the capitol at Denver cost several mi lions of dollars, and the dome had bee recently decorated with real gold lea so we went up to see it. Incidentall we saw the inside of the building, wit a lot of ancient ox carts and other inte esting machinery of pioneer days, son stuffed bison and relics of recent age Then came a complimentary auto tr about the boulevards and parks, with visit to the art gallery, one of Denver delights. But six hours are entirely to short a time to attempt to "do" the ca ital city of the Rocky Mountain Stat and six o'clock saw us hurrying awa from the photographer, with his revol ing camera, at the union station, and ot train took out again on the back trac toward South Dakota.

THE BLACK HILLS

The Black Hil of South Dako loomed large ar dark when Nebraska gave us up Sa urday morning. The "Bad Lands" Wyoming next claimed us, with hard a spear of grass or a tree or a man a wolf or an Indian or animal of ar sort. Dry farming is an industry

orthern Wyoming, and here and there e desert blossomed like a rose, and etty soon irrigation ditches began to ther about us like a great spider's web, d the green color in the fields testified ently to the effectiveness of the "water re."

Reception Committee and Floyd A. Bash, Pastor, Sheridan, Wyo.

RIDAN

We have a fine church in this great horse range coun- and Floyd A. Bash is our capable efficient minister. The whole town, east it so looked to us, was at the n, and marched through our cars l we were all forced into the open, onto the platform, where our own e club" sang until "All aboard" com- d desistance.

ER'S LEFIELD

Our next stop found us a mile away from the monument and the litter white stones that mark the resting s of our gallant dead. Here C. C. h, yes, Brother Smith, of Cincin- the very same, told of his experi-

C. C. Smith Addressing the Brotherhood Party on Custer's Battlefield

ence with General Custer in the War of the Rebellion.

INDIANS

The several children in our party, and most of the adults, as well, saw the several score of blanketed Indians who dared to show themselves as we sped through the Crow Agency.

BILLINGS

We changed roads at Billings, and had a few minutes to catch visions of the thriving city that Billings already is. Brother Frank Maples, our minister there, is hard at work preparing for a meeting with Evangelist Scoville the last of July.

THE NORTHERN ROCKIES

We had heard a lot about the beauties of the Rockies, and as we saw them from a distance in Colorado, with Pike's Peak a hundred miles away, they did not strike us with that enraptured feeling that cantered down the nerves of our spine and illuminated our very souls when we came face to face with them in Northern Montana. Lakes and rivers, and snow and ice, forming great glittering glaciers, lying like great

white monsters ready to spring into the eternity of the mountain side as they sloped to the foothills, caught our eye through the field glass of a friend. But

Snow-Capped Mountains in the Distance

what's the use of our trying to describe the beauties of the mountains when better writers than we ever hope to be (and that hope is not without the confines of realization to a modest degree) have failed to transfer their full beauty to the printed page. Hence we pass on with the Irishman's comment, "Begorra, thim is some hills all right."

COMMUNION IN THE MOUNTAINS

While the Chapel car would have amply accommodated us, we chose a sight close to nature at Columbia Falls, Montana, where our train stopped for this sacred service. R. A. Long, of Kansas City, and J. N. Haymaker, of Wichita, presided as elders and the deacons were J. R. Robertson, of Independence, Mo.; F. H. Glenn, Nevada, Mo.; Arthur W. Leu, Peoria, Ill., and R. L. Cartwright, of Greenview, Ill. After reading of Scripture by David H. Shields, of Eureka, Ill., and prayer by D. Y. Donaldson, State Secretary of Missouri Missions, the offering for ministerial relief was taken. It amounted to $21.00. The benediction by Austin Hunter, of Chicago, closed the service.

EUREKA

J. S. Raum, Correspondin Secretary of Montana, wa holding a meeting at this growing litt city, and telegraphed for us to stop an hold a service. We stopped and allowe the good folks to grasp our hands, an permitted Frank L. Bowen, of Kansa City, to make a brief but pointed addre of greeting for us to the people of th city who were gathered in large nun bers, completely occupying the platfor and a portion of the roadway.

SPOKANE

The City of Falls and Bridg was viewed by electric ligh of which they have a plenty in Spokan We stopped three hours, or until mi night, and spent a large part of our tin translating long telegrams from citi ahead that wanted a visit from t Brotherhood party.

WENATCHEE

The greatest orchard cou try in the world, accordi to the following telegram, which ca to us at Spokane:

Wenatchee, Wash., July 2, 1911.

E. E. Elliott,

Mgr., Aboard Disciples of Chr Special, G. N. Depot, Spoka Wash.

The Reliance Realty Co. will p aboard your train tonight some fr

A Portion of the Party at Custer's Battlefield

grown in the world's champion fruit d trict, the Wenatchee Valley. We tr

ır people will enjoy them in the spirit which they are given. We expected ı 6 a. m.

RELIANCE REALTY CO.,
Per A. A. Elmore.

The bugle call from the cornet of E. C. ssidy, a Kentucky mountain boy, and duate of Morehead, aroused us at 0, after just four and a half hours in . We turned our weather eye toward platform. Where was the reception mittee and the hundred odd auto-biles that had been promised us. The rest thing to an auto car was a long of baggage trucks loaded to the rds with crates of the biggest, blackest rries you ever saw or tasted. Two ı were tugging at one of the trucks. W. Burks, yes, Burks of Nevada, ., the very same, now pastor of the rch at Wenatchee, and A. A. Elmore, usiness man and one of the leading nbers of the church in Eastern Wash-on. "What are you trying to do

One of the Many Snow Sheds
Out of the Darkness Into the Light

that truck," asked F. H. Glenn. ing to load the Brotherhood train," d Burks, taking a fresh grip on his ue, as his patent leathers dug into concrete of the platform. After the apples and cherries were safe behind the barred doors of the baggage car, we inspected the little city and the pretty church in which the Disciples worship,

Brotherhood Train at the Great Divide

recently dedicated, and can say that we have not seen a church in a small city more artistic or convenient.

THE CASCADES

The clouds gathered about us as our train began the ascent, and the two giants tugging at the couplers belched other clouds and ground their wheels into the steel, as mile after mile of curve and tangent sprang past us, with here and again snow sheds, and tunnels and great high bridges, and roaring torrents, and water falls, and snow, and the ever-present drip, drip of the moisture from the rocks. Track walkers with little red flags held tightly in hand, with bed and bedding strapped to their backs and pretty shepherd dogs trotting at their heels, waved adieu and took down the track to meet the next train, inspecting roadway and track. To these emissaries of safety the traveling public owes more than it realizes.

SEATTLE

The city beautiful, the residence of J. L. Garvin, J. L. Greenwell, H. O. Shuey, Brother Linken-

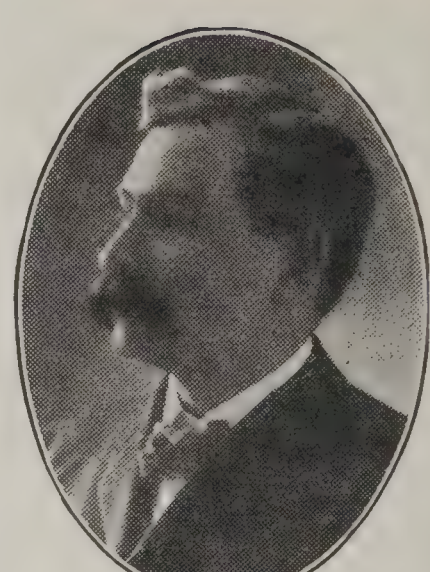
felter, Brother Dunbar, S. M. Martin, Mrs. Martin, Dr. E. M. Carney, and a lot of good people whose courtesies we accepted, but whose names we have forgotten or did not hear, we reached, as most of our other stopping places, ahead of time, arriving at 1:15 instead of 2:30. The committee at the station took us at once to the Commercial Club. Mr. Wilson, the Secretary, and his assistants, A. E. Augerson and J. W. Reynolds, were our pilots. Brother Reynolds is President of the Seattle Council of Christian Churches, and a lawyer, late of Pike County, Missouri, the home of Champ Clark. After a reception at the club, we were taken over more paved streets than we imagined the whole Northwest boasted, and enjoyed it hugely.

COLD WEATHER

We brought our own overcoat along, but others did not bring theirs and suffered some. Even then we wished for those felt boots we used to wear down on the farm in Indiana and just think—this was the third day of July, and fire crackers were already beginning to boom in anticipation of the morrow.

THE BANQUET

Seattle never does things by halves. The banquet was spread in the Commercial Club, and our eighty people went at it like cows to fodder, and the way we consumed the dainty viands you would never think we had eaten two dining cars completely out of provisions in less than five days. Then came the speeches. J. W. Reynolds is a successful lawyer, but a very modest man. That accounts for his asking us to assume the role of toastmaster. We refused at first, but, like Mary's lamb, "still he lingered near," and when the time came for the opening of the talkfest, no one knew who was to speak or wherefore. Seeing the moment for action had arrived, we arose to explain our predicament, and before we had ut-



H. O. SHUEY
Banker of Seattle
Member of Reception Committee

tered five words we found the audie wanted to make itself heard, and not at all bashful about it. Now, in travels we have seen some almost r people, but the man who interrupted little speech we had at the end of tongue and took it right out of mouth was none other than C. Sharpe, Dean of the Bible College Missouri. The way the words ro from him resembled the declamation a school boy. We do not recall wha said, but when he had concluded he in our hands a pair of field glasses ar solid gold scarf pin, tokens from party. We had no thought of ha done anything to merit such expres from our gracious party, and said s response to Brother Sharpe. Howe we accepted the gifts in the spirit which they were given and assure those contributing toward their purc that we will obtain much pleasure f their use, even if only about the hill Kansas City.

THE REAL TOASTS

We then called rapid fire intro tions from every person present, from then until 10 o'clock the air vibrating with bright, crisp spee ranging from one second to ten min When President R. A. Long arose t spond to his toast, the audience b forth in song to the following sta

## The Brotherhood Special

Tune, "The Old Oaken Bucket"
To be sung when Brother Long rises to speak

H w dear to our hearts is our Brotherhood leader,
C r own Brother Long whom we all so much love.
G d bless him and guide him and keep him from evil,
A d ever protect him and watch from above.

Chorus.

C r Brotherhood journey, oh, how we enjoyed it,
C r Brotherhood Special, for Portland we're bound,
C Brotherhood Special, Our Brotherhood Special,
C Father, so richly, his love sheds around.

T ough often en route, by danger surrounded,
G d's hand on the throttle each Christian had plead,
A d sweetest communion and joy we experienced,
A over the Cascades and Rockies we sped.

Chorus.

T Power of Jesus, oh, how we all felt it,
A through the deep valleys we wended our way,
T white clouds beneath us, the swift mountain torrents,
S ke each to our hearts of "Perpetual day."

Chorus.

In ervice of Jesus, our heavenly Captain,
W never will falter, we never will strand,
T one day in Heaven, with hearts all united,
W ll gather together a Brotherhood Band.

Mrs. Birdie Farrar Omer,
West Point, Ga.

Mrs. Omer is the wife of our pastor at West Point, Ga., and sister of Bessie Farrar Madson, and both have been missionaries to Mexico.

PORTLAND

We arrived at 6:45 on schedule time, found most of the hotels full, as usual at convention cities, and scores of folks wanting rooms, but the committee is doing nobly and no one is going bedless to sleep.

◆ ◆ ◆

## Excitement on the Brotherhood Train

Shortly before our special train arrived at Custer's Battle Field, in Montana, the roof of one of our tourist sleeping cars was discovered to be on fire from a spark from the engine. A sudden stop and a bucket of water put it out without loss and with small delay. One feature of our trip was the fast time made by our train. We arrived at Denver thirty minutes ahead of time, and all along the way had to hold back to meet our appointments for entertainment. This is a remarkable achievement, in view of the fact that it was a heavy train of nine cars, leaving Kansas City, and was already scheduled as fast as the very fastest trains upon the lines of road over which our train operated.

David H. Shields Returning From the Fire

Too much can not be said of the splendid service of the Burlington and Great Northern railways, whose agents and representatives were so uniformly obliging and courteous. Mr. H. S. Jones, of the Burlington, and F. T. Holmes, of the Great Northern, helped to assemble the crowd, and Mr. A. D. Brown, of the Burlington, joined in getting us over the road expeditiously and in comfort. Many times on the trip the train was stopped on the main track wherever it might happen to be when the hour came for our evening devotions. The chapel car, holding one hundred people, was furnished free of charge, and was a most happy feature of the trip. For our-

selves we have never taken a more delightful journey and feel that it will be a long time before we take another such trip.

## Seattle Resolutions—The Brotherhood Train to Portland

WHEREAS, The members of the Brotherhood Special Party to the Convention of the Christian Churches at Portland are now approaching the end of a most delightful journey, and

WHEREAS, Innumerable courtesies have been extended to them all along the journey, therefore, be it

RESOLVED, That these enthusiastic and appreciative thanks be, and are hereby extended:

To the Christian Churches of Kansas City for entertainment and auto ride.

To the Denver Churches of Christ for entertainment, reception and auto ride.

To the towns of Sheridan, Billings, Eureka and Spokane, for courteous welcome and Godspeed.

To the Reliance Realty Company of Wenatchee, Washington, for the bounteous supply of delectable fruit presented.

To the Seattle Commercial Club their hearty reception and generous tertainment.

To Mr. H. S. Jones, and A. D. Bro of the Burlington R. R., and Mr. F. Holmes, of the Great Northern R. for their capable and courteous atten to the comfort and pleasure of our pa The same appreciation is extended to trainmen who have helped make journey safe and pleasant.

To Mr. E. E. Elliott, for his untin efforts in the organization and conc of our party, we tender hearty thank

To Mr. R. A. Long, for his persc interest in the success of the excurs and especially for the generous banc he is giving us this evening, we exp by word, as we have already done action, our (inner) most heartfelt tha

(Signed) DAVID H. SHIELDS,
W. A. SHULLENBERGER,
C. M. SHARPE,
Commit

Unanimously adopted by the Brotl hood party in banquet assembled a Seattle, Washington, Monday even July 3, 1911, Seattle Commercial C rooms.

IF you don't know what to do about organizing your men, or affiliating your present group with the General Brotherhood Movement,

Write for Our Organization Package.

Tells what to do and how to go about it. Pass it around among the men themselves. Creates a desire to be up and doing. That's the only kind of church work among men that's worth the effort. Read STAFFORD'S REASONS ON PAGE 6.

A postal will bring the package. Address

The Brotherhood of Disciples of Christ

420 R. A. Long Building, Kansas City, Mo.

JDGE J. N. HAYMAKER

# The Relation of Method to Progress

## Address Delivered Before the Third Annual Convention of the General Brotherhood of Disciples of Christ Portland, Oregon, July 5, 1911

By JUDGE J. N. HAYMAKER, Vice-President

There are no two words in our noble nguage more pregnant in meaning or at should command more of intellectual spect than the two words,

ETHOD AND OGRESS

I know of no two words that have more of GOD in them, and of God's deal-g with the world, animate and inani-ate, than these.

Method in its true significance is nonymous with law, and law rightly prehended is but another name for od.

Progress is but a picture and a revela-on of the stately steppings of God rough his Universe from that far time hen chaos brooded over the earth, hold-g in its full womb the potentialities of e future—even before the morning ars sang together—down to this pres-t moment.

The poets who whisper to our rapt rs God's deepest and sweetest mys-ries have ofttimes beautifully phrased is thought.

A Kansas poet has sung:

"A fire mist and a planet,
A crystal and a cell,
A saurian and a jellyfish
And a cave where the cave men dwell,
A sense of law and beauty,
A face turned from the clod—
Some call it Evolution,
And others call it GOD."

And England's deathless bard strikes e same note in these stately lines:

"I doubt not through the ages one increas-ing purpose runs,
And the thoughts of men are broadened with the process of the suns."

Inspiration unfolds to us God's method in creation, his method in revelation and his method in the conservation both of nations and of truth.

There is no higher truth, none in which the human soul should more greatly exult and take courage than this, that we are created in the image of God, that His divine spirit dwelleth in these mor-tal temples of ours, and that to us is given the noble prerogative of working out our own salvation with the assurance that in so doing it is God working in us and through us to do His will and pur-pose.

It is that strange mystery of the lesser but more universal incarnation where "God in man is one with Man in God."

WHAT IS METHOD?

Orderly arrangement, orderly classification, orderly development. It squares with Le Compte's definition of Evolution, "Or-derly and progressive development by means of resident forces."

To the Christian the "resident forces" means God in the thing, and God direct-ing the thing in its development.

In the evolution of things moral, in the universe of the heart and soul, in the realm of the spiritual, God has made us lesser Gods with resident divine force,

and with skill and ability to direct the unfolding of things in their orderly and progressive development.

Oh, Men! This is a stupendous thought and one the right appreciation of which should make us stand with bared head and unsandaled feet, for it is holy ground.

God has equipped us to do His work. He expects us to do it in a God-like way; and in an unfolding and progressive way.

What relation has this to progress? I answer, *every relation.* It is basic. It is fundamental. It is impressed upon it. It is entwined around it. It permeates every atom of it. Idiomatically it is IT.

Method then, being God's way, and being thus related to progress, does it not behoove us as His children to walk in His footsteps, to follow His example, and to adopt and pursue right and progressive methods in order to achieve best results?

Science appreciates this great truth. It recognizes to the full that this is a world of orderly and progressive development, and that only by orderly and progressive methods can its secrets be discovered and made subservient to man. Behold its miracles.

Business recognizes it, and by means of new and improved methods of combination and coöperation, appropriating to its use all the new truths of science, has made more progress in a decade than formerly in a century.

Shall the Church, which more than any other institution or body of men, is its rightful heir, ignore it?

Shall it be chained, Prometheus like, to the rock of the past while the world moves on in advance of it?

BUSINESS IN CHRISTIANITY

I cannot help but believe that the church has lost immeasurably in potency and accomplishment by a too slavish adherence to methods which were adopted to social and business conditions of b gone ages, but which are wholly inad quate to the present time.

I cannot help but believe that it is fearful and costly mistake to think th God has mapped out all our methods administration and government by apo tolic precept and precedent and that has left us, His God-endowed childre no initiative and no right to avail ou selves of the auxiliaries of mode thought, modern inventions, and mode means of progress in so far as they a available for use and advancement in H Kingdom.

Who can compute the loss to the wor in the past in an economic way growi out of its failure to follow approved mo ern methods of culture, conservation a business?

Who can compute the loss to the h man race in the past in life, health a vigor in its failure to apprehend and fo low the best methods of surgery, sanit tion, and the prevention and cure of di ease?

Who can compute the loss to the mor and religious world in the past becau of its failure to follow the very best a most approved method in proclaimi God's truth to the world, in the esta lishment and maintenance of churche and in the development and culture of t ability, the energy and the power of Go people?

There is but one answer to these que tions and that is INFINITE, INFINITE, I FINITE.

SHALL IT CONTINUE?

Ah! that is the gre question that co fronts the church today.

Upon its solution depends largely t strength or weakness of the church the future.

Our plea of the one creed given us God in His holy word, of the Union

ristians upon that divine creed, of the name that is all comprehensive and eptable to all, the name Christian—ertainly right in theory and one that uld take the world.

But our progress, great as it has been, in no way commensurate with our at plea for the restoration of primte Christianity and the union of God's ple upon His holy word.

Our failure, to the extent that we e failed; our weakness, to the extent t we are weak, grows out of the tations that we have placed upon ourees in the business administration of great and sacred trust committed to charge.

URE PROGRESS Our strength and our progress in the years ome will depend largely upon our abilty and willingness to properly organize forces and call into play such right proper business methods as are apble to the Master's Kingdom.

here are three words, magic words, h in vogue in the business world toand which I think should challenge weightiest consideration in planning religious work. They are CONSERVA, CO-OPERATION and ORGANIZATION.

ERVATION The first, CONSERVATION, concerns itself chiefly the raw material. However much rent progress the world may make y given line, if the raw material or thing upon which progress is predil is being exhausted, it is only a tion of time until bankruptcy is the table result.

r a century past our farmers have ed and harvested, piling up temy gain with but little thought or deration for the oncoming generaThey have gone upon the principf the French Revolutionist: "After e deluge;" but in these later times, wise men have observed this tendency and set in operation forces to check it—but little less than revolution, beneficent revolution, has been the result. Intensive culture, economy and efficiency in management and a wise provision for the future are now the means employed with satisfactory results in the way of temporary gain and even more satisfactory results in the way of future prospects. The land is being enriched, forests are being planted, water supplies are being tapped and all great forces of nature are being wisely employed in order that mankind may have sustenance and the earth left remaining in as good or better condition than when the crops are taken from them.

CO-OPERATION In the world of business, capitalists and leaders are finding out that it is not right morally nor more profitable financially to disregard workers in the field and shop who produce the wealth of our land, but that by coöperating with them and with each other greater stimulus is given to production and great economy is obtained in the output not otherwise obtainable; hope is engendered in the human heart and results reaped far more satisfactorily and beneficent than in the old way when independent efforts alone brought a measure of success to the individual but sowed discontent in the army of operatives and too frequently left them poverty-stricken in both means and character.

ORGANIZATION By organization militant men have combined forces in such a way that each has added to the other with a combined result that has amazed the world by the magnitude of the achievement; heterogeneity has given place to homogeneity, discord to harmony and weakness to strength.

Our coming together in this magnificent metropolis of the Pacific slope, with such comfort, such facility and such com-

parative cheapness is made possible because the systems of transportation have succeeded small, struggling and competitive lines of road. This great city in which we meet is possible only because of the magnificent organization of business men who are at the helm of its affairs.

If these things be true, and they are apparent to even the casual observer, should not the religious world learn lessons therefrom and as far as practicable and consistent with the teaching of the Master pattern after their example? Is there a better work for the Brotherhood than along these lines?

LOCAL NEEDS

Take it first in the local congregation and consider the need of conservation. All will concede the enormous loss of the church in the way of raw material by men who have once identified themselves with it and then drifted away. Take our own church, for example. Suppose that all the men and women who have identified themselves with the Disciples of Christ in the past century had been saved to the church, what would now be our position and condition in the religious world? I think I am within the bounds of reason and make a conservative statement when I say that our members would be twice as large as they now are and our degree of efficiency quadrupled.

The work of saving these men and women to the church is peculiarly adapted to the Brotherhood movement. Many of them drifted away because of a want of fraternity in the church with which they were once identified; many drifted away because no special work is given them to do and no special effort created on their behalf; many drifted away for want of education along religious lines, for want of identity with our world-wide missionary movements; with our benevolent enterprises and for lack of satisfying work in local matters and particularly want of that spiritual interest wh comes only from participation in active and actual work of the churc here is need of conservation; here is n of methods; in short, here is need of Brotherhood movement.

It is perhaps too much to ask of local church to supply these methods such conservation, but if we have a b of select men who make this their st and to bring to the local churches meth by which this work can be done it certainly meet a great need in our chu body.

I do not mean to say that the lo Brotherhood should not concern itl with methods—far from it. Its lead should make a special study of meth as applied to local conditions and in proportion as right methods are vised and adopted will be the success that Brotherhood.

WHY A NATIONAL BROTHERHOOD?

But I do mean to that a parent bod national body, is ne ed to specialize along these lines, bring to every local body the help their profound and anxious study of question.

If the two working together can to conserve the raw material brou into the church through pastors and ev gelists; if they can secure hearty enthusiastic coöperation among the of the local church, and of the l church with other churches; if they help to organize the working forces of church more efficiently, they will d work that will be the marvel of men meet the approbation of Heaven.

I covet for the Church of Christ proved methods, more efficient organ tion, not only in the Brotherhood, bu the Church Universal.

It is one of our supreme needs.

Understand me, I do not mean to say the study and introduction of improved methods of church work should be limited to the Brotherhood movement far from it. It is a line of study and work that should especially challenge the Christian Statesmen o four Church—the men of larger vision who are gifted with the faculty of organization and construction.

But I do mean to say if, among other good things, the Brotherhood movement specializes in the introduction of improved methods in Church work, local and general, it will prove an enormous factor in the conservation of the work of pastors and evangelists, and in the upholding, deepening and broadening of the Master's Kingdom.

Cooperation and combination among churches has done much, and its capability is freely acknowledged by all, but the great trouble with it as practiced among us is lack of system, lack of coherence, lack of direction, lack of organization, and this in a large measure the Brotherhood movement will supply.

BETTER ORGANIZATION

And that brings me to my last point, the desirability, nay, the crying necessity of a better organization among us. We have accomplished much with our such organization as we have had, but scarcely a tithe of what we might have done and what we should have done.

There is lack of organization, need of organization *in every department of our church work.*

We have among us many examples of well organized churches doing excellent work, putting to shame the spasmodic, disconnected and unrelated work of even large churches, but I doubt if in our whole broad land there is a district of any size, to say nothing of a State, in the U. S., that is organized and doing the Master's work up to the full measure of its ability.

That there is a prejudice in some quarters against anything like perfect organization in religious work, I am well aware.

And yet, when we realize the greatness of the problem before us in the world's conversion, and the slow and labored progress we are making under present disjointed, unrelated and imperfect system, I cannot help but believe that this prejudice will slowly melt away in the great light and the crowning success of a more perfectly organized system.

He will be reckoned greatest among us who most contributes to this end.

Let us plan and work to perfect our methods along the whole line of Christian endeavor and our progress will be commensurate therewith. It will be both marked and permanent.

It is possible the Brotherhood may only contribute a mite to this great result, but it is none the less our duty to contribute that mite.

It will take time to bring our methods to perfection, great time, but what is time in the sight of God. Centuries are but pendulum strokes in his great clock, but they swing endlessly to and fro, and some great day in the future the work will be accomplished and the clock of destiny to the human race will then strike twelve.

In that great, glad time, God will look upon his redeemed and restored creation and again say, it is good:

> "Let us then be up and doing,
> With a heart for every fate—
> Still achieving, still pursuing,
> Learn to labor and to wait."

Let us work out our own salvation with fear and trembling, for it is God who maketh in us to will and to do His good purpose.

# Why Have a Brotherhood?

## Address Delivered at the Portland Convention July 5, 1911

BY J. K. SHELLENBERGER

THE MAN OF GALILEE

Has established His right to the place of leadership among men. Nineteen hundred years ago His critics sent men to arrest him. They returned without Him. Their excuse was, "Never man spake like that man." And so today, after nineteen hundred years of testing, men are saying with strong emphasis, "Never man *lived* like that man lived." He came to teach us how to *live,* and His teaching is made effective in that He taught nothing that He had not first tested in His own experience. After nineteen hundred years of closest scrutiny men have not been able to say that Jesus' experience failed to run the whole gamut of life. His solutions of life's problems prove adequate. The problems of the prophets were the problems of Jesus, and the problems of Jesus are the problems of today. The facts of human history vary with the experiences of the age; but the struggle of the human heart in the conquest of sin—the longing of the human soul for the better and the higher—are the same today as they were on Judea's plains, on Pisgah's heights, in Eden's quiet.

From the heights of the Son of God, and out of his experiences in the conquest of temptation, Jesus makes His proposals to men. These proposals are so revolutionary, so sweeping in scope that the church stands appalled before the bigness of the responsibilities these proposals entail. We say the church's problem is sin. But the word "sin" has become of such common use that we scarcely stop to appreciate its awful meaning. Paul says that the whole demonstrat of God's scheme of redemption is t we might be made to know "the exce ing sinfulness of sin." But sin is m than an individual condition. Sin c sists also of wrong relationships, misc ceptions, false viewpoints, false ideals a an unwillingness to be set right e though our experience in the midst these falsities has led us into unspeaka entaglements.

THE CHURCH'S PROBLEM

Just a faint glimpse what we mean by church's problem as manifests itself today:

DIVORCE

The United States gran 55,502 divorces in 1910. T means that 55,502 homes in Ame were blasted into smithereens in one y And this does not even hint at the canic fires that are smouldering bene the foundations of the American h ready to belch forth into flame at least agitation.

THE SOCIAL EVIL

One-tenth of the dren born in the of Cleveland, Ohio, in 1910, were ille mate. And this scarcely hints at blackness and the foulness of social that is being lived behind closed d drawn curtains, and in foul dives.

AMUSEMENTS

Two million five hun thousand people at the moving picture shows every da the United States. For this privileg pay $57,000,000 annually. More twice as many people attend the p balls every day as attend the moving ure show. And these public halls

ɔrding to the testimony of statistics, are ɔolific in evil results. Nine-tenths of ıe unfortunate mothers mentioned above ɔnfessed to having met the fathers of ıeir illegitimate children at the ballroom. hese statistics have to do with one city ılly. And be it remembered that this is ıe city which President Roosevelt said as the best governed city in the United tates.

RAFFIC IN VICE

Five thousand girls and women were ɔught and sold like cattle in the stalls, in ıe markets of prostitution in the city of hicago in the year 1910. And these gures do not give us a glimpse of what going on in the cities of New York nd Boston, Philadelphia, Cincinnati, Iew Orleans, St. Louis, San Francisco nd Seattle. In Seattle alone between even and eight hundred men lived from ıe profits from the White Slave traffic ı 1910.

UR DRINK BILL

Quoting the *Pacific Christian,* "Our drink ill for 1910 reached the inconceivable um of $2,225,000,000." This is a sum so nposingly big that it is entirely beyond he grasp of the mind. We cannot appreciate its tremendousness except by omparison. And it is for this purpose ve have gathered the following facts. Vith the amount of money that we spent or drink last year we could have paid he gross earnings of the following twenty-six of our great railroad systems:

| | |
|---|---|
| Santa Fe. . . . . | $ 105,000,000 |
| B. & O. . . . . | 90,000,000 |
| Can. Pac. . . . . | 95,000,000 |
| C. & A. . . . . | 13,250,000 |
| C. & N. W. . . . . | 74,000,000 |
| C., B. & Q. . . . . | 80,000,000 |
| C. & G. W. . . . . | 10,000,000 |
| C., M. & St. P. . . . . | 64,750,000 |
| Rock Island. . . . . | 62,250,000 |
| Big Four. . . . . | 82,000,000 |
| Erie. . . . . | 51,750,000 |
| G. N. . . . . | 94,500,000 |
| Ill. Central. . . . . | 57,750,000 |
| Lake Shore. . . . . | 45,500,000 |
| Mich. Central. . . . . | 28,000,000 |
| Mo. Pacific. . . . . | 44,250,000 |
| N. Y. Central. . . . . | 97,500,000 |
| N. Y. & Hudson. . . . | 64,250,000 |
| N. & W. . . . . | 35,000,000 |
| Nor. Pacific. . . . . | 74,000,000 |
| Pa. . . . . | 315,500,000 |
| So. Pacific. . . . . | 135,000,000 |
| Southern R. R. . . . . | 57,250,000 |
| Frisco. . . . . | 53,000,000 |
| Union Pacific. . . . . | 90,250,000 |
| Wabash. . . . . | 29,000,000 |
| Total. . . . . | $1,959,250,000 |

and have had $265,750,000 left. Out of this remainder we could have paid every dollar of the internal revenue and had a big nest egg left.

Once more, out of our drink bill we could have bought every church building in our land—Catholic and Protestant—real estate, buildings and furniture, and have had $993,000,000 left. And out of this magnificent remainder we could have added $1,500 to the salary of every preacher, priest and rector in the whole United States and still have had $740,423,000 left. Out of this remainder, at the average prevailing price advertised in our journals we could have bought every seat in the United States Senate and placed therein a man to our own liking and still have had $735,823,000 left. And out of this remainder we could have paid every cent of the debts of the following States: Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Oklahoma, Texas, Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Wash-

ington, Oregon and California, setting them free to begin new lines of graft and still have had $8,057,000 left.

INDUSTRIAL PROBLEMS

And following these overtowering problems come the agonizing and sometimes terrorizing industrial problems, with their entailments of strikes, bitterness, hatred, poverty and suffering, all of which we have no time to speak. This is the church's problem.

We are not saying that it is up to the church to attack these one by one and solve them in isolated attempts. That is not the church's business. The church's business is character building and vision clearing. Our purpose in mentioning these appalling statistics is that we may see how we are "straining out the gnats and swallowing the camels"—how we are permitting ourselves to see with warped visions—how we spend such enormous sums for the satisfaction of an appetite, the destruction of character and the damning of life, and half-way justify ourselves in doing it. At the same time, we are dragging our railroads and trust companies before the United States Supreme Court, charging them with taking too much money for their services. Maybe they are. We are not saying that they are not. What we are saying is, that it is up to the manhood of the Church of Jesus Christ to get the manhood of this land to realize that we are looking through colored spectacles, through bad lenses that warp our vision and distort appearances—to see that we are looking from false viewpoints and consequently drawing false conclusions—to get men to realize that the present motive of life is profits rather than service, and that the goal of life is the possession of machinery that produces profits rather than the building of the Kingdom of God.

RECONSTRUCTED MESSAGE

Our present task is th reconstruction of ou message — gaining th Christ concept of life. Jesus' proposa are antithetical to present day concep tions. Were we to take Him seriousl and to actually put into practice His sug gestions, it would work a complete soci revolution. And in order for the King dom of God to come, a complete revolu tion is absolutely necessary.

Jesus' message was not theological, bu sociological, much as we may dislike th term. His message was a message of re lationships and not of philosophies. Th two most constant and pregnant thought in all of Jesus' message were Father hood and Brotherhood. No system o philosophy or mental attitude can brin about either Fatherhood or Brotherhood for these are the names of relationships That man should recognize God as hi Father and every man as his brother, an so conduct himself, is the resume of al that Jesus said to the world. Such condition, once realized, He named th Kingdom of God. And the consumma tion of this Kingdom He laid upon u as our supreme task.

As His means unto the realization o the Kingdom of God he suggests to u proper ideals and proper methods. An this in turn becomes the suggestion o the Brotherhood of Disciples of Christ A clear and distinct recognition of th Fatherhood of God and the Brotherhoo of man stands at the beginning of th covenant which Brotherhood men hav all taken. Then follows a call to these Brotherhood men to recognize the "ideal of Jesus Christ for the individual an for society" as their own life ideals. This brings us to Jesus' viewpoint of life an gives us an outlook that is in harmony with the kingdom purposes. And ther follows in our covenant the call to men

t make the *method* of Jesus our method
life. This, put into a word, is simply
mpelling yourself to stand in the other
an's shoes and establishing relationships
om the other man's standpoint. The
olden Rule we call it in our covenant;
d in it promise "to make an earnest
fort to observe this rule in all of our
alings."

HEART TASK

Hence we need but remind you that this is
t a head, but a *heart* task. It is not
demand for greater intellect, but for
ore heart power. There was a day
hen men would measure a man, they
aced the band around his wrist. That
as the age of Hercules. Then came
e day when they measured the size of
s head. That was the age of Shakes-
are and Bacon.

"Were I so tall to reach the pole
And grasp the earth within my span;
I must be measured by my soul:
The mind's the measure of the man,"

ng Watts. But the day is at hand
hen he who would be greatest must
easure most around the heart. Love
the true standard of orthodoxy and
e measure of real greatness. What is
eeded today then is not a greater intel-
ct, but a purer heart. Our present task
calling for men who have seen the
ce of Christ and whose hearts have
en touched, whose lives have been
uickened, whose vision has been clari-
ed, whose loyalty to the Kingdom pur-
ose has been aroused, and whose pulse
eats in harmony with the great Father
eart of all the universe. THIS, MY
RETHREN, IS THE PRESENT DAY TASK
THE BROTHERHOOD.

What can we do, and how shall we
it?

ARMY MOBILIZED

First, we must mobilize the army. And this are we doing. The men are being aroused today as never before. The growth of the past year has been all but phenomenal—not in numbers, but in spirit. One year ago the Brotherhood movement was being criticised both in State and National Convention. Critics had grown so bold as to all but have resolved themselves into enemies. Today the spirit is changed. In every Convention in which we have been present there has been a spirit of earnest inquiry and genuine sympathy. This is the strongest testimony of the worth of the Brotherhood that could be given.

OUR BUSINESS

The business of this army is not primarily to raise money that can be footed up in columns and be reported to our National Conventions; but to build men to enlist in the growing army of the King of kings. Fifty years ago our sisters began to organize. Ror half a century they have marched in serried columns with well lined front. They have taught us the magnificent possibilities of sane organization—that it is possible for men or women to organize in the Kingdom of God, not for the sake of authority, but for the sake of efficiency. And the grandest product of our Christian Woman's Board of Missions is not the splendid sum of money that they have been able to send to the mission field, but the strength and glorified character of the woman herself who has become the flower and the glory and the heart of our local congregations. This is the task and the purpose of the Brotherhood—not alone to raise money for the mission field—it will do that and more; not alone to take better care of the poor and the unemployed on the local field, it will do that and more; not alone to financially equip our Sunday-Schools

and churches from kindergarten to adult department with the latest and best apparatus available, it will do that and more. The supreme task of the Brotherhood is to grow character within the men who will do these things out of the largeness and the pureness of their hearts, and who will be able to go out into the world and fill the positions in our courts, at our bars of justice, our superintendents' offices, our positions of responsibility of whatever description, and make their decisions from the standpoint of the Christ and do their work in view of the kingdom purpose.

TRAINING MEN

The only way to train men and to build within them such character is to simply train them. The only place to attack the great world problem is the place where it exists—on the local field. Let us go home and gather our men together no matter how small the number. Let us sit down as in a fireside council. Let us pray our way into a clearer viewpoint of the problems that lie in the way of our local churches, and make our attack then and there. And when once your men are organized in the local church may I beseech you to fully affiliate yourselves with our National work. It is said by some of our good men—and men whom we honor and respect for their splendid achievements—that they see no need of affiliation with a National organization. They tell us that having looked over the proposed program of the National Brotherhood they find nothing there that they are not already working out; and since there is nothing, as they feel, that the National Brotherhood has to give them in suggestion or method, there is no need for their affiliation. They tell us that they do not care to make a contribution to the National Broherhood for simply the maintenance of an office that seems to give them nothing in return. Should there be those before me today who have made this criticism or have even felt it in their hearts, please allow me to call your attention to just a few things. For instance you have your men organized. They are doing definite things for the kingdom. There is not a call for the missionary offering on the calendar of the church to which your men do not respond. They care for their pastor's salary; they visit the sick; they help the unemployed; they lift the local burdens and encourage the work in every way. But there are eight thousand churches among the Disciples of Christ. Only about one-third of this eight thousand pay any attention whatever to the call of missions, and are as negligent to the other demands as they have been to that call. Only the faintest portion of our churches are aroused to the value of our federated civic reform. In 1909 the negroes of the South gave more to the treasury of the National Reform Bureau than all the "Disciples of Christ" put together. This is our excuse then for coming to the churches who are already strong and well organized. Will you not give your fellowship, your example and your influence through our National organization to the multitude of churches who have not yet caught the vision of possibilities in organized work? The motive of Christian service is not gain, but service. The Master said long years ago, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it." It is not doing violence to the mind of our leader to say today that the church that saves its life shall lose it and the church that shall give her life for the life of others shall find a larger life. This is what the National Brotherhood has to offer you. It appeals to you for your hearts and for your service. It proposes to you a manly and difficult undertaking and makes no apology for doing so.

**OUR BROTHERHOOD** It pleads with you for your means, your money and your influence, and believes that it will not be disappointed in the year to come. This Brotherhood must be *our* Brotherhood, and it can only be so when it becomes a child of *our* support and *our* careful fostering. Let us not be weary then in well doing. Our numerical growth may not have been as large as we originally expected, but we believe that it has grown commensurate to the possibilities within the laws of God and the short time that it has been organized. Let us remember that a Brotherhood cannot be *created*. It can only be *grown*. And it will grow just as fast as you and I are able to plant the seed and irrigate the soil and care for the harvest. *It is up to us.*

And now we close with this familiar legend: It was said of the Master, in the days when legends grew, that when He ascended upon high He was met at the gate by a company of angels. "Tell us," said Gabriel, "of your experiences below," And then the Master began. He told of His birth, of the modest home in which He lived, of how He grew from boyhood to youth and youth to manhood. He told of His yearnings within and His visions without, of His baptism and the Voice from on high. He told of the honors men gave Him, of the crown they would have placed upon His head. He told of His disciples' desertion, of the bursting of His heart for His brethren, of the sweat drops in Gethsemane, of the blood-stained cross on Calvary, of the darkness of the tomb and the breaking of the light on that Lord's day morn. And then He told of the cloud that came to bear Him away to glory, and said, "I now am home again to be with my Father."

Gabried once more replied, "What provision, my Master, have you made for the continuation of your work since you have come away?"

To which the Master answered, "I chose twelve men, men of low degree. To them I gave my charge and promised my spirit, but alas, one has already proved a traitor."

Then said Gabriel, "But why did you not choose the men of high degree, the men of influence and of wealth?"

"I called them, but they would not come," was the sad reply.

"But suppose those eleven fail to do Thy will, then what of all Thy sacrifice and work?"

And then, says the legend, a tear rolled down the Master's cheek and fell at His feet. His chin dropped upon His breast as He sadly shook His head and said, "Then, it's all a failure. There is no other way. But they will not, they *will not* fail."

And so, my brethren, the Master has committed this great world task to you and me. Our church and our community will be just as bad as we will let it be. It will be just as good as we will make it. The task is ours. If *we* fail the Kingdom fails. If we win, the Kingdom wins. There is no other way.

I REALLY DON'T YOU THINK that your men ought to become members of the Brotherhood? Others do, why not you? How? A postal asking for that ORGANIZATION PACKAGE brings the answer.

**DO IT NOW**

# Wireless Whispers

We have copy of program of the Sixth Annual Convention of the Pecos Valley Sunday-School Association, held at Roswell, N. M., June 16th to 18th, showing an address upon the Brotherhood Movement by Frank Talmage, our pastor at Greenfield, N. M.

* * *

After our forms had closed for the July magazine, word came of the election of C. N. Kinney, of Des Moines, as Chairman of the Men and Religion Forward Movement Committee of One Hundred, of the Capitol city of the Hawkeye State. Brother Kinney is president of the Iowa State Brotherhood, president of the University Place Church Brotherhood, interested in city missions work in Des Moines besides being a very busy professor in Drake Unversity. We understand that he holds several other offices, including that of State Chemist, but with it all finds time to devote to the affairs of the Kingdom. As we were departing for Portland, we received a letter from him which we hope to publish almost entire in an early issue.

* * *

## Iowa Convention

At the Convention of the Iowa Christian Missionary Society, at Ottumwa, June 20th, the following State officers were elected: C. N. Kinney, President, Des Moines; R. E. Reggand, Secretary, Des Moines; Fred Randay, Treasurer, Ames. The following District officers were elected: Northwest District, H. F. Ritsl, our minister at Boone; Northeast District, R. E. English, a business man of Marshalltown; Southwest District, Geo. Roberts, pastor at Osceola; Southeast District, J. O. Boyd, Attorney, Keokuk, and Central District, Fred S. Barnett, Des Moines.

A splendid men's session was held with one hundred and fifty men present. Addresses were delivered by W. J. Williamson, St. Louis, Baptist minister of note, and J. K. Shellenberger, Field Secretary. It was voted a delightful time and plans are laid for a season of activity the coming year.

* * *

## Oklahoma State Convention

The Convention this year was held at Enid and A. R. Spicer, General Member No. 30 and pastor at Lawton, was elected President of the Oklahoma Brotherhood for the ensuing year. Brother Spicer is a man among men and is demonstrating his man handling ability by the work in his own church. Upo recent occasion, with J. H. O. Smith, of O homa City, as the chief speaker, what accounted the biggest and best thing of kind ever held in Lawton was the banque the Christian churchmen. The new S President plans to hold fifty Men's Rallie Oklahoma before next convention and h 250 business men at the next convention. statement which comes to us over his own nature sounds like business and we have f in Brother Spicer's ability to do what he out to perform.

* * *

## The Brotherhood Luncheon at the First Dis Convention, Lanark, Illinois

About fifty men and their women friends together in the First District Conven Brotherhood Luncheon at Lanark, Ill., J 14th. Wm. B. Clemmer, of Rockford, toastmaster. C. C. Carpenter, of Princet responded with felicity to the toast—"Whai a Man Like." O. P. Ellis, of Walnut, follo in the same vein. The address of the sion was delivered by J. K. Shellenber guest of honor, in his own strong way. Br er Shellenberger also spoke for the Brot hood in the evening session of the conven through the grace of the C. W. B. M., wh session it was.

The practical outcome of the meeting doubtless be the organization of a L. B. D C. at Lanark under the leadership of pastor, J. Edward Cresmer.

* * *

## A Message From the Great Northwest

We had a great time last evening with men. For some time past we have had organized Brotherhood but unaffiliated. T have been doing pretty good work, but w to do better. We invited Joseph L. Gar of Seattle, to come as our guest of honor 35 of our men gathered to meet him. Aft sumptuous banquet in our banquet room adjourned to the auditorium, had a few so and Brother Garvin was introduced by President, Dr. Richardson. I can assure that Brother Garvin woke our men up at the same time gave us just the informa needed, showing what to do and what no do and furnishing the necessary inspiratio do right, then *what we ought to do,* affiliate. So you will hear from our Se tary, W. E. Buffum, in that connection.

ect soon to have 100 men lined up in our al Brotherhood."

long with the above article came a list of subscribers for CHRISTIAN MEN Magazine. DITOR.

* * *

he following item clipped from the *Pasa- a News* in the *Los Angeles Times* will be resting.

CHURCH BANQUET.

he Brotherhood of the Christian Church rtained with a banquet last evening in or of all the Brotherhoods of the city, in xander Hall, Mission and Meridian. The es of the church furnished the supper. k carnations were given as favors, and centers of the tables were graced by pink et peas and candelabra. The tables were nged in the form of a cross, two long ones, joined at the head by a short table, at ch the speakers sat, J. H. Freeman acting toastmaster. Following the banquet, the tric lights were turned on and toasts given follows: "The Rise and the Progress of Brotherhood Movement," Rev. L. J. Mc- nell; "Brotherhood and the Local Church," t F. Mull; "Brotherhood and Civil Affairs," man S. Marsh; "Brotherhood and Mis- s," William Hazlett; "Brotherhood and the s," Rev. Frederick Henstridge. G. W. yer gave a short talk on the proposed new M. C. A. building, and the body then pro- led to organize a Federated Brotherhood the Brotherhoods of South Pasadena. ut fifty guests were present.

* * *

## A New Church in New York City

everal members from the Second Church of ist, Brooklyn, moved into the Ridgewood ghts section, Borough of Queens. The ntion of the Disciples Missionary Union called to this splendid suburban section. er a complete investigation, they found a nising field, rapidly growing, without any rch service in the English tongue. They ded at once to enter the field. January, , an interesting Bible School was organ- , and November of the same year, Robt. tchen, having completed his course at the lege of the Bible, Lexington, Ky., was ured to take charge of this mission work. ember 28th, 1909, a mission church was nized with 10 members and regular church ices conducted. An old real estate office ding was rented in which to carry on the k, the church membership increased to 22 a splendid Bible School of 175 was built A well located lot on the corner of Forest nue and Linden Street was secured at a of $3,600, and a neat temporary frame ding costing $2,000, was erected and dedi- d April 30, 1911. The formal dedicatory ice was held at 3 p. m., a large audience present, many from our other churches in city were present. Brother W. L. Fisher, or of the First Church, Manhattan, ched the dedicatory sermon and other ors assisted in the service. With the larger equipment for service, and the untiring labors of the pastor, an efficient Christian service will be rendered in this section of the city, and the church will soon grow to self-support.

704 Humboldt St., Brooklyn, N. Y.
May 23, 1911.

* * *

## A Message From Bolenge

I've come up here to Lotumba for an extended vacation and am head over heels in work. Up here away from the worries of an old station, I'm getting along well. I'm getting more joy out of this work than I thought possible. Last Sunday we took the public confession of twenty-seven and baptized them in the water of the Momboyo. One young man whom I baptized came into the water his heart pumping so hard and fast that I could see his ribs rise and fall. He went forth a smiling lad. Every day brings other men and women to have their names written as those seeking knowledge of God. Men from the interior villages are coming in constantly asking for teachers, saying: "Why do you pass us by?" One chief came in with about sixteen fine young men saying: "White man, my people have never heard of God and His Son; I've heard of him a few times, but my people haven't. Won't you have pity on us, come to see us and leave us a teacher?" We are too busy here trying to get a decent place to live and we are too few to make these trips. Our funds are not sufficient to send out the teachers. We must listen and show our helplessness. Is it possible, with our million odd people, that none, or very few, will volunteer to help us? Isn't it possible to find some doctors to help us? At this time we have none on the field. Are we praying earnestly for laborers to gather in the harvest for the Lord?

Yours in His righteous cause.

CHAS. P. HEDGES.

* * *

## A World Atlas of Christian Missions

The Student Volunteer Movement will publish shortly a World Atlas of Christian Missions. In this Atlas will be found all material concerning the non-Christian World in the "Statistical Atlas of Christian Missions" presented at the World Missionary Conference in Edinburgh, June, 1910, and in addition there are added maps and information concerning missionary work in all other parts of the world, all having been corrected and brought down to date. The "World Atlas of Christian Missions" has been edited by Dr. James S. Dennis, author of "Christian Missions and Social Progress," Professor Harlan P. Beach, of Yale University, and Mr. Charles H. Fahs, Editorial Secretary of the Methodist Foreign Mission Board, who were also the editors of the Edinburgh Conference Atlas. It contains a directory of the missionary societies of the world, a classified summary of missionary statistics, and twenty-five maps showing the location of mission stations in all parts of the world. The maps have been prepared under

the direction of Professor Beach by John G. Bartholomew, the well known map maker of Edinburgh.

For many years this Atlas will be the standard work of its kind in the English language. It will not only be recognized as a standard Missionary Atlas, but including as it does maps of every part of the world, it will meet the needs of the average reader for a general atlas. In fact it has marked advantages as a general atlas because of the missionary information which it contains.

The price of the Atlas will be $4.00 net, carriage extra. Through the kindness of friends whose contributions make the publication of the Atlas possible we are able to offer the book to those ordering in advance for $2.75, plus the cost of carriage and wrapping.

All orders should be addressed to W. P. McCulloch, Business Secretary, Student Volunteer Movement, 125 East 27th Street, New York City.

* * *

C. T. Morris

The above counterfeit presentment is of C. T. Morris, of Indiana, Missouri, Georgia and Pennsylvania, organizer of the Brotherhood of American Yeoman and staunch friend of CHISTIAN MEN Magazine. To our lady readers we will remark underneath our breath that Brother Morris is not married, at least he was not at the time our information was gathered and his address at last accounts was Carlisle, Pa. We first heard from Brother Morris in Los Angeles, where he was a member of the First Church. After California he turned up at Peru, Indiana, from which point he sent us a handsome club of subscribers to CHRISTIAN MEN. He did the same at Ottawa, Ill., New Castle, Pa., Webster City, Ia., Argos, Plymouth, Nappanee, Ind., Milton, Jersey Shore, Pa., Savannah, Ga., Augusta, Ga., Washington, D. C., Lynchburg, Va., Philadelphia, Pa., Baltimore, Md., and we may have missed several places where he did us valuable service, but all in all, Brother Morris has sent us more subscribers than any one man outside of our own force of secretaries. We are happy to present his pleasant features to our readers and to give public acknowledgment of his valuable services to the Brotherho Cause. We hope before many months have a corps of Brotherhood workers Brother Morris' type at work in different s tions of the country presenting the story the Brotherhood and CHRISTIAN MEN Ma zine to groups of men that they will gat and enlist their personalities and power in work of the Kingdom.

* * *

## The Automobile Parade at Joplin

On the 30th of January Joplin entertair the largest company of men at a Team Wo banquet that was had at any of the 39 poi touched by the group of world-wide speake Not satisfied, however, with this achieveme they decided to eclipse the Team Work ba quet upon the occasion of the Third Misso District Convention held in Joplin on May J. W. Perry, who covered himself and committee with glory January 30th and receiv the combined congratulations of all our N tional Societies, was also chairman of t second event and it was so important fr the standpoint of practical accomplishm that we asked him how it was done.

He sends us the above photograph of c of the 51 automobiles that were in the Tea Work parade and the following very f account of the affair.

Mr. Perry says:

"I thought of this project several days a then telephoned Brother R. A. Long at Ka sas City and asked his opinion. Mr. Lo said he thought it was a capital idea and th it would help to make the banquet a succe I asked Mr. Long to come down and he our parade, but he had already arranged f a trip East and could not come. I then se for the best machine in the community, ph tograph of which appears above, and also s cured the service of all the largest autos our city, and if it had not been for the Shri ers' Convention at Pittsburg, Kansas, would have had not less than 75 machines the parade. To tell you exactly how we ma this parade and banquet a success, would s that it was by the united efforts of all fo of the churches and the surrounding church and the automobile owners, who were o friends. We went in for 500 men and though we were disappointed in not havi quite that number, we believe that we c have a banquet and parade in another two three months in this district with 1,000 men attendance if we can arrange an outdoor pla suitable for the occasion.

"In short, to give you my opinion of t reason for the success of the Joplin meetin will say that we went after it expecting ever body to turn out. We used the newspape freely, paying for the space and finally t editor began to take notice and gave us a ni write-up of the parade and invited all of t automobile owners to line up with us. Th project cost us considerable money, but did not hestitate to advertise and put o time and money into it for the reason th

expected to make good and did so. I be-e the reason that more of our meetings not successful is because we do not expect arge number and do not go after the ar-gements like we expected it."

* * *

## Oklahoma Christian University Prospers

Oklahoma Christian University has just sed its fourth session. The fourth annual mmencement was held in the University apel Tuesday night, May 30th. The ad-ss was delivered by A. McLean, of Cincin-i, Ohio. The Baccalaureate Sermon was ached the previous Sunday by O. L. Cook, Hutchinson, Kansas.

Sixty-five young people graduated from the ious departments. Eleven of the number eived the degree of Bachelor of Arts, three degree of Master of Arts, one the degree Bachelor of Divinity and one the degree Bachelor of Oratory. This makes a total mber of 31 degrees conferred by this young titution.

The entire enrollment for the year is 357. is is only a fraction under 10 per cent in-ase over last year. All departments show marked growth, but the largest increase is the College of Liberal Arts, where the wth is 40 per cent. Fourteen different ates, the Dominion of Canada and Aus-lia are represented in the enrollment.

The ministerial department enrolled 85. rty of the ministerial students supplied 65 arches with preaching in the vicinity of id. Three hundred dollars has been raised, inly by the students and faculty, to place a ing link evangelist, through the Oklahoma ristian University Missionary Society, in field. This evangelist is to work in the ritory contiguous to Enid. His special work ll be to hold meetings with the churches at are now without preachers and place with em a student from the University. Through s means it is hoped that a great many more nisterial students will be supplied with eaching.

In completion of the original contract en-ed into by the citizens of Enid and the iversity, the University within the past year eived $18,000 from the city of Enid, $12,000 which is in property.

Through the beneficence of a number of our ethren, $30,000 has been secured during the st year in gifts. This money is being used the liquidation of the debt, which has hung er the institution from its beginning. As the lege is now coming out from under the debt at has been a burden, it is feeling a sense relief that heretofore it has not experienced.

Brother R. A. Long, so well and favorably own for his princely gifts, has offered 5,000 toward a $100,000 block of permanent dowment. The next aggressive movement ll be to secure this $100,000.

The school is now recognized as a promi-nt factor in the educational interest of the uthwest. It is competing in athletics, debate and oratory with the leading schools of Oklahoma and is winning more than its share of victories. It is drawing many students from the high schools which is giving an air of maturity to its student body. In four years this institution has won a place both in our Brotherhood at large and among the colleges of the Southwest.

O. N. Roth,
Chancellor of O. C. U.

* * *

## Ohio Brotherhood State Convention

By a Staff Contributor

The third annual Convention of the Ohio B. D. C. was held at Portsmouth, Ohio, May 23. The State Brotherhood Committee is to be commended for its excellent planning and managing of the program. There were three sessions—10 a. m., 2 p. m. and 6:30 p. m. The morning session was given to business and conference. Here is the gist of the Secretary's report:

In the early part of the year it was decided to send a letter to all the churches of the State, recommending that the fifth Sunday in any month be observed as Men's day, and that an offering be taken, one-half to go to local work and one-half to State work. * * * A card was also sent with this letter asking for certain information regarding the local Brotherhood, and whether the special days would be observed. One hundred and twenty-three cards were returned, 29 promising to observe the day. So far as we have been able to get returns, the pastors who observed the days are enthusiastically in favor of their continuance. As a means of raising money, however, they did not prove the success hoped for. However, the Brotherhood closes its year free from debt, having made its expenses proportionate to its receipts. Had more money been received much more work could have been done.

Three meetings of the State Board were held during the year.

Aside from the regular work of the committee, the President has visited many Brotherhoods throughout the State, and helped in the organization of some.

We have nine Brotherhoods affiliated with the National organization, and eighteen unaffiliated. Besides a large number of Men's Clubs, and organizations differing in character. It is the hope of the committee that the day is not far hence when all these organizations will be bound by strong ties to each other and to the National organization.

The afternoon session was in the auditorium at Millbrook Park. Here Judge J. Z. Blair of Adams County bribery fame, gave a matchless address. His array of facts were stupefying. He gave us a vision of the church's task, such as few of us had seen before. Like a prophet in the wilderness he cried, "Repent ye," and the audience trembled at his words, feeling that their tasks were worthy of the heroism of gods as well as men.

This address was followed by one from J. K. Shellenberger, Field Secretary B. D. C. This address was given to the articulation of the men of the church to the appalling problems cited by Judge Blair. We all came away feeling that the Brotherhood was little by little giving men a vision of a "man's job" in the building of the kingdom.

Then Tom Pinkerton, Joe Tisdall and Tom Lowe led us to the ball game. One side beat; but we refrain from praise or blame, for discussing a ball game is like discussing politics. There are rooters when you would least expect.

The day closed with 6 o'clock lunch and a short business session. Resolutions were adopted commending the work of the past year, recommending affiliation of all men's organizations with National organization, recommending the use of programs published in CHRISTIAN MEN, and a definite program of activity for the State of Ohio; also the financial support of both State and National organizations.

The spirit of the day was excellent. Earnest inquiry and serious attention pervaded the atmosphere of every session. The men of Ohio are interested in the Brotherhood fact; they are entering into the Brotherhood spirit. Some are demanding the preservation of individuality; but this demand is nowhere pushing itself into anarchy. The letters on the Eastern horizon of the Brotherhood world spell SUCCESS.

HURRAH FOR OHIO!

* * *

## The Ontario Initiation Service

By Will I. Schafer, President L. B. D. C. 368

We feel here that we have made a hit and have attracted many that we would not have been able to reach otherwise, and while we have not yet had time to perfect it, we believe we have the *idea* and hope to see something of this nature adopted throughout the Brotherhood.

Our aim throughout is to exalt the Christ, and to this end we have as far as possible taken the characters and teachings from the New Testament.

First, it is distinctly and emphatically understood that we are to call each other by our first or given name only. We have five officers and a team consisting of fifteen men, the officers being known as King, Prince, Scribe, Publican and Prophet, in lieu of President, Vice-President, Secretary, Treasurer and Chaplain. The fifteen men on the team are Chief Guard, Chief Conductor and Inside Guard and twelve men representing the twelve Apostles, each of the Apostles wearing diagonally across his breast the name of the Apostle he represents and in his left hand carries a banner, on which is inscribed an attribute of character which we have chosen from Gal. 5:22, namely: Love, J Long-suffering, Kindness, Goodness, Faithf ness, Meekness, Self-Control, and have ad for the other three Loyalty, Fraternity a Hospitality.

The operation in part is as follows: T candidate after qualifying and with the pro ceremony enters and, after certain march maneuvers, is halted before the King, who certains whether he has come voluntarily, e then instructs him to be taken before the Pri for examination. Among other things Prince asks him if he is willing to becom member of the Brotherhood, its teachings be Love, Joy, Peace, etc. Answering in the firmative, he is instructed to be taken bef the King and the Apostles for instruction. T King, after a short talk, introduces the Ap tles, each in their turn, and they each hav short talk, impressing upon the candidate importance of cultivating in his life the att bute of character which he (the Apostle rep sents). For example, the position of the te is as per diagram, the King, introducing Pet says: "This is Peter, the Apostle, who learn self-control." Peter steps out and takes t candidate by the hand and says: "My Broth the lack of self-control brings many humil tions; you study to know your weak points a let us help you to overcome them." Kin "This is Philip, the Apostle of Loyalty." Phi proceeds the same as Peter and says: "W desire that you be loyal to Christ and all t obligations of the Christian Brotherhood." A so on, the Apostle John coming last. He say "You have been told of Loyalty, Fraterni Hospitality, Self-Control, Meekness, Faithf ness, Goodness, Kindness, Long-Sufferi Peace and Joy, but all these are nothing wit out Love. To be an ideal Brotherhood man y must emulate the spirit of the Master, who sa 'Love one another as I have loved you.'" T King then instructs him to be taken before t Prophet, who says: "Will you try to live to these principles as laid down by the Ki and the Apostles?" Answering in the affirm tive, the Prophet instructs him to be taken b fore the altar, where the King will take his o ligation and give him the sign of the order a pass words. At a sign of the gavel, all t members rise and join in the march around t altar, singing "Loyalty to Christ." The Ki then descends from the throne and takes h obligation, which consists of the Brotherho Covenant and a further obligation with refe ence to fraternity and keeping the secrets the order. A second verse of "Loyalty Christ" is sung as all march to their seats. recess is declared and the candidate is ma generally welcome. After which we give hi the second degree, which is all good, whol some fun, nothing rough or questionable, but jolly as the first degree is impressive.

Now, I have tried to give you a general id of our work, and, as I have said, it is far fro perfect, but I am sure it has been a great a traction here. Our Sunday-School in the la six weeks has increased from 240 to 280 a we attribute this in part to the activity amo the men.

## The Brotherhood at State Conventions

### Oklahoma

ıe Oklahoma State Program Committee ves in the value of men's work. This was enced by the fact that they had made two s upon the program for the presentation ıe Brotherhood work, one at the beginning one at the close of the convention. ently the committee expected to catch the going and coming.

ıe Secretary arrived at the convention at o'clock in the morning on June 1st and ely had himself ensconced in a seat until eard his name called as being due on the ram. Someone made a motion immediate- ıat inasmuch as the Oklahoma men were ısely interested in men's work, that the ess he deferred a few minutes until the d could be gathered in from the lobbies yard. This interest was continued in 's work throughout the convention. At y turn the Secretary was questioned as to ıods of men's work, what others were g, and the difficulties of organization under ıin conditions. The interest was of suffi- t nature to warrant the attempt of a third ting, so on the evening of June 1st, the etary succeeded in making arrangements ıe College dining hall for the men to sit n all at one time and at one table. It n't a banquet, it was simply the men eating er all at once. About seventy-five men ered at the table and the supper was turned a conference. No long speeches were e and many helpful suggestions were of- d. F. D. Macy, of Bartlesville, told how ıegan his work and what his men were g. J. H. O. Smith, of Oklahoma City, of the possibilities of men as they were king it out in his city. Four local Brother- ls are already organized in Oklahoma's tal and two more about to be launched. A. Spicer told how they started a men's work Lawton and how the strongest business in the city of Lawton were still talking ıt their first meeting and said they con- red it one of the most significant late ıts in Lawton, and many others asked ques- s and offered suggestions. At the conclu- of this conference, a State Committee appointed, consisting of A. R. Spicer, ton, Chairman; J. M. Miller, Vinita; F. H. grove, Hobart; Ben M. Edwards, Chand- Leroy M. Anderson, Ada, and R. J. Perky, ahoma City, associates.

his committee began business immediately before they had left the convention decided old a number of sectional state rallies dur- the year, in which it was hoped to bring Brotherhood work to the attention of the majority of Oklahoma churchmen during the next year. Also they set definite stakes toward arranging such a program for another year that will give men's work a prominence in the convention that will make it worth while for laymen to attend the convention. Thus they expect to have the largest attendance of men at the next convention that they have ever had. The men on this committee are live wires but we are glad to say they are not the only live wires there are in Oklahoma.

We believe that the Oklahoma work is in the best condition at the opening of this year that it has ever been and that the men are getting thoroughly aroused and great things can be expected from them another year.

On the evening of June 2d the Secretary again made an address which closed the convention program.

### Michigan

On the afternoon of June 6th, the Secretary landed in Traverse City, Mich., with tears in his eyes. Some of the Michigan men supposed that he was weeping for sheer joy. The fact was that his eyes were full of Iowa sand. Having gone to the doctor and passed through the operation of an eye bath, he was ready for business.

At six o'clock about sixty-five men gathered around the dinner table at the Friend's Church. The North as well as the South are intensely interested in men's work. An interrogation point was on every Michigan man's face. Men are no longer harshly criticising the Brotherhood Movement. Neither are they saying there is no place for the Brotherhood. From East to West and North to South the busiest, most aggressive and wisest pastors are saying "The Brotherhood is needed. It is no longer a question of whether we ought to have a Brotherhood, but that the Brotherhood is a fact and that the masculine forces of our churches are lying in wait to be used." This was the sentiment of the Michigan men, par excellence.

Adams and Arthur, of Grand Rapids; Bellingham, of Benton Harbor; Deming, of Henderson; Tomes, of Kalamazoo; Prof. Coler and Hopkins, of Ann Arbor; Canby, of Traverse City, and a great host of others whose names do not come to mind just now, are already greatly interested. The State Committee was appointed, of which O. E. Tomes, of Kalamazoo, was made Chairman; M. H. Girard, Battle Creek, and C. E. Pickett, of Petoskey, associates. These men also, like Oklahoma, are planning state sectional rallies and are familiarizing themselves with Brotherhood work from the organization standpoint, for the purpose of effecting as many Brotherhood organizations in the State of Michigan another year as possible.

# Proceedings of Meetings

**Proceedings of directors' meeting held on the Brotherhood train July 2d, 1911, enroute to Portland**

Present: R. A. Long, T. W. Grafton, J. N. Haymaker, P. C. Macfarlane, J. K. Shellenberger and E. E. Elliott.

Minutes of previous meeting were read and approved.

*Elimination of monthly dues.* This matter was discussed at great length and on motion of Judge Haymaker, seconded by Brother Grafton, the requirement of the National Constitution relating to monthly dues of five cents per month per member was eliminated and in their stead it was ordered that Brotherhoods, Bible Classes and other men's organizations be affiliated with the General Brotherhood on the basis of an annual offering towards the support of the work.

*The Brotherhood Covenant.* At this juncture the following brethren were called into consultation: D. Y. Donaldson, F. L. Bowen, D. H. Shields, C. M. Sharpe and Austin Hunter. The question considered was *"Is the Brotherhood Covenant a bar to the progress of the Movement and does it in any way interfere with the affiliation of our men's organizations with the General Brotherhood."* It was unanimously decided that the Brotherhood Covenant was an ideal towards which any group of men could well direct their thought and attention, therefore no change in the Covenant was suggested.

Meeting adjourned five o'clock p. m.

R. A. Long, President.

E. E. Elliott, Secretary.

**Proceedings of meeting of Advisory Council held at Portland, Oregon, July 6, 1911**

Meeting convened at 8:00 a. m., the following persons being present: R. A. Long, President; C. M. Chilton, Vice-President; T. W. Grafton, R. A. Doan, Frank Nase, Directors; J. K. Shellenberger and E. E. Elliott, Secretaries; M. E. Baker, Ohio; A. M. Haggard, Iowa; J. L. Garvin, Washington; D. H. Shields, Illinois; Wallace Payne, Kansas. Present by request, P. C. Macfarlane.

Upon motion duly seconded the following names were placed in nomination for officers and directors of the Brotherhood to serve until the Louisville Convention, to be held in the Fall of 1912, or until their successors may be appointed.

President, R. A. Long; Vice-President, J. N. Haymaker; Recording Secretary, T. S. Ridge; Treasurer, F. J. Bannister; Directors: T. W. Grafton, R. A. Doan, C. M. Chilton, Frank Nase, W. Palmer Clarkson, D. P. Gribben, Robert G. Frank.

Note: The foregoing names were presented to the Convention at the morning session, July 6th, and unanimously elected.

DEATH OF F. J. BANNISTER'S SON

News of the death the son of our Nati al Treasurer was a nounced and, on m tion of Brother Baker, a committee consisti of Brothers Macfarlane and Long were a pointed to prepare suitable resolutions and fo ward to the bereaved family.

ELIMINATION OF DUES

After a very exhaustive d cussion it was unanimou moved that the monthly du of five cents per month p member, being the per capita contributi towards the expense of the General Brothe hood, be eliminated and in their stead pern affiliation of Brotherhoods, Men's Bible Class and other men's organizations identified wi our churches on the basis of an annual offeri towards the support of the work.

BROTHERHOOD DAY IN THE CHURCH

It was the sense of t meeting that ou churches everywhe should observe the fif Sunday of those months having five Sundays Men's Day in the Church and that suitab preaching and other services be arranged conform to the day. It was suggested also th churches, Brotherhoods or other organizatio of men not affiliated with the General Brothe hood would be glad of the opportunity of ma ing an offering towards the support of t General Brotherhood on that day.

FINANCING THE BROTHERHOOD

Brother Long reiterat his statement made to t directors for a gradu lessening of his financi contributions to the work, and it was the opi ion of the Council that the Secretaries of t General Brotherhood secure financial coöper tion from a large number of our men on t following basis:

General Members—$1.00 per year, includin Magazine.

Advisory Members—$5.00 per year, includin Magazine.

Sustaining Members—$10.00 per year, inclu ing Magazine.

Consulting Members—$50.00 per year, inclu ing Magazine.

Centurion Members—$100.00 per year, inclu ing Magazine.

Life Members—Initial payment of $500 more.

On motion duly seconded the above men berships were concurred in. Meeting ad journed 10:00 a. m.

R. A. Long, President.

E. E. Elliott, Secretary.

# Portland Pencilings

ROSE FESTIVAL

This annual event had been over some days but the roses were in r sublimest beauty all during the Conven-. Porches were covered, arbors groaned eath their weight, walks and boulevards e hedged with roses, roses to the right of roses to the left of us, roses in front of roses on the dining table, roses in our room, ns of roses at every Convention session, le both men and women adorned them es with roses at all times.

BANQUETS

The Portland Convention, like many of its predecessors, was the occasion for y reunions. First of all came the Brother-d Banquet with more than four hundred side by side in the hall of the Woodmen he World. Here were more roses, but the s, beautiful as they were, did not make the therhood Banquet famous. The persons made the banquet possible were the therhood men of our Portland churches, cially those of the First Church, with de Kepler as Commander in Chief. He assisted by a number of men whose kindly s we looked upon but whose names for the ent we have forgotten. They made the ngements, decorated the hall in Brother-d colors, prepared and served the banquet way that brought credit to themselves and to those who partook of it. Oh, yes, the en were there, too. Back behind the en doors was a group of ladies marshalled one who is not unknown even among herhood men, Harriet E. Moorehouse, ident of the Sisterhood of the Disciples Christ, an ideal woman's organization in First Church at Portland.

ONAL AND E SECRETARIES' QUET

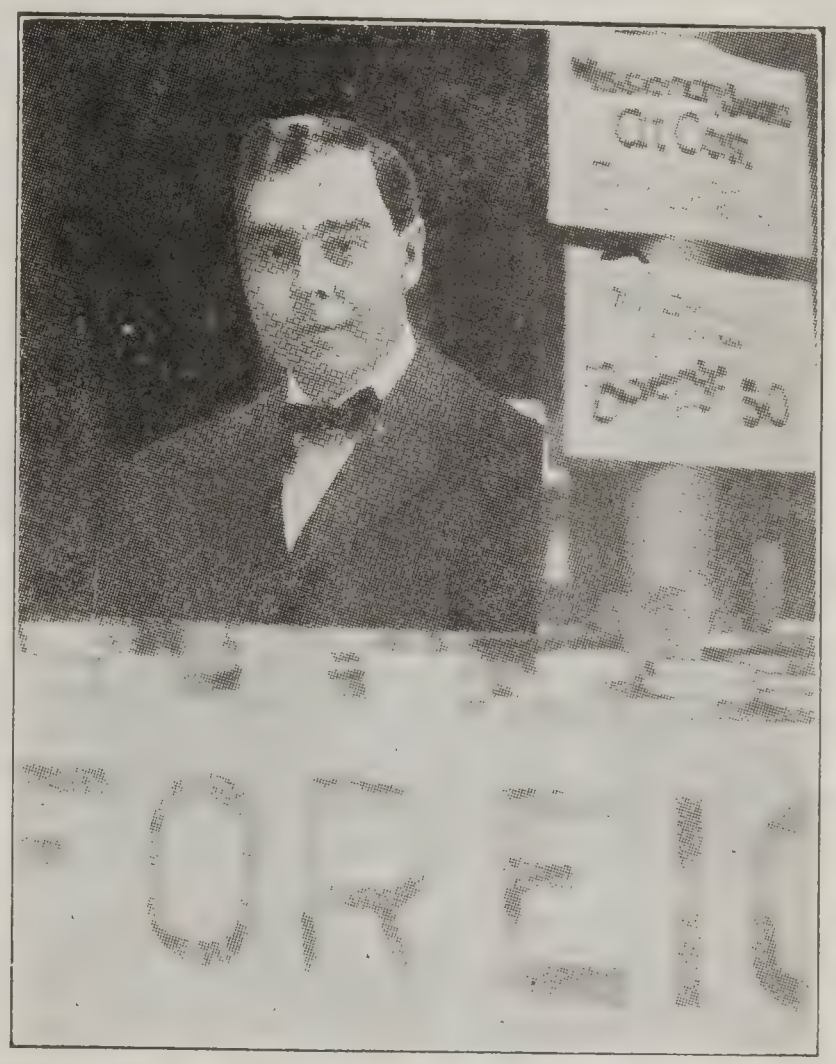
This came later in the week but was more largely attended than expected. Addresses were made by all e Secretaries present. The report of the n Work Committee was adopted and rs were elected for the ensuing year con-g of Geo. W. Muckley, President, and Cahill, Secretary.

ERSITY AND EGE BANQUETS

Every noon and evening was occupied by one or several of our universities or col-in this fashion. We were permitted to d the affairs of the Eugene Bible Univer-and Eureka College and though cordially rtuned to attend others, we were com-l to forego those pleasures.

ISE PRAYER ICE FOR MEN

Mr. Long led the men's prayer-meeting Sunday morning at seven o'clock and imagine his surprise arrival at the place of meeting at three tes before the hour announced to find the several hundred of them, already gath-singing songs and praises to the King. It was a touching service and one hour was altogether too short. At this meeting Mr. Long made a proposition to the Foreign Christian Missionary Society to the effect that he would pay one-half the salaries of twenty-five new missionaries for two years if the Brotherhood at large would raise the other one-half. Steps were taken at the Convention to meet Mr. Long's offer.




E. W. ALLEN
and The Foreign Society Booth at Portland.

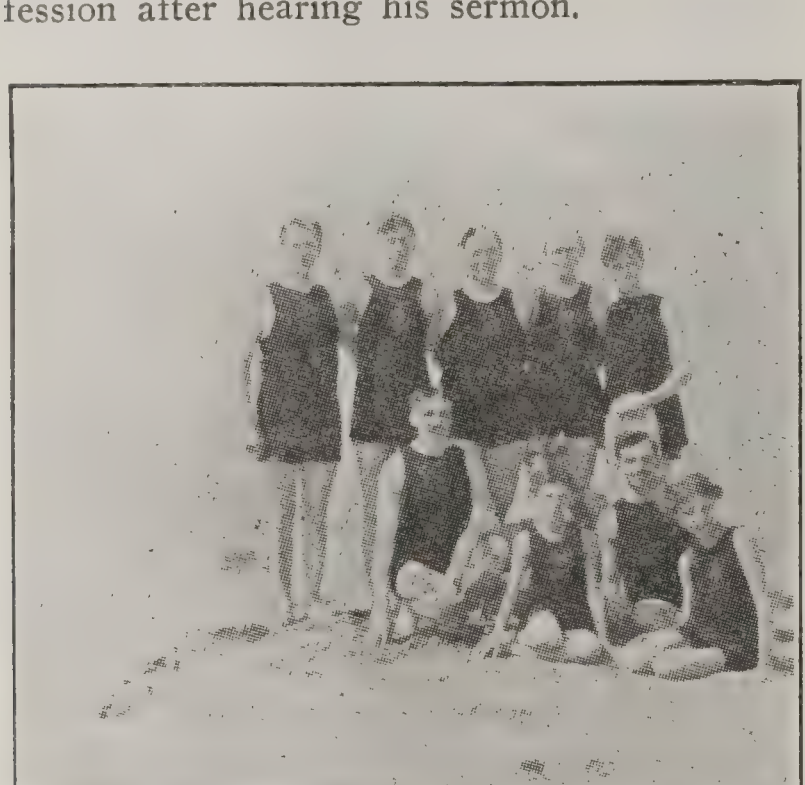
FOREIGN MISSIONS

It is seldom one has opportunity to stay at home and visit a Foreign Mission, but it was our good pleasure to attend a reception given by the Chinese Christian Church of Portland. Here we saw the natives from babes in arms to gray heads, with many fine looking young men and women in between. Refreshments were served and Chinese coin souvenirs were distributed.

JAPANESE CHURCH

Prof. Guy and Brother and Sister Erskine took us to the Japanese M. E. Church for service Sunday night. It seems the affair had been widely advertised and more than fifty Japanese men and a few women were there to greet us as we entered the door together with Mrs. Madden and the balance of the American-Japanese delegation. The Japanese are a very polite people as we very soon found from the number of bows that were made. The service was conducted entirely in Japanese and while not understanding a word it was very interesting. The minister read

from the Japanese Bible beginning at the back of the book and reading from the top down in a vertical fashion, the last line first. Old familiar hymns were sung in Japanese from a Japanese hymn book. Prof. Guy, who spent twelve of the best years of his life in Japan gave a thirty-minute sermon and then Brother Erskine preached for half an hour more. About this time Brother Madden arrived from his appointment at the Colored Church and he had to talk for a while. It was along about 10:30 when the chairs were pushed back to the wall and tea and Japanese cakes were served. During the reception a young man came to Mr. Guy and said he wanted to make the good confession after hearing his sermon.



JUST BEFORE THE PLUNGE
S. M. Perkins, Davenport, Iowa, the man who named the Brotherhood; Finis Idleman, Des Moines; D. Y. Donaldson, Missouri; F. W. Burnham, Springfield, Illinois; H. J. Reynolds, Camp Point, Illinois; A. I. Zeller, Cuba, Illinois, et al.

AN ICEBERG PLUNGE

All our lives we have doted upon a plunge in the majestic Pacific and it was with a great deal of anticipated pleasure that we boarded the train for the 125 mile journey to Clatsop Beach. Even up to the time that we donned bathers' attire our joy was almost boundless, but when we boldly dashed into the white breakers along with Fred Burnham, of Springfield, Finis Idleman, of Des Moines, and D. Y. Donaldson, of Missouri, and a few others from everywhere, we suddenly found that a plunge in the Pacific on the 4th of July may be a pleasure in some localities but not in Oregon. The breakers every one were labeled with the brand of arctic icebergs from whose embrace they had lately been released, and after a roll in the hot sand and a second attempt in the icy water, we hied ourselves to the warm salt of the natatorium finished our ablutions. A. I. Zeller, of Illi and J. R. Robertson, of Missouri, were seas Zeller, we understand, had to go to bed at hotel. For ourselves we gathered some d wood and explored the shore for a few and took ourselves back to Portland sad satisfied.

THE TRIP HOME

Our overcoat had bee constant companion s Montana but we did need it in Oregon, where we stopped at H River among the strawberries and apple t and at Baker City where we spoke to church folks upon the subject of the Brot hood. In Ogden, Utah, the Western wind c from the Wasatch Mountains as from a souri cook stove. Salt Lake City was co We visited the Tabernacle and heard the g organ play, saw the former home of Brigh Young and many of his wives, also heard v a fine place Salt Lake City is and some o things that space forbids our mentioning. came through the Royal Gorge in broad light and enjoyed every minute of the jou from Salt Lake to Colorado Springs. Garden of the Gods passed beneath our and the cable car drew us up to the ape Mt. Manitou.

PIKE'S PEAK

Did you ever climb Pi Peak on a burro in rain? Well we did, and would advise you to confer with the wea prophet before you attempt it. When we st ed out it was in a cloudless sky that we held the Summit House on Pike's Peak, bu had hardly gone half a mile until clouds around from their hiding place behind P Peak and began to shower us with a most pleasant rain. The great oil coats strapped hind each saddle seemed ample protection ere we arrived at the *"Half-way house"* were thoroughly drenched. Some of our had to go to bed while their clothing d For ourselves we sat around the fire, made friends from everywhere and thought of h and loved ones. As the rain continued promised not to abate we took the next train back to Manitou. Here we stayed u shelter for several hours, finally descen into the valley along with the raindrops.

THE BROTHERHOOD OFFICE

During our absence rearrangement nec tated by change in s taries has been atte to and we find upon our new desk a hands bouquet of flowers, "Greetings and best w from the office force," which makes us that we are back.

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

Every father plans for his son to be better than he is as a man, but as a father e you making it easy or hard for your boy to be so.

——o——

The vital question is not how to win the boy, but how to win to hold.

——o——

Boys should be taught how to spend money, if they would be taught how to ve it. They should be able to pass a candy shop without spending the nickel their pocket.

——o——

Do you know that every boy's room should be his castle, that you should not ter without rapping.

——o——

Show a boy that he can make something practical out of a tin can and some ils or spools and you will teach him resourcefulness.

——o——

Just remember that the average boy has as much energy as a small steam gine. There must be a safety valve somewhere. Help the boy to use that ergy in the right way rather than let him go the wrong.

——o——

They said he was an amazing liar—it would have been amazing if he had en anything else under the circumstances.

——o——

BY EDWARD D. GOLLER, TOLEDO.

Seventy-five per cent of the boys in our Sunday-Schools never become Chris- ns nor members of the church.

——o——

Boys are as easy to save as girls, if you will not treat them as girls, or men, savages.

——o——

You can do this special work for boys as well as you can do any other religious rk, if you really care for saving the boys, and give it the same attention you e other things.

——o——

Prejudice and indifference only stand in the way of seeing a million boys ught to Christ and trained in Christian service this year.

——o——

olks who follow the line of least resistance—do the easiest things—never b very high nor do much for the world. Most workers side track the boys ause they think the problem is hard.

——o——

ver five million men in this country today are making the lodge a substitute the church, and the church is most to blame.

# Going Down the Valley

H. C. VERL WILSON

The Brotherhood Movement and the magazine CHRISTIAN MEN never had a more consistent friend than H. C. Verl Wilson, whose picture appears herewith and who laid off the armor of this life at Peru, Indiana, a few weeks ago. Verl Wilson was more than ordinarily successful in the winning of men. He made this apparent in his pastorate at Lima, Ohio, where, after organizing a men's class of four or five regular members, he worked up an enrollment of a hundred and twenty-five in a hundred days, and maintai an average attendance above fifty for t years, after which he organized the class Brotherhood work.

He was pastor at Peru, Ind., but a sin year. His Bible School work here was s cessful, but he did not rest with that. Lo Brotherhood No. 331 was an early achie ment and has done consistent work to present time. A letter from the secreta E. L. Merkel, speaks in most feeling te of the death of Pastor Wilson, and of severe trials through which other members the organization have passed, but writes t they are clearing the way for better wo At the time when we are mourning his l news comes that the Loyal Men's Class Lima, Ohio, which is the class referred above, still holds first place in the county enrollment and attendance.

Brother Wilson was a man who loved work. He was a man whom men loved, his going away leaves a place in the ra that is hard indeed to fill, and it is wit sense of personal loss that we chronicle going here.

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# Programs for Local Brotherhoods

By JOHN H. BOOTH, Associate Secretary Board of Church Extension

## AUGUST—Second Program.

**TOPIC:—The Value of Church Extension.**

**I.—Devotional.**
Hymn—"I Love Thy Kingdom, Lord."
Scripture—Luke 7:1-5.
Prayer.
Hymn.

**II.—Business, etc.**

**III.—Recess, etc.**

**IV.—Cultural.**
Music.

1. **The Social Value of Church Extension or the Value of a Church Building to the Community.**
   (1) Its financial value—increases the worth of property, etc.
   (2) Its civic value—makes the organization of the forces of righteousness possible.
   (3) Its society value—furnishes a place for the communities' social functions to be held.
2. **The Missionary Value of Church Extension or the relation of the Church Building to Mission Interests.**
   (1) It becomes the school-ho where missionary truth is tau and a place where missionary f ferings are taken.
   (2) A gift to Church Extension plant a missionary tree (chur that will bring forth its fi (missionary offerings) in its son and its leaf (its local in ence) also doth not wither.
3. **The Domestic Value of Church tension or the Spiritual Value of Church Home to the Family (C gregation) in the Household Faith.**
   (1) Our first birth—physical—oc ring most always in pare homes.
   (2) Our second birth—spiritual—c curring most always in h church.
   (3) A further comparison of the homes and an elaboration of home idea of the church buil

I bate—

**A Supposition:** Brother A, an elder of the Church of Christ in the town of B, in settling up all his earthly accounts, preparatory to his departure for the home above, found that he had $5,000.00 to invest in the cause of Christ. Brother A throughout life believed thoroughly in and helped to maintain all the missionary, benevolent and educational interests of the church; but when he came to make out his last will and testament the method of investing this $5,000.00 became very perplexing. Brother A had a sincere desire to invest his last $5,000.00 where it would be of greatest use to all the interests of the kingdom of God for the greatest number of years to come. He spent much time and earnest thought on the matter, taking up one by one each of the interests of the Church of Christ as a possible field to invest the entire amount. He also considered distribution of it among all of the interests, but he finally decided that he would come the nearest to his purpose by establishing a **Name Loan Fund** in the Board of Church Extension.

Upon the above supposition debate the following questions:

Resolved, That the best way to invest $5,000.00 in the interests of the Kingdom of God is by establishing a **Name Loan Fund** with the Board of Church Extension.

Helps: "A History of Church Extension," by Geo. W. Muckley; "A Name Fund in Church Extension," "Loyalty to the Loyal," Chas. S. Medbury; "Business in Christianity and Christianity in Business," by A. B. Phillips. See annual report in December, 1910, *Business in Christianity,* and growth of the F. M. Drake Fund.

These helps will be furnished by the Board of Church Extension on application to G. W. Muckley, 603 New England Building, Kansas City, Missouri.

ir ner.

R olved, That the Missionary Committee instructed to set on foot plans immeately whereby every member of our congation may be interested in Church xtension to the extent of making an fering on the **First Lord's Day in Sepmber.**

te retation.

D otional:—The hymns should be misonary and aggressive in spirit. Put life to your music. It pays. Your men eny wide-awake meetings as well as you . Notify the one who is to lead in ayer a few days in advance so that he ay prepare. It takes concentration as well as consecration to pray effectually. Let him who reads the Scripture be thoroughly familiar with the portion to be read. Insist that he choose it in harmony with the thought of the program.

**Business.**

From Roll Call to receiving of members. Make your business **snappy.** Never allow it to lag. Insist on written reports, so that time is not used in useless floundering. In receiving of members have them stand and repeat after you the covenant. Then let someone lead in a short prayer of consecration.

Just a word of general introduction from the President and you are ready for Recess.

**Recess and Social.**

This is the logical time to meet your new member. Instead of extending the "right hand of fellowship" formally, let **everyone** welcome him (or them) informally. Social Committee see that introductions are general; then if lunch has been prepared, serve it. While the general good feeling is flowing freely, it is a good time to begin your program.

**Cultural.**

Try to have inspiring music in order to unify your men's minds. Spiritless music has killed many a program of good possibilities.

In the first address is room for the exposition of your own experience. Whether in city or country your residence property is of more value if it is within reach of churches. Here is room for a good story.

1. The churchless community.
2. The organization in a rented hall.
3. The church in its own home.

Furthermore, one does not need to read extensively but rather to draw on his own vision and experience, following the suggestions of Brother Booth in order to make an interesting and instructive talk. Call your men's attention to your own church's experience and you have material for a splendid talk.

Let him who makes the second address impress thoroughly the thought of Brother Booth. Drive home this question: Is Our Church a School of Church Extension? Has Our Congregation Seriously Looked Into the Merits of this Work We Are Considering Tonight?

The third address is self-illuminating. This is a splendidly wrought out program. Our whole Brotherhood is indebted to Brother Booth for his careful planning. We will make good by making full use of it.

In order to prepare fully for the debate, send to G. W. Muckley, as mentioned in program, for literature on the "Named Loan Fund." It will cost you a postal card only and the energy to write your request. To the negative we might suggest Foreign Missions, Home Missions, Hospital, Libraries, etc., in which $5,000 might be invested. This promises a lively debate.

## SEPTEMBER—First Program.

Prepared by J. K. Shellenberger.

**TOPIC:—The Church and Social Movements.**

**I.—Devotional.**

Hymn.

Scripture Reading, Matt. 24:29-44, Rev. 6: 12-17.

Prayer—That the church may be awake to the demands of the day.

Hymn.

**II.—Business.**

Roll Call.
Reports of committees.
Unfinished business.
New business.
Reception of members.

**III.—Recess and Social.**

Meetings of new members and visitors.
Light lunch.
Payment of dues.

**IV.—Cultural.**

Music.

Address: "Why Are There 55,000,000 Unchurched Men in the United States."

Address: There were 55,502 divorces granted in the United States last year. Topic: "Is the Church Failing to Teach the Sanctity of the Marriage Relation?"

Address: "What Shall Be the Attitude of the Church to the Amusement Problem —Abolition or Elevation and Refinement"

(Two and one-half millions of people attend the moving picture show every day and twice as many attend the public dance. One-tenth of children born in Cleveland, Ohio, last year were illegitimate and nine-tenths of these unfortunate mothers confessed to meeting the fathers of their children at the publice dances.)

**V.—Open Discussion.**

Shall the Attitude of the Church to the Erring One Be That of Judge or Brother? Why?

Bibliography: See back numbers of "Survey;" "Social Solutions in the Light of Christian Ethics," by T. C. Hall; "American Year Book," 1910; "World's Almanac," 1910.

**VI.—Closing.**

Song.
Benediction.

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**I.—Devotional.**

He who reads the Scriptures suggested should **study** these passages as well as their cross references. One cannot do so without feeling the attitude of Jesus to social movement. In fact the suc-

cess of the church and the buildin the kingdom are but social moveme The constant desire for better thing the secret of the kingdom's succ The ever-present opposition of cons atism is the secret of constant conq necessary for moral forces. The pr reading of the Scripture will awa the minds of the men.

The one who leads in prayer can scar do so until he, too, has **felt** the th in the Scripture lesson.

**II.—Business**

The reports of your committees will ford a touchstone as to whether congregation is alive to the social m ments of the age. If it is not, no the time to begin.

Let the appeal for new members be appeal to the heroic in men for t association in **helpful service.** To r and enlist busy men the appeal be more than simply to "join."

**III.—Recess and Social.**

Let the conversation be directed to thought of the Scriptures read and minds of the men will be ready anticipatory to the program.

**IV.—Cultural.**

For the first address one ought to Rauschenbusch's "Christianity and Social Crisis." It can be found in most any public library. The chapte "The Present Crisis" will be found charged with the material that wanted.

For the second address the "Amer Year Book," 1910, will be found exc ingly helpful. It is a mine of fa Also "The World Almanac," 1910 rich.

For the third address the magazine "S vey" is exceptionally good, especi the numbers published in April, M and June, 1911.

The amusement question presents a s ous problem. Puritanism seems to inadequate. There is an inherent mand for amusement in the hu heart. Shall our amusements be c mercialized and brutalized or shall be spiritualized and regenerated? If latter, then the church must know facts and supply the power to do it.

**V.—Open Discussion.**

After all our attitude is dependent u a clear knowledge and a loving h The church has been "judge" a time. Has she thus succeeded? If then why not try "brothering." N Jesus' method. Judge or broth which?

P. H. WELSHIMER

# Bible School Lessons for August

American Revised

Prepared by P. H. Welshimer

LESSON 2—AUGUST 13.

## "JEHOIAKIM BURNS THE PROPHET'S BOOK." —JER. 36.

Printed Text, Verses 20-32.

20 And they went in to the king into the urt; but they had laid up the roll in the amber of Elishama the scribe; and ey told all the words in the ears of the ng. 21 So the king sent Jehudi to fetch e roll; and he took it out of the chamber Elishama the scribe. And Jehudi read it the ears of the king, and in the ears of l the princes that stood beside the king. Now the king was sitting in the winter-use in the ninth month: and there was a e in the brazier burning before him. 23 nd it came to pass, when Jehudi had read ree or four leaves, that the king cut it ith the penknife, and cast it into the fire at was in the brazier, until all the roll was nsumed in the fire that was in the brazier. And they were not afraid, nor rent their rments, neither the king nor any of his rvants that heard all these words. 25 oreover Elnathan and Delaiah and Gemiah had made intercession to the king that would not burn the roll; but he would t hear them. 26 And the king commanded rahmeel the king's son, and Seraiah the n of Azriel, and Shelemiah the son of bdeel, to take Baruch the scribe and Jereiah the prophet; but Jehovah hid them. 27 Then the word of Jehovah came to remiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. 29 And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 30 Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil that I have pronounced against them, but they hearkened not. 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire, and there were added besides unto them many like words.

**Time.** Jeremiah was prophet from 626 B. C. to the destruction of Jerusalem, 586 B. C. ehoiakim reigned eleven years, from 608 to 597 B. C.

**Place.** Jerusalem, the temple courts and the king's palace.

**Golden Text.** "The word of our God shall stand forever."—Isa. 40:8.

**Introduction.** In the third year of Jehoiakim, Nebuchadnezzar had been besieging erusalem. He made Jehoiakim his vassal and carried away a few prisoners. Among the mber was Daniel and his companions.—Daniel 1:1, 2. At this time the father of Nebuadnezzar, the king of Babylon, died. Nebuchadnezzar left Jerusalem to secure the rone of the Babylonish empire. Jehoiakim now began a revolt, which was followed by ids by the Chaldeans. A fast was proclaimed by the people as a means of protecting em from the impending dangers. Jeremiah had been prophesying for twenty years, but e people had given no heed to his teaching. His warning of repentance had fallen on af ears. The Lord now commanded the prophet to write the substance of his prophecies. aruch was selected as his secretary, and the prophecies were placed on parchment. In the onth of December, the fifth year of Jehoiakim's reign, when a public fast had been proaimed and the people were alive to their danger, Jehoiakim sent Baruch to the temple to ad the book to the crowd assembled. But few people could read; the copies of the law st much, hence this was the only way of getting the knowledge to the multitudes. The

son of Gemariah heard the reading, and went where the leaders were assembled in counc and told them all he had heard. Baruch was sent for, and unrolling the scroll, he read t the council. The message so affected this council that they determined to have it rea to the king. With this our lesson begins today.

**Explanatory.** 20—*And they went in to the king, into the court.* Baruch and Jeremia were hid, then the princes having also hid the roll, told what they had heard to the kin 21—*And Jehudi read it.* The king was interested and sent Jehudi to bring the roll, whic he did, and read it, not only to the king but to all the princes. 22—*In the winter hous* It was December; the king was sitting by the brazier. 23—*The king cut it with a pen knif* When Jehudi would read three or four leaves the king cut them with his knife and thre them on the fire. 24—*They were not afraid.* The king and the servants had no fea While displeased with the statements of the prophecy, they did not seem to fear the Lor in destroying His word. 25—*Made intercession.* There were some who had a conscienc These believed in the report and tried to prevent the king from destroying the scroll. 26— *The king commanded.* He decided to have Jeremiah and Baruch taken in charge, bu Jehovah hid them. 27-28—*Then the word of Jehovah came to Jeremiah.* You cannot defea God. You may destroy the parchment, but the Power that gave the first can give the secon hence Jeremiah is told to write again. This time he will add to what was written in th first. 29-30—*Thou shalt say to Jehoiakim.* Everything written in the prophecies concern ing the coming of the king of Babylon would come true. The destiny of Jehoiakim wa here predicted. 31—*And I will punish.* All the evil prophecies were to be brought upo Jehoiakim and the people of Judah. This was because they would not repent. 32—*The took Jeremiah another roll.* The first destroyed, Jeremiah sits down to dictate another t Baruch, and he writes all the words that were contained in the first and added many words

## Comments on the Lesson

Repentance would have saved the king. When a man knows the truth and follows i not, or has the chance to know it and is too stubborn to accept it and follow it, it is no difficult to foretell his destiny. Jehoiakim thought by destroying the words of the prophe he would destroy their force. He forgot that the God who gave those thoughts to th prophet was the Living God and that His judgments were altogether righteous and that Hi power was not allayed by destroying some parchment on which His word was recorded His act reveals the character of the man. It shows Jehoiakim to have been hot-headed rash, unthinking, a man easily provoked; but Jehoiakim is not the only man who ha wielded the pen knife recklessly. There is many a man today just as foolish, who, in read ing the Scripture, finds something which does not suit him, and by refusing to preach i and practice it, he practically cuts it out. There are a good many people who would cut ou repentance; others would like to cut out baptism. Some would draw a knife through mis sions; others through service. There are some who would cut out the Lord's Supper. An after each one has used his knife, what kind of a Bible would we have left?

## Questions for Class Use

Who was Jeremiah? When did he live and where? What was the nature of hi prophecy? Who was Baruch. Who was Jehoiakim? Why did Jehovah tell Jeremiah t write his prophecy? What was the occasion on which Baruch read it? What effect did th read ng have on the people? Why did Jehoiakim destroy the prophecy? Did the destruc tion of the manuscript thwart the power of Jehovah? Give instances in which men reck lessly attempt to destroy the power of the Word today.

LESSON 3—AUGUST 20.

## "JEREMIAH CAST INTO PRISON."—JER. 37.

Printed verses, 4-21.

4 Now Jeremiah came in and went out among the people; for they had not put him into prison. 5 And Pharaoh's army was come forth out of Egypt; and when the Chaldeans that were besieging Jerusalem heard tidings of them, they brake up from Jerusalem.

6 Then came the word of Jehovah unt the prophet Jeremiah, saying, 7 Thus saith Jehovah, the God of Israel, Thus shall ye say to the king of Judah that sent you unt me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shal return to Egypt into their own land. 8 An

ıe Chaldeans shall come again, and fight gainst this city; and they shall take it, and ırn it with fire. 9 Thus saith Jehovah, Deeive not yourselves, saying, The Chaldeans ıall surely depart from us; for they shall ot depart. 10 For though ye had smitten ıe whole army of the Chaldeans that fight gainst you, and there remained but wounded ıen among them, yet would they rise up very man in his tent, and burn this city ith fire.

11 And it came to pass that, when the rmy of the Chaldeans was broken up from eruslaem for fear of Pharaoh's army, 12 ıen Jeremiah went forth out of Jerusalem ) go into the land of Benjamin to receive is portion there, in the midst of the people. 3 And when he was in the gate of Benjamin, captain of the ward was there, whose name as Irijah, the son of Shelemiah, the son of Iananiah; and he laid hold on Jeremiah ıe prophet, saying, Thou art falling away ) the Chaldeans. 14 Then said Jeremiah, is false; I am not falling away to the haldeans. But he hearkened not to him; ) Irijah laid hold on Jeremiah, and brought im to the princes. 15 And the princes were roth with Jeremiah and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16 When Jeremiah was come into the dungeon-house, and into the cells, and Jeremiah had remained there many days; 17 then Zedekiah the king sent, and fetched him; and the king asked him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is. He said also, Thou shalt be delivered into the hands of the king of Babylon. 18 Moreover Jeremiah said unto king Zedekiah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? 19 Where now are your prophets that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? 20 And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be presented before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there. 21 Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard; and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the guard.

**Time.** 588-586 B. C. Eighteen years after our last lesson.

**Place.** Jerusalem.

**Golden Text.** "Blessed are ye when men shall revile you and persecute you and say ll manner of evil against you falsely for my sake."—Matt. 5:11.

**Introduction.** After the burning of Jeremiah's prophecies, Jehoiakim reigned six ears. He was succeeded by Jehoiachin, his son, a youth who was a weakling and whose eign lasted but three months. The storm clouds had been gathering, and now they broke ith vengeance while this boy was on the throne. The Chaldean army now closed about erusalem and Jehoiachin quickly surrendered. How true the prophecy, Jer. 36:30: "He ıall have none to sit upon the throne of David." Jehoiachin was held in Babylon a risoner thirty-seven years and then released.—2 Kings 25:27-30. In Ezekiel 1:1-2 we learn zekiel was carried prisoner with him. Ten thousand people were carried to Babylon. The ing's wives and officers were among the number. Also vessels of gold and silver from the emple and palaces.—2 Kings 24:12-16. Zedekiah, the brother of Jehoiakim, was placed on ıe throne by Nebuchadnezzar. He was the last king of Judah and reigned eleven years. he nation plunged into sin more deeply under his reign. The leading men had been carried ıto captivity, and those who were left now filled offices and purchased the properties of the nes who were carried away at almost their own price. Thus they were filled with pride, ecame conceited and vain. Jeremiah was still pouring forth his prophecies, and Ezekiel, ill a captive on the river Chebar, was sending back messages to the people of Judah.—Ezek. :1-3; 3:1.

**Explanatory.** 4—*Now Jeremiah came in and went out.* Jeremiah had been prophesyıg forty years. He still had his liberty. 5—*Then Pharaoh's army.* Zedekiah had ignored ıe advice of Jeremiah and had rebelled against the Babylonish empire.—2 Chron. 36-13. He ad refused God's help. In verse three we see that Zedekiah sent for Jeremiah and asked im to pray to the Lord for him. Nebuchadnezzar had for a long time besieged Jerusalem. amine and pestilence were doing their worst in the city and now when Pharaoh's army omes forth from Egypt there is temporary relief as the Chaldean army withdraws to meet ıe Egyptian forces. 6-8—*Thus saith the Lord.* Jehovah sent Jeremiah with a statement to ıe king, saying that Pharaoh's army would return home and the Chaldeans would come gain and burn the city with fire. 9—*Deceive not yourselves.* They were not to be deceived ı thinking the Chaldeans would never return. 10—Though all the army should be wounded ıey would rise sufficiently to burn the city. 11-12—*Then Jeremiah.* During the brief time ıe Chaldeans were fighting the Egyptians, Jeremiah went to receive his portion in the land f Benjamin. His home was at Anathoth, three or four miles north of the city. He knew ıe Chaldeans would return; hence he was simply getting that which belonged to him that might be used as a means of subsistence during the attack, which would soon come. *In e midst of the people.* The people had suffered; there was now a frantic rush from the ty walls to the country. 13—*When he was in the gate of Benjamin.* The north part of ıe city through which one would pass in going to the country of Benjamin. Here a senıel laid hold of Jeremiah and accused him of going out to join the Chaldeans. He had

prophesied the Chaldeans would destroy the city, and now they accuse him of being i league with them. 14—*Then said Jeremiah.* He was positive in his utterances. The accu sation was false, but he could not convince the sentinel, hence he was taken to the prince 15—*Were wroth with Jeremiah.* The princes had long been angry with him. He had no been in sympathy with them. He had called them rotten figs.—Jer. 24. 16—*Into a dungeon* They took Jeremiah to the house of Jonathan, a scribe. This was used as a prison. Unde this building was a subterranean cistern. Jerusalem had many such. Here Jeremiah wa placed. In the next chapter you can form an idea as to the horribleness of this dungeo when we learn that they let Jeremiah down with cords. This was a dungeon of mir and when they pulled him out it was necessary to let down to him old, rotten rags that h might place them under his arms where the cords would cut the flesh. 17—*Zedekiah, th king, sent.* After many days the king sent for Jeremiah, and secretly, that none migh know about it, in his own house, said, "Is there any word from the Lord?" Jeremia answered, "There is," and told him he should be delivered into the hand of the king c Babylon. 18-20—Jeremiah had a face-to-face and a heart-to-heart talk with the king an asked wherein he had offended and why he had received such treatment? He asked t show him the prophets who had promised safety. Then Jeremiah asked to be freed from th dungeon, lest he die there. 21—*Then the king commanded.* Jeremiah was now placed i a court of the prison and was daily fed bread of the bakers' street until all the bread wa exhausted.

## Comments on the Lesson

Jeremiah is one of the most conspicuous and notable characters among all the prophets He has been called the weeping prophet. By this we must not take it that he was chicken hearted. He was one of the most courageous and most positive of the prophets. He no only *knew* some things, but he *knew* that he *knew* them. He *believed* what he *believed* He was sure of himself. He never wavered. He never doubted God. Never for a momen was there any thought in his mind that his prophecies would not be fulfilled, for he knew Jehovah, who spake to him. No prophet was more dramatic than Jeremiah. One tim he broke an earthen bottle before the people and cried, "Thus will the Lord break thi people and this city." Even the prison cell or dungeon, with all of its mire, vermin, hunge and suffering could not weaken him. To the very last he stood firm.

## Questions on the Lesson

Who was Jeremiah? How long did he prophesy. Where did he live? Name the king that reigned during his time. Who succeeded Jehoiakim? Who placed Zedekiah on th throne? What kind of people were left in Jerusalem when the 10,000 were carried away Why did Nebuchadnezzar withdraw from Jerusalem? What did the people do during thi brief time, while the Assyrian army was fighting the Egyptians? Why was Jeremial arrested? Where was he imprisoned? Why did Zedekiah send for him? Where was h later imprisoned?

LESSON 4—AUGUST 27.

## "JUDAH CARRIED CAPTIVE TO BABYLON."—JER. 39.

Printed text, verses 1-10.

And it came to pass when Jerusalem was taken 1 (in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and besieged it; 2 in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city), 3 that all the princes of the king of Babylon came in, and sat in the middle gate, to-wit Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the rest of the princes of the king of Babylon.

4 And it came to pass that, when Zedekiah the king of Judah and all the men of war saw them, then they fled, and yent forth out of the city by night, by the way of the king's garden, through the gate betwixt the two walls; and he went out toward the Arabah. 5 But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchad rezzar king of Babylon to Riblah in the lan of Hamath; and he gave judgment upon him 6 Then the king of Babylon slew the son of Zedekiah in Riblah before his eyes: als the king of Babylon slew all the nobles o Judah. 7 Moreover he put out Zedekiah' eyes, and bound him in fetters, to carry hin to Babylon. 8 And the Chaldeans burned th king's house, and the houses of the people with fire, and brake down the walls of Jeru salem. 9 Then Nebuzaradan the captain o the guard carried away captive into Babylo the residue of the people that remained i the city, the deserters also that fell awa to him, and the residue of the people tha remained. 10 But Nebuzaradan the captai of the guard left of the poor of the peopl that had nothing, in the land of Judah, an gave them vineyards and fields at the sam time.

**Time.** 586 B. C. **Place.** Jerusalem.

**Golden Text.** "Be sure your sin will find you out."—Num. 32:23.

**Introduction** Read also 2 Kings 25; 2 Chron. 36; Jer. 52; Lam. 4; Ezek. 12:10-13; Jer. :3-5. We have been studying the successes and failures of Judah. Every king who came the throne had a chance to succeed if he worked according to God's plans. For forty ars Jeremiah has been warning the people and trying to check them in their disobedient reer. At the time of this lesson the prophet is in prison and Ezekiel had been carried into ptivity. Zedekiah was anxious and had sent for the prophet Jeremiah that a secret con- ltation might be held.

**Explanatory.** 1—*Came Nebuchadnezzar.* He was king of Babylon and made it notable his forty-three years' reign. He began a siege against Jerusalem in the eighteenth year of s reign. The siege continued for one and a half years, from December, 588, to July, 586, C. The walls of Jerusalem were well built. The city was strongly fortified. It required great army and all the implements of war of that day to successfully besiege it. The city en had a population of probably some 20,000 people. For that number of people to spend year and a half within the walls was a great privation. The fourth chapter of Lamenta- ns gives an accurate picture of the conditions. The greatest hope on the part of Nebu- adnezzar lay in starving the people to submission. A great army about the walls prevented od from being carried to the besieged. 2-3—*In the eleventh year.* A breach was made in e walls of the city. *All the princes.* The princes came in and sat in the middle gate. ese were the generals and high officers. 4—*Then they fled.* Zedekiah and all the men of r fled by night, passing out through the king's garden, through the gate which led to the ins. It was the road that went from Olivet to Bethany and on to Jericho. 5—*The Chal- an army pursued after them.* To be sure, they would not permit their prize to escape in s manner. They caught Zedekiah, the king, and took him over to Nebuchadnezzar, who s then at Riblah, and who passed judgment on him. Riblah was situated upon the Orontes, venty miles north of Damascus. It was about two hundred miles northeast of Jerusalem. dekiah had been placed upon the throne by the king of Babylon, who had now rebelled ainst him. He had taken the oath of allegiance, but had been traitorous to the one who had nd him. 6—*Slew the sons of Zedekiah.* What a painful sight! The last thing the king's s beheld was the assassination of his sons and all his nobles. There were his advisers, friends and his own boys dying before his eyes. 7—*He put out Zedekiah's eyes.* Then king's eyes were blinded, and bound in chains he was carried to Babylon. This was phesied by Ezek. 12:10-13 that Zedekiah should be left in Babylon a captive and live re and die there and yet never see the city. How true this prophetic utterance. 8— *d the Chaldeans burned the king's house.* Not being content with carrying the people tive and capturing the king and slaying the nobles, the Chaldeans returned and burned king's house, the houses of the people and broke down the walls of Jerusalem. 2 Chron. :19 we learn they *burned the house of God.* 9—*Then Nebuzaradan, the captain of the ard, carried away captive.* The remnant of the people that remained in the city were ried captive by this captain to Babylon. In the three campaigns, 14,600 persons had been ried away; 832 were carried away after the city was destroyed. 10—*Left the poor of the ple.* This captain of the guard left the poorest of the people in the land. They were mitted to cultivate the fields and the vineyards. The walls of the city were destroyed, chief buildings were burned, and the vessels of brass, the gold and the silver and all utensils of the temple were carried away. Nebuchadnezzar was not forgetful of Jere- ah and ordered him to be well cared for. He was taken out of the court of the guard d taken to dwell among the people.

## Comments on the Lesson

This lesson teaches us many things, but it is worth while if it only taught us this one th—that it pays to do right. While the king sat on his throne wearing his purple and ing sumptuously, Jeremiah was down in a dungeon. Now Zedekiah sits in Babylon, d, his children are dead, his nobles are slain, his throne has fallen, his palaces are in es, his city destroyed, the walls are down, his kingdom gone, and he, with a horrible up of memories, sits in darkness looking at the pictures of the past. To him there is no ure. The present is as black as midnight, and the past is but a collection of mistakes; where is Jeremiah? The man who for forty years spake the word of God, but who s laughed at, derided, treated with scorn and contempt, hidden from an angry king, risoned in a dungeon—where is he? He has been taken from the prison cell; kindly has treatment been to him. He now dwells among the people. Jeremiah always did right, l it always pays. "Be sure your sins will find you out." They always do. How dearly lekiah paid for his folly. Through all the days and weeks and months he spent within walls of his own city he beheld the people dying on every hand of privation, the cries little children filling the air begging for bread was pitiful, and in the night time, with men, as he flees from the city out across the hills and through the plains, what misery think that for the last time he is leaving the city. Zedekiah knew the right course to sue, but refused to pursue it. "The way of the transgressor is hard." It takes more n strong walls and an army of men to make a strong defense. "God and one man are nger than all the world beside." May each one look upon the life of Zedekiah today and n his evil example. May all who have sinned against God humbly ask for pardon and g their wills into submission to His will, and the blessing which God confers upon the dient, penitent believer will be his.

## Questions for Class Use

Who was king during the fall of Judah? How long did he reign? When did Judah fall? What army besieged it? How long did the siege last? Where was Jeremiah at this time? Where was Ezekiel? In the various sieges how many people were carried captive? What were the people who remained in the land given to do? What happened to Zedekiah? How were his sons treated? What became of Jeremiah? What prophecy did Ezekiel make concerning Zedekiah and Babylon? Name three great lessons which this lesson teaches.

LESSON 1—SEPTEMBER 3.

## REVIEW.

**Golden Text.** "Depart from evil and do good; seek peace and pursue it."—Psa. 34:14.

**Introduction.** This quarter deals entirely with the kingdom of Judah. Our first lesson was "Isaiah's prophecy concerning Sennacherib." It was given somewhere about 700 B. C., at the close of Hezekiah's reign. Our last lesson was, "Judah carried captive to Babylon," 586 B. C., making a stretch of about 114 years. During this period we have studied the lives of some of the grandest and meanest of men. The great characters which stand out as mountain peaks are Isaiah, Jeremiah and Josiah.

## Lesson Subjects

I.—"Isaiah's prophecy concerning Sennacherib."—Isa. 37:14-38.
II.—"The suffering servant of Jehovah."—Isa. 52:13; 53:12.
III.—"Manasseh's wickedness and penitence."—2 Chron. 33:1-20.
IV.—"Josiah's devotion to God."—2 Chron. 34:1-13.
V.—"The finding of the book of the law."—2 Chron. 34:14-33.
VI.—"Jeremiah tried and acquitted."—Jer. 26.
VII.—"Jehoiakim burns the prophet's book."—Jer. 36.
VIII.—"Jeremiah cast into prison."—Jer. 37.
IX.—"Judah carried captive to Babylon."—Jer. 39.

## Questions for Review

Let the class be divided into two groups and use these questions in the group drills. It will be interesting to see which group can stand up the longest.

I.—In what kingdom did the lessons of the quarter occur? With which are these lessons more generally concerned—the country or the city? Where was the kingdom of Israel at this time? Who was Isaiah? Who was Sennacherib? Who was Hezekiah? What kind of a king was Hezekiah? What can you say of Hezekiah's belief in prayer? How did the Lord answer Hezekiah's prayer?

II.—Who is Isaiah's suffering servant of Jehovah? What did Isaiah prophesy concerning the exaltation of Jesus, his visage and form? What is meant by sprinkling many nations? What prophecy was made concerning Jesus' death? What of its fulfillment? Why did it please the Lord to bruise him? Why was Jesus rejected of men?

III.—Who was Manasseh? Who was his father? How old was Manasseh when he began to reign? What was the chief evil he committed? Did he ever repent? What do you know of his latter days?

IV.—Who was Josiah? How old was he when he began to reign? How long did he reign? In whose ways did he walk? What great reforms did he inaugurate?

V.—Where had the book of the law been lost? Why were there not many copies at that time? Who found the book? What was the occasion of finding it? What effect did the finding of it have upon the king and the people? How can we lose the book, today?

VI. Who was Jeremiah? How long did he prophesy? What was the burden of his prophecy? What is he sometimes called? Was he a strong or a weak man? Where was he imprisoned? With what was he charged when placed in prison? What became of him when Jerusalem fell?

VII.—For what was Jehoiakim noted? What prophet wrote during his reign? Who read the law to him? How did he treat the word of the law?

VIII.—Where was Jeremiah cast into prison? Why? How did he get out of the dungeon? What effect did his interview have upon the king, Zedekiah?

IX.—When was Judah carried captive to Babylon? Who was the king of Judah? Who was king of Babylon? How long did the siege last? Tell something of the conditions within the walls of Jerusalem during the siege? In what direction did Zedekiah and his men flee when leaving the city? What became of Zedekiah's sons and his princes? How was Zedekiah treated? What has been his attitude toward Jehovah? What became of the few people that were left at Jerusalem?

## Subjects to be Discussed in Connection with this Lesson

Let talks be given on the character and life of Isaiah and Jeremiah, the folly of Jehoiakim, the devotion of Josiah; "Be sure your sins will find you out." Let this be illustrated by lessons drawn from the quarter's study. Also, "The way of the transgressor is hard," can be given similar treatment.

# CHRISTIAN MEN

A Monthly Publication, Being the Official Organ of

THE BROTHERHOOD OF DISCIPLES OF CHRIST

E. E. ELLIOTT, J. K. SHELLENBERGER, Editors

P H. WELSHIMER, Bible School Editor — FRANK LAUDER, Circulation Manager



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V ume 6 — KANSAS CITY, MISSOURI, SEPTEMBER, 1911 — Number 3


# PLAIN TALKS

eptember is the month in which our h ches generally take the offering for Ch rch Extension, when contributions are na e for the building of church houses u upon the frontier. But there is also n her phase of Church Extension vo k that has grown up with the sys- er and that is the establishment of rep- es ntative Church Buildings in our great it s; for instance, there is the First Ch rch in San Francisco, which was de-

H CASE OF RI O

stroyed by the earthquake in 1906; the Board of Church Extension made a oa of $12,500 to replace this Church in mmunity made up of representative it ens of the Golden Gate Metropolis. Tv lve Thousand Five Hundred Dollars is a small amount when compared with the millions that are being poured into Trinity Church in New York City, for instance, or some of the other immense piles of stone and mortar that our own and other religious bodies are building or have already constructed. But this amount of money, small as it may seem, did the business in San Francisco. Now by special arrangement this money will not be returned for at least five years; in fact, none of it will be returned until the end of the fifth year; from then on until the close of the tenth year the First Church in San Francisco has agreed to return one-fifth of the principal with interest each year.

JACKSON AVENUE, KANSAS CITY

In Kansas City the Jackson Avenue Congregation lost their building by fire; they received some insurance money which they deposited in the bank preparatory to putting up another modest building; the bank failed, and when its affairs were finally wound up the Jackson Avenue congregation received the magnificent sum of Forty Cents on the Dollar. With this amount they went to work upon a $50,000 building; by stint of energy the Congregation raised the first year an amount of money which together with the salvage from the bank failure made $35,000; they needed $15,000 more, which they could not obtain from local banks. The Church Ex-

THE CASE OF NEW YORK CITY

tension Board loaned them $15,000, which, by the way, was the second large loan granted by the Board of Church Extension up to that time, the first being a $15,000 loan to help erect the 169th Street Church in New York City. This was three years ago; today the debt is considerably reduced, being but $9,000, instead of $15,000; the balance will be paid at the rate of $3,000 per year, and this is not an isolated case, excepting as to amount of the loan. A five hundred dollar loan often does as much good in the small communities as a fifteen thousand dollar loan in a city, and is handled in very much the same way. It provides a Church home for the people; they take a pride in worshiping in it and in paying for it, just as a young householder does in the purchase and maintenance of a house to live in.

HOW BROTHERHOODS MAY HELP

Among the one hundred and forty Brotherhoods during the past year some of them have already found out all about Church Extension; others of our Men's Organizations have not followed the different programs which are outlined each month in CHRISTIAN MEN and about all they know regarding Church Extension is what they may have read or heard occasionally from the voice of their Pastor. To all of our Men's Organizations, Men's Bible Classes, and, in fact, to every man who reads CHRISTIAN MEN, it is suggested that if you have never had a meeting of your men where the subject of Church Extension was under investigation and discussion, such a meeting will abundantly repay for all of the effort you could put into it, and the returns in disseminated information will be far greater than any similar returns upon almost any other great subject. Especially is this true just at the present time, when the offering for Church Extension is to be (and by all rights ought to be) taken in every one of our Churches; and even those churches which have the budget plan or the weekly offering for Missions and Benevolences, you cannot know too much about this very vital subject. We would not urge the observance of Church Extension program one whit more than we would urge other programs, but we do urge the consideration of the subject of Church Extension just at this time. Brethren, don't neglect this opportunity. See the August number of CHRISTIAN MEN, page 40, for an up to date Church Extension program;—then read the articles by Geo. W. Muckley and John I. Booth in this issue.

## The Church and Social Service

The Commission on the Church and Social Service, which includes such men as Prof. Walter Rauschenbusch, Jacob Riis, Prof. Graham Taylor, Shailer Mathews, Charles Stelzle and others of like name and note, urge the observance of Labor Sunday preceding the first Monday in September. The Commission believes that Labor Sunday affords an

ropriate opportunity for the minis- and churches to give recognition in impressive way to the cause of labor recommend the serious and increas- service of this day. It is recommend- that each minister preach to his own ple on the morning of Labor Sunday h reference to the Social Problem of Church, especially as it has to do the life of working people. The ular morning service should be used mpress the congregation with the seri- business before the church, of meet- and of solving by the Gospel, the at and pressing questions of the social er. It is also urged that ministers and rches in the various cities enter heart- into the observance of Labor Sunday holding a mass meeting on Sunday t in one of the churches or in such er place as may seem best. Any pastor has not made a public presentation he situation of the Christian Church he Industrial situation ought to make a statement for such an occasion. h employers and employees should be ted to the services. Brotherhoods, 's Bible Classes and other men's or- izations can be utilized advantageous- n this regard and especially church nbers who are also member of labor ns. Attention is called to the pro- n for Local Brotherhoods on page 40 CHRISTIAN MEN for August, where- is most vital subject is treated. Com- e information may be had by address- the Secretary of the Commission, Mr. rles S. MacFarland, 1611 Clarendon g., New York. An attractive program use in the local church is furnished $1.00 per hundred. The program is plete, the responsive readings and ns being printed in full and it consti- s a much more effective order of ice than could be gotten up for con- rable local expense. The program in ttractive cover illustraion, also serves souvenir of the service.

## The Cover Picture

This month we show upon the cover page the features of a negro—Jacob Kenoly. We have no apology to make for departing from conventional custom and giving place not only to his picture upon the cover, but in honoring his work as a Captain of Industry on the printed page. C. C. Smith, who has grown gray in the work among the negroes under the auspices of our C. W. B. M., writes of Jacob Kenoly from the depths of his heart. Bro. Smith is a deep student of human nature; he analyses the negroes who are chosen to lead in the work at Edwards, Mississippi, and knows them through and through. Many of them would make our white brethren blush when devotion to their fellowmen is measured against our own. The story of Jacob Kenoly is full of human interest and harrowing experience. Whether or not another of his own race is raised up to take his place, we anticipate the work inaugurated by Jacob Kenoly has already attained such momentum that it is impossible to any more than temporarily retard its progress. Jacob Kenoly, though a negro, was still a man, and underneath his black skin there beat a heart that was filled with the spirit of Brotherhood—devotion to his fellowmen. A hero has fallen. Who will take his place?

❖ ❖ ❖

## Our Finances

Let us have a word together about the support of this Brotherhood movement. We are wondering whether the men of the United States are fully appreciating the attempt that one of our great men is undertaking in behalf of the men of the Christian Church. Have you ever thought it through that Brother R. A. Long is one of the leading business men of the United States? As such he necessarily looks at everything that he does from the business man's viewpoint, which

is but another way of saying that if he felt that this Brotherhood movement was not in some measure or other a good paying proposition he would not continue to pour his money into it as he has. The fact is, Brother Long believes in the tremendous possibilities latent within the men of the Christian Church. He feels that if he can be an instrument in the hands of God in the arousing of these possibilities, he shall have done a master work for the Kingdom. He does not know that we are writing thus, and much less desires it.

**BROTHERHOOD OUR BROTHERHOOD**

But he also feels that in order to do this work he must have the support and fellowship of the men whom he would arouse. This is why the earnest appeal is made to the rank and file of the churchmen to make their investments in Brotherhood work along with Brother Long. This Brothhood will never succeed as it is destined to succeed until it becomes *our* work. It is better for the Brotherhood to have thirty thousand men giving one dollar each than to have one man give thirty thousand dollars. But we have not been able to find the thirty thousand, but believing that a goodly number would eventually be found, who would share the responsibility and fellowship with him, Brother Long has continued his loyal and munificent support. So we have been making continuous appeals to men to give in smaller sums, ranging from $500 down to $10, in order that the fellowship of support might be enlarged and that this man of God who is carrying such tremendous loads in the interests of the Kingdom, may not feel entirely alone in this great work. He wants your fellowship in this work as sincerely and as seriously as he wants you to join with him financially. There is no other way to express your fellowship except by arousing your men on the local field ar joining Brother Long in the support this great work.

DROP A LINE TO THE BROTHERHO OFFICE SAYING THAT YOU ARE GOING T BECOME A LIFE MEMBER OR A CONSUL ING MEMBER, OR A TEN-DOLL LEAGUER.

**ENCOURAGE OUR MEN OF WEALTH**

It is a glorious thing see a man of lar means consecrati that means to the Kingdom of Go When out of his hard earned accumul tions he gives a Bible Chair $50,000, ar a College $125,000, a Hospital half a m lion, and a Brotherhood Movement $5 000, we of the rank and file laud him f his deeds. But many still have inward feeling that these men of lar wealth are duty bound before God in way different from ourselves to give their means for all of these benevole enterprises. Let us remember that are all men; each has his personal r sponsibility; that out of my insignifica means I am expected to give proportio ately just as large amounts as these m of wealth are expected to give. Eve man loves fellowship. You and I cann live without it. The man of great weal is just as hungry for fellowship as t man without a dollar. If we would e courage the man with his millions to gi of his large wealth for the uplifting his fellow man, the alleviating of suffe ing, and the building of the Kingdom f God, let us join with him in the givi from our small stores. This is not th he may find it necessary to give lo money, but that he may feel the stimul that comes from the heart touch of m who appreciate the work that he h undertaken, and are of like mind w himself.

Let us encourage our men of lar wealth unto still larger giving by joinig them in the giving of our small gifts.

# The Past and Future of the Brotherhood

ddress of President R. A. Long, Third Annual Convention, Brotherhood of Disciples of Christ, Portland, Oregon, July 5, 1911

ROBERT A. LONG

Gentlemen of the Convention:—
gain it becomes my pleasant duty to
eet the men of our churches gathered
om far and near to confer regarding
e things of the Kingdom, to recount to
ce another the great things God has
one for us, and to plan for new ad-
vices. The past year has been the best
ar in the history of the Brotherhood
ovement. It was to be expected that
s would be true. The very youth of
r movement argues that. Each year
ght be expected to see a wider dissem-
ation of knowledge of the Brotherhood
ogram, a keener appreciation of the
ssibilities and advantages afforded by
e Brotherhood, and an increasing num-
r of practical demonstrations of its
ults.

t is with these results that I propose
concern myself in the address of the
ernoon.

t is no easy task to create a Brother-
od that will make a practical approach
our ideals in any given local church,
arouse our men from lethargy and
ifference, to get them out of deep-
n ruts of semi-idleness, to open their
s to the vision of practical service that men ought to fulfill in every church, to train them for such service and then engage them actively in its behalf. The Brotherhood officers are not responsible for the state in which the men of our churches are today. We are not responsible for the fact that it is a slow and difficult work to translate these ideals into living organizations within the congregation. We are not responsible for the fact that it takes a long time to set forth a new ideal and get it clearly apprehended, nor that years are required for men to slowly appreciate the possibilities of the ideal and to understand that they owe it an obligation, nor that it takes yet other years to train the men for the discharge of the obligation when once it has been assumed. These things are in nature; they are inherent; they are the measure of our task.

While it will be recognized that in the very necessity of the case but a small percentage, indeed, of the work is done by a self-effacing organization like the Brotherhood should ever pass into our records in figures that live and glow before the eye, yet the very fact that to thousands of our people the Brotherhood Movement is an unjustified, as well as unrealized ideal, makes it incumbent and proper that there should be offered at a convention like this some evidence of progress. In other words, by its results actually accomplished, the Brotherhood Movement must stand or fall.

The first results are in the general field. We have emphasized the fact that church work is a man's work; that there is no duty which Jesus Christ laid upon his church that is not a duty worthy of the attention and energy of a man. We have said this in the organization addresses of

our secretaries in hundreds and hundreds of our churches in the last three years. We have voiced it in the convention of all our state organizations. We have trumpeted it through the columns of our magazine, CHRISTIAN MEN. We have said it again and again in the thousands upon thousands of separate pieces of printed literature which have gone out through the mails. In every case we have coupled this emphasis with some hint as to the proper methods by which manhood could be aroused and interested in the problems of the local church. It cannot be that all this emphasis, all this crying up of manhood, all this pointing of men to the field of action has been without result. Indeed, we know that it has not been without result. We have been able to observe, through our general office, a quickening of interest on the part of the men who were coöperating with us in the work of our Foreign Christian Missionary Society, in the work of our American Christian Missionary Society, in the extension of our Board of Church Extension, and our boards of benevolence, as well as in our educational work.

We have been able, through our general organization, to help in bringing into existence and in calling to the attention of our people the great Men and Religion Forward Movement. Through our Brotherhood Volunteer Movement, in two years we have succeeded in recruiting for the ministry and the mission field approximately one hundred and twenty volunteers. The cost of the Brotherhood Movement, up to the present time, has been something like $50,000. Assuming, for the sake of argument, that it had done no other thing than to enlist these volunteers, is there anyone here that thinks the cost not justified? It is not fifty years since $433 was a very low price for a slave. Even though ministers are held very cheap some quarters, I cannot help voicing conviction that if this were the s achievement of the Brotherhood Mo ment, it would have amply justi itself.

As a matter of fact, this is only of the smaller ways in which the Broth hood has been able to render serv Take our contribution to the Bible sch work. The Adult Bible Class Movem was up and going with considerable m mentum three years ago, when Brotherhood Movement was launch and yet wherever the Brotherhood Mo ment has gone there has invaria resulted a quickening of interest in B school work. This has manifested it in two ways. Classes already exist have been strengthened, and by the ac tion of Brotherhood ideals and progra of service, by which they have been abled to broaden their knowledge of work of our missionary societies, t have also had put into their hands p grams and plans of activity which h made their work more effective and th life more permanent.

The testimony of R. A. Doan, Nelsonville, Ohio, is invaluable. He said, referring to the addition of Brotherhood features to his own gr Bible class, which was itself so succe ful that it might have seemed to w for nothing:

"The Brotherhood is developing men in a way that our class never It gives them confidence in speaking. allows us to get close to each other p sonally. It is teaching us to pray, t privately and publicly. And as a log result, it is interesting our men, not in our local work, but in men in o places. The hearts of our men are ginning to include the men of the wor

Not only has this been true, but have been successful through

ıerhood organization in calling into ence a number of great classes. As ıples of this, I quote only a few:

ırwood Avenue, Toledo, Ohio, ıerhood organized May 6, 1910. Class organized at once; present ership, 250.

dford, Ind., Brotherhood organized mber 26, 1909. Bible Class organ- soon after; present membership, 73.

est Philadelphia, First Church, ıerhood organized May 23, 1910. Class organized October, 1910. bership, 34; present membership,

ssillon, O., Brotherhood organized mber, 1909. Bible Class organized ıry, 1910; present membership, 56.

w Albany, Ind., Central Church, ıerhood organized October 24, 1910. ıerhood Bible Class organized since; nt membership, 75.

y, N. Y., Brotherhood organized ry 5, 1911. Brotherhood Bible organized since with membership

d a score of others that might be oned.

ther achievement of the past year elps largely, in my own thought, is f a working agreement with the School Field Workers' Association, terms of which cultural programs Brotherhood, with the plans of which they involve, are recom- d to all Adult Bible Classes. A ittee is provided on permanent re- ship, and it is further recommended dult Bible Classes become a part Brotherhood Movement, and that onthly magazine, CHRISTIAN MEN, e the organ of the entire Men's nent among us. This means, rmore, the closer coöperation be- the state Sunday-school men and otherhood men, and that we will to serve each other.

When I come to consider things done locally, Local Brotherhood No. 272, of the North Side Church, Omaha, comes into my mind. This Brotherhood, now two years old, exists in a church which, up to the present, has had no building. The membership has grown steadily until it now totals fifty-nine. They meet regularly on Sunday morning at the Bible school hour, both as a Brotherhood and as a Bible Class. It is the testimony of their pastor that this organization has done much to make the church a larger and more vital force in the community, and through the Brotherhood they have been led to a greatly increased participation in missionary offerings and in all the offerings of the local church. Frequently this organization has taken charge of the church services, with credit to themselves and glory to God. They observed the week of prayer and evangelism with house to house meetings, which resulted in at least two men won to Christ.

In Eldora, Iowa, we have had a small Brotherhood, where the average attendance at the meetings throughout the year was only nine, and yet this small organization raised and disbursed nearly $200, most of which was expended in fraternal aid.

The Brotherhood of Ashtabula, Ohio, now in the third year of its life, has grown from small influence and much discouragement, and through one reorganization, to a period of great vigor, when it is responsible for a Brotherhood Bible Class of more than two hundred, the second largest Men's Bible Class in our entire Brotherhood, and they have crowned their achievements with the purchase of a dwelling house at a cost of $5,000, which is being fitted up especially to care for the social and religious life of the men of the church. In front of

the building is the sign, "Brotherhood House."

At Belmar Avenue, in the east end of Pittsburgh, a Brotherhood organization, less than six months old, has eighty members, fourteen of whom, at last reports, had been won into the church through the Brotherhood. The pastor of this church gives the Brotherhood work a large share of the credit for the progress which this congregation has made in the last six months, including freeing itself from the incubus of debt.

The united Brotherhoods of Peoria, Locals 301 and 329, inaugurated the plan of building a church in a day, and erected the first structure. Since that, these buildings have gone up all over the country, the idea originating with the Brotherhood Movement, and many times executors of the plans have been Brotherhood men. This work reached its climax recently when the Brotherhoods of Galesburg and Knoxville, Ill., joined in a great Scoville tabernacle, building it in a day.

In the Northwest we have noted the achievement of Local Brotherhood No. 276, North Yakima, Wash., in providing a great fellowship banquet at Christmas time, when more than five hundred men of the city sat down together.

Local Brotherhood No. 300, Pasadena, Cal., writes us that they are planning to have their own living link on the foreign field another year.

The pastor of the South Lawrence Avenue Christian Church, Wichita, Kan., reports to us that their offering for foreign missions was $190, of which their Local Brotherhood, No. 252, contributed $50.

One enthusiastic young Brotherhood man has secured more than $200 for the Comrades of Paul fund. Part of this money has already been loaned to a young man, who is now in schoo paring for the ministry.

Local Brotherhoods have do kinds of things. They are sendin tors away on vacations, filling while they are gone; they are re men from the gutter, and supplying and coal in needy homes, and eve ting hay in the mangers for h horses.

The Brotherhood at Marshal Iowa, has opened the doors of a c church. Other Brotherhoods wr that they are to do similar wor summer.

Local Brotherhood No. 334, Ind., has built a church in a da installed its own president as past growing congregation.

And so the list might be added definitely, yet it must be understoc and all the time that the most imp work of any Brotherhood organa is the quiet, steady pull for Gc Jesus Christ, which the organa exerts upon the men within its The church debt paid off at Belma nue, the Brotherhood House occu Ashtabula, or a church built in a Peoria, while they may be the mos ing and concrete examples c efficiency of these organizations, no means the best things they hav What these organizations have ai and stood for is rather the thing considered.

I am struck in this connection letter which reaches me from Oram, pastor of the "H" Street Washington, D. C. This is a smal ly-housed congregation. It has small and effective Brotherhood, today enters its third year of li splendid vigor and confidence. I

"In all our two years of exp we have made no effort to bo Brotherhood or do things with a

d hurrah. Our idea is to make the otherhood boost the church, by active, actical helpfulness in all religious rk."

With a hundred and forty affiliated al Brotherhoods to choose from, I ve presented to you an instance or two samples only. It should be stated that these one hundred and forty Brotherods, we have possibly ten which have t thrived. We are in communication th the pastor or officers, and in every tance they feel that the failure was a al one, or that, in other words, the n did not work because they did not rk the plan.

Now the inferences I shall draw from cases cited are these: In the first ce it will be noticed that I have mened Brotherhoods from all over the ited States. The Brotherhood Movent will make good in San Francisco, d it will make good in Portland, as eed it has, and it will make good in iladelphia, or anywhere else that it is en a chance. In other words, the otherhood Movement can be made to ceed anywhere that there are men h a Christian purpose prepared to dertake its responsibility.

n the second place, it will adapt itself local conditions, and bear the kind of it that is wanted or needed. The ive Brotherhoods are doing something behalf of missions, something in behalf of the Bible school, something in alf of civic and cultural work, someg in behalf of devotional and spiritual uilding, something in behalf of the , something in behalf of general ser to the local church.

s I see it, we are in the position of rancher who has his soil and his trees the water, and who has learned by erimentation what fruits will do best. knows now that all he has to do is to t the fruit, turn on the water and cultivate it. True, it takes a few years for the nurseries to produce stock enough to plant all the valley, and a few years for each new orchard to come into bearing, but when finally all the ground is under cultivation, the result is not more certain than when it has been successfully demonstrated what the first trees would do. After that first determination, the rest was a mere matter of mathematical calculation, a mere multiplication of trees upon the floor of the valley.

So it is today with our Brotherhood work. These local results of which I tell you are the reports from the experimental farm. We have a few Brotherhoods scattered over the country at work. The total number is, as I have said, something less than a hundred and fifty. Could you multiply this by ten and think what the result would be? Sixty volunteers for the ministry this year. Multiply it by ten and you have six hundred. A few hundreds of dollars in our Comrades of Paul fund, helping young men through school. Multiply this figure by ten years, square it by the increasing ratio of possibilities of this fund, and you can see that we shall soon have thousands upon thousands of dollars annually pouring into this treasury for the education of young men for the ministry. Multiply our one hundred and fifty Brotherhoods by ten and consider what fifteen hundred Brotherhoods would be doing.

This multiplication is our task for tomorrow. It is the duty with which you have charged us, and an obligation which we humbly, prayerfully and, we trust, courageously, undertake, and in our intense anxiety for success, in order to spread His gospel throughout the ends of the earth, we in turn ask you to make it possible for us to perform, by your own loyal and hearty coöperation.

# "The Men and Religion Forward Movement"

OUR REPRESENTATIVES AT SILVER BAY CONFERENCE

(Sitting) Wm. J. Lockhart, J. O. Shelburne, W. C. Pearce, Chas. Reign Scoville, W. T. Fisher. (Standing) W. S. Stallings, C. Morris, J. J. Tisdall, C. J. Meddis, T. F. Weaver, C. N. Kinney, Mrs. W. T. Fisher

## A Statement

From the Disciples of Christ Attending the Silver Bay Conference of "The Men and Religion Forward Movement."

We, the undersigned representatives of the Christian Church from different parts of the Nation, in attendance at the Silver Bay Conference of "The Men and Religion Forward Movement," consider it our high privilege and imperative duty to make known as widely as possible to the men of our beloved Brotherhood our opinion of this Movement, after this close contact with it, and to give a few brief suggestions about how our Christian men may be effectively connecte with it.

We are amazed at the wisdom ar amount of work done, which is shown the program before us, and in the repor of work already done in many cente throughout the Nation, and in the gre sweep of the Christian effort alrea planned, which is to be carried out ov the Continent. The phases of the Mov ment—Evangelism, Bible Study, Mi sions, Boys' Work, Social Service, Co munity Extension—provide a range

›peal and a range of service which com-
ands the assent of our judgments and
e enthusiasm of our hearts.

This great Movement is pervaded with
ayer. It is full of intense loyalty to
hrist. The Christian Church is ex-
ted.

The ten great Christian Brotherhoods
the Nation are all a part of the Move-
ent, as are these great and splendid or-
nizations — the Gideons, the Young
en's Christian Associations and the In-
rnational Sunday-School Association.
usiness men, lawyers and physicians are
ving their trained ability to help on
is Movement; and a host of men of
perience and training in Christian
ork are giving the whole or a part of
eir time.

We cordially endorse the Men and Re-
ion Forward Movement. We com-
end it to our brethren everywhere. In
is most general and most widely or-
nized evangelistic movement, that our
ation has ever known, our beloved
urches, with their great historic rec-
d in evangelistic enterprise and achieve-
ent, should take their proper place of
rdial coöperation and great power.

Among the coöperating Christian
otherhoods and other organizations of
ristian men, we note with glad appre-
tion that the Brotherhood of the Dis-
les of Christ has its proper place.

We earnestly recommend a speedy organization in every church wherever practical of a Bible Class, Brotherhood, or some other organization of men, if not now existing, and that these relate themselves to the Movement. Such organizations will greatly help to conserve the results.

Literature about "The Men and Religion Forward Movement" will be sent to those whose names may be furnished from any Christian Church, to E. E. Elliott, J. K. Shellenberger, General Secretaries of the Brotherhood of Disciples of Christ, R. A. Long Building, Kansas City, Mo.

We greatly rejoice in the privilege of delightful fellowship that we Disciple men of different congregations have had at the Silver Bay Conference, and we covet for others the privilege of participation in the further progress of the Movement. Also that they will not overlook RALLY DAY, SEPTEMBER 24, 1911.

CHAS. REIGN SCOVILLE, Chicago.
W. C. PEARCE, Chicago.
W. T. FISHER, Des Moines, Ia.
WM. J. LOCKHART, Des Moines, Ia.
C. H. MORRIS, Marshalltown, Ia.
CHARLES M. KINNEY, Des Moines, Ia.
WALTER S. STALLINGS, Baltimore, Md.
J. J. TISDALL, Columbus, O.
TOLBERT F. WEAVER, Houston, Tex.
J. O. SHELBURN, Dallas, Tex.
C. J. MEDDIS, Louisville, Ky.

Men and Religion Forward Movement Rally Day
Sunday, September 24, 1911.

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# The Men and Religion Forward Movement. What Is It?

By ROY B. GUILD, Executive Secretary

ROY B. GUILD

Executive Secretary, Men and Religion Forward Movement

On May 18, 1910, a small group representing various religious organizations of Christian men, met in a hotel in New York. A common interest brought them together. In August another group spent two days in a hotel in Niagara. In October, 262 picked men representing 72 cities and 33 states and provinces of North America, were together for two days at Buffalo. The interest was still the same, but more intense. "How can more men be brought into the church, and how can those who are in the church be aroused to such activity that we shall have a mighty crusade that will result in making this a better world?"

Since that series of meetings the eyes and ears of the people of the United States and Canada have been greeted with increased frequency with the phrase, "The Men and Religion Forward Movement." Now from every side there comes with steadily increasing urgency the demand "What is this Movement?"

It is a simple recognition of the fact that conditions that maintain today must not be tolerated. It is a part of the ge eral interest manifested in all social a political circles. It sees the evil and disturbed by it; it sees the remedy and aroused to action. The true dynamic social and political improvement is e spiritual force, active or latent, in ev man; that force which prompts and c help every man to make the most of hi self. This movement deals primar with this force. Therefore, in a sin sentence we can say that this is an eff to so relate every man to the life Jesus Christ that, so far as he is c cerned, a better condition already exis and so far as he touches others, he v help them in the upward trend. It d not deal in beautiful generalities, but most specific in saying that comple manhood will be the result of a man's cepting all that Christ offers him, and his giving all that he has to others. I pression and expression are the two k words.

The uniqueness of this movement not in this emphasis. The fundamen features of it are as old as the Christ religion. "Thou shalt love the Lord y God with all thy heart, and thy neighb as thyself." All that goes into the c struction of an aeroplane is as old as e hills. Only the combination is new, It it is the combination that makes it So that which is unique in this mo ment is the combination, or combinatio for there are two. The first is of forc the second is of message. We have h a great deal of discussion about chu union. Here we have some of the fr of that discussion. Moved as by ce

s irit, the Brotherhoods of nine denomi-
r tions and three great interchurch or-
g nizations, the International Sunday-
S hool Association, the Gideons, and the
I ternational Committee of the Young
M en's Christian Associations, join hands
a d hearts in an effort to hasten the real-
i tion of the Kingdom of God on earth.
T is unity of action at once caught the
p ular interest, yet to those who are in
t work it seems perfectly natural.
W ithout discussion of creed, ritual or
p ity, they plunged into the common
t k. The appeal is to the whole men.
T e five great themes, Boys' Work,
B le Study, Evangelism, Social Service,
M ssions, looking to the working out of
t general ideal of religious impression
a l religious expression to the last de-
t .

To understand this movement which is
s evidently gaining in momentum both
i cities and in rural districts, we must
f t know some of the purposes that are
i the minds and hearts of those who
b ught it to the present stage.

T PURPOSE

Several facts should be taken into consideration:
T first is that while the church is being
s erely criticised, here is a Movement
c elating the masculine forces of the
c tinent, centering in a committee
k wn as "The Committee of Ninety-
S en," composed of representaive men
f n all parts of the United States and
C ada, and from all communions. This
C mittee has accepted the responsibili-
t of a Campaign which will reveal more
f y than ever the real power of this
g t institution. Surely this is a declar-
a n of faith that must encourage all
w love the church. It is a splendid
t n of vital strength.

hese men believe that for Christian
e rts to bear permanent fruits they
m t be related to a tree that abides.
Much good is done by independent workers, but it is like a Guerilla warfare. The real victory must be won and followed constructively by organized forces. Hence the ringing resolution at the Buffalo Conference: "We emphasize our belief in the Church of Jesus Christ as the one instrumentality appointed by Him for the salvation of the world." As the state exists for the people, not vice versa, the welfare of the people is bound up in the welfare of the state. So the church exists for the people and its permanency as a means, not an end, insures future blessing. For this reason the Brotherhoods and the interchurch organizations combine that what is gained for this generation may abide for the next through the Church.

Another fact connected with the purpose of this movement is the recognition of the individual and of the coöperative work of each Church. In its own fold and field there are certain responsibilities that rest upon each Church, such as the maintaining of worship, of Christian education, of persistent Evangelism. Alas, this has too often been the only work attempted. There have been those who instead of saying with Wesley, "The world is my parish," have said, "My parish is the world." No person can live unto himself and develop to full manhood. It is in his social relation that full individuality is realized. So the Church of today must come to its full power by a life of real fellowship.

How many, many pastors have known of existing wrongs but felt it was useless to assail them alone, and could not gain real coöperation of other churches? In every city success can come in performing certain tasks only by united effort. This Movement aims to awaken a spirit of earnestness by which each Church shall do its best in its own and in the common task.

Another fact that is having great influence is the insistence that the term "Christian Work" means much more than some have been accustomed to think. If men are to be won and held, they must see that there are many things for them to do which are worth while for their own true selves and for others. It is a noble purpose this of hallowing every act which helps one nearer to God or makes the way surer for another, whether it is kneeling in prayer with face turned up to the Father, or whether it is compelling the owners of buildings to tear away walls that God's own daylight may penetrate the disease-infected tenement. Let the humblest act in the service of others inspire the Laborer and let it bring a glory into his life of which he was unconscious because he did not know he was "went about doing good." This purpose alone is enough to justify this Movement.

Another outstanding purpose is that of conserving the results. One of the large appropriations in the budget is for the committee that is carefully investigating methods of every character of religious work, for and by men and boys. Pastors and other leaders all over the continent are coöperating with this committee in the preparation of a book which during the campaign will be placed in the hands of every interested worker. Inasmuch as many pastors and churches have had marked success in planning and carrying out work locally, we can readily see the value of acquainting others with these facts, by putting them into permanent form. On Conservation Sunday, April 28, 1912, each church thus supplied with information will be asked to prepare for a five-years' campaign.

THE PLAN

What of the plans by which these purposes are to be realized? Organization seems to be necessary in this day, yet scientific efficiency demands that it be limited to what is n essary. In thinking along this line leaders determined that no new th shall be created if what is needed alre exists. For this reason the "Commi of Ninety-Seven" is only a Central C mittee, not a new body to be maintai It hopes only to give power to the chinery already in place, and thus Brotherhoods in the various commun and the three interchurch societies stitute the permanent structure in plan. Their representatives form Committee. The men thus chosen h evidenced a keen sense of responsibi At their first meeting in Chicago, si two of their number were present, c ing from the Atlantic to the Pacific, from Canada to the Southernmost st At that first meeting these men ga third of the $125,000 needed for budget, another evidence of their inte and confidence.

This committee believes that the ticipating organizations ought, so fa possible, to make this work their w As a result, the International Sun School Association will set apart thre its ablest men at its own expense for campaign from September, 1911, to M 1913. Each Brotherhood is arrangin make the same contribution of its se taries. The coöperating Missionary ganizations, namely, The Laymen's sionary Movement, The Missionary E cation Movement, The Home Miss Council of all home boards, and Home Base Committee of the Confer of Foreign Missionary Socities, each nishes one man to look after the sionary Campaign, this being su mented by speakers from the indivi societies. The International Comm of Young Men's Christian Associat has from the beginning contributed services of the Campaign Leader Promotion Secretary and as the Cm

gn advances will give more. This is a nderful proof of the coöperation that sts, of the economic basis of the plan.

The Central Committee urges that this icy of creating no new organization be lowed in each city or community. If it deemed necessary to improve some ial condition, seek to do it through h organization as has been formed for h a purpose and in coöperation with se who are familiar with the task, ess organization and workers present utterly helpless situation. If they not be elctrified, electrocute them and on. No new machinery, but greater ver for what is.

he next item in the plan is the Campgn. How shall the message of this vement be given? About ninety cities e for one reason or another been sen for convention cities. These will visited during the year by teams of cialists in Bible Study, Boys' Work, ngelism, Social Service, and Missions. se men, contributed by participating ies or employed by the Continental mittee, have been chosen from differparts of the English-speaking world use of their ability in one particular of work. These men will remain in a for a week conducting Conferences he various phases of religious work. days will be given to Conferences, evenings to platform meetings for , treating in this way the same sub-. In large cities there will be five tings each evening, a different subbeing presented at each meeting.

ach city thus visited agres to give ial emphasis to masculine Christi- for the year. During this time the t-Day Conference and Campaign be conducted. Each city thus visited es to do for the surrounding coun-vhat the Committee of Ninety-Seven s to do for the Continent. This latvork delegated to the Auxiliary Committee is already showing results that more than pustify the plan. The most important feature in this Movement is this year's work for which each local Committee is responsible. It is a fundamental principle that if a town is to be evangelized, if its social conditions are to be changed, the work must be done by those who are interested—the residents. The help from without cannot furnish much more than inspiration and information. Hence the Eight-Day Conference and Campaign at some time during the year. The latter will inevitably fail of full success without the former.

Besides this Campaign the Continental Committee is calling to its support all agencies by which the minds of men may be reached. Realizing how many leading magazines have been working for the improvement of social, industrial, political and religious conditions, it was natural to turn to them for coöperation. It has been a source of inspiration to those bearing the burden of this undertaking to see how these moulders of public opinion have promised their assistance. In the latter part of September, many of these periodicals and magazines, secular and religious, will contain articles and editorials germane to this Movement. This has all been done, not because the editors wished to help any particular group of workers, but because they wish to see things done, and believe that the greatest good can come through a social program supported by those who are possessed of a deep religious fervor. It is hoped that this Campaign by the press may reach down to the last publication that is at all concerned for the manhood of North America.

One more great fact in this plan is that it depends in a large measure upon every man who catches a vision becoming a part of the Movement and a promoter of it. Only a limited amount of work

can be done directly under the hand of the Continental Committee. Already many large cities which cannot be included in the list of convention cities have obtained the literature and are forming their own Committees. This can be done by the smallest community or by the cross-roads church. Every earnest minister and layman can work more effectively during the coming year because of the knowledge that the Movement is general. It was for this reason that the press was enlisted as thus the idea and the ideal may be imparted to the last man.

THE MESSAGE

We cannot go further into this plan which is wrought out in detail in the "Program of Work." We must speak now of the Message. At the outset we can say that it is as comprehensive as the purpose and the plan. Boys' Work, Bible Study, Evangelism, Social Service, and Missions. We begin with the boy. The best way to win a man is to catch him when he is a boy. As seventy per cent of the boys in their teens are lost to the Sunday-Schools, it is evident that we have not got hold of the man at the right time. If we solve the boy problem of today, we solve the man problem of tomorrow. So we begin with a program of Christian Education that is as broad as his nature and need. We must deal with him as a boy, not as an infant or a full-grown man. The most successful men in North America are helping to frame that message and to make plain the best methods. That Message must in each case be adapted to the boy, so that in a way this will be a Campaign by itself. Perhaps it would be better to class the boy as an objective rather than as a subject matter.

The boy and the man to be won to the best life, must hear a voice that has greater power than the voice of any man, the voice of God. There is no way in which men have heard that voice so understandingly as through the Bible. Tl Campaign must be a mighty effort to pe suade men to study that Book. There no question about its being the best sell of today, and so is in the hands of t greatest number of people. Adult Bil Classes have been a great success. Tl Movement wishes to aid this, and st more to develop the individual and fa ily interest. The greatest loss to the r ligious life today is the neglect of t family altar. The rush and confusion the day have crowded out the few mi utes when the father, as the high prie joined with his family in a brief consi eration of the truths which have giv to us the great men we have had. T morning paper and the factory whis have taken the place. The constant se ing and hearing of the best passages the Bible leave a wealth of truth in t mind that later is as a bulwark in tem tation, discouragement, or sorrow, and mighty weapon in every conflict of rig with wrong. Not so much a knowled of the Bible is desired, as that th knowledge be turned into action, and become a real force in life. We may n be able to agree upon the traditions a theories that gather about the Book, b we can all read in hearty unison its gr Messages from a loving Father to H needy children. The aim of the Mo ment is that every man shall so learn t gospel story that he can work out f himself the program of Jesus Christ.

The Bible is the Message of God Man. Linked with this Message mu be the work of Evangelism. As by indu ing men to study the Bible we cause th to hear the voice of God, by Evangeli we persuade them to heed that voice.

Evangelism must pervade every d partment of the Movement. It must the very life of it. It is the keystone the arch. The good news of a Redeem and of a redeemable world gives the p

for Social Work, Boys' Work, Bible ly and Missions. The moment we this word and what it stands for, ose the one factor by which we may eed. This Movement puts the first onsibility for Evangelism on each rch. The reproach that has some- s been connected with this word has due in part to evangelistic meetings hich individuals and churches have rly adopted a plan by which it ed possible for them to fold their ls and enjoy great revival meetings e strangers to the community tried to heir work. A reaction is inevitable the human instrument that has been of God to awaken men has been drawn before these new-born men become strong enough spiritually. real work that makes for perma- y must in the great majority of cases one by the pastors and members of ocal churches. This first emphasis is d here and calls for an all-the-year- t to persuade men to accept the good s that God wants men to live with in fellowship with Jesus Christ.

the other hand there is a large and ite place for the union Evangelistic t. Success of the highest character be obtained in great mass-meetings they are sustained by the supported of individuals and our churches. a true messenger of God from out may prove a great blessing to community. This movement contem- s just such campaigns seeking to the companies into battalions for assaults upon the indifferent and us who apparently are not reached in ways. By this twofold plan why ld not thousands, yes hundreds of sands respond to that "spirit which th witness with our spirit that we he heirs of God, joint heirs with t Jesus, if so be that we suffer with Him that we may also be exalted with Him."

When there is a reaction after a successful evangelistic campaign, we may be sure it has been due, in part, to the fact that the spirit filled man has not been directed to the performance of some appropriate task. The average church has an officer for every available post who, as a rule, does not care to be disturbed whether he toils or slumbers at that post. "What shall the new convert do?" asks the earnest pastor. He does not know the Bible well enough to teach in the Sunday-School where there is great need of teachers. "The spirit is given to profit withal" and if work is not done, the fire dies down, for work is the fuel to the spiritual fire. This Movement, as has been intimated already, looks upon all phases of social work that makes for a better society as Christian work. Earnest men and women have gone forth to work outside the church because as they saw the world's need, as they heard the command, "Love thy neighbor as thyself," they had to do something. The result is that today we speak of "The Church *and* Social Work" as though things apart. Yet more than ninety per cent of social workers received their inspiration from the Church and are members of it. Future workers must come from there, say the social leaders. In reality the true church of Jesus Chirst and true social service are inseparably yoked together in the great commandment given by our Master.

At the conferences on Charities and Correction, held in Boston, June, 1911, the Church became a subject on the program for the first time. At the first general session of the Church and Social Work Section, in Tremont Temple, over two thousand were present and manifested the most intense interest in the discussion of the place of the Church in

Society. Old attendants said it was the high water mark of all conferences. The full social program will not be carried out save as it is pervaded by the purest religious passion. Hence at the meeting of the Religious Education Association held in Providence, that dean of social workers, Miss Jane Addams, declared that Legislation and publicity will not suffice, that the day is past in England and America when there was the demand for absolute separation from religion because is seemed to lack reality. She closed that address with a stirring appeal to the Church to enter into a real coöperation. Surely here is a task that will attract the strong, red-blooded, spirit-touched man and make him feel it is worth while to be a Christian. In fact this is the only hope of society. Every community, from the city, crowded with its millions to the scattered farming districts, has its social, political and industrial evils which are patent to all, and which challenge the Church. The leading social experts of North America are in this Movement, have sent a ringing message to the men of North America, and have prepared for the "Program of Work," a chapter full of definite suggestions as to what to do and how to do it. One has said he approved this Movement because it put the man who stands for individual salvation and the man who stands for social salvation on the same platform. Let us do better than that. Let us have every man a well balanced combination of the two. It may be we can begin with only a sympathetic relation but let us not rest until the most extreme evangelistic workers and the most extreme social workers see the need of each other. Thus the Church will fulfill its mission of individual and social salvation.

Missions is the next theme in this Message. It is inseparable from the preceding, for it is impossible to draw a line tween Missionary and Social Work. T most successful social settlements in world are the Foreign Mission Stati which antidate all the well-known so settlements of North America. Their s cess is due to social work and Evang ism. First in the plan is the hospital, charity work, the school and the wo shop. First in the purpose is that m shall know the love of God revealed Jesus Christ made plain to non-Christ people by the humblest service that be rendered with an explanation of why. It is a most natural thing to ha listed in the Missionary survey that being made the question as to how ma are working in social settlements. This nothing new. It goes back to the when One stood up and read His co mission to his neighbors in Nazare "The Spirit of the Lord is upon me, cause he hath annointed me to preach gospel to the poor; he hath sent me heal the broken-hearted, to preach del erance to the captive, and recovering sight to the blind, to set at liberty th that are bruised, to preach the acce able year of the Lord." The One th commissioned at the close of His earth career both before His crucifixion a after His resurrection, commissioned in the significant words: "As the Fath hath sent me, *even so* send I you a unto the world." The missionary and social worker alike find their author for their work in these words. The c mination of the Men and Religion F ward Movement must be the working of this great social and mission progra

Home and Foreign Missions today as inseparable as the preceding theme the Message. With the millions of n Christian people under the flags of English-speaking races, with devotees every phase of religious faith in the c fines of our continent, with whole arm

men and boys of no religious faith, s task challenges the imagination, the rage, the confidence of every man o believes at all in the reality of the gdom of God on earth.

The Message to the Missionary Com- tee from the Coöperating Committee s forth the relative importance of this t of the Movement.

Only a movement which incorporates its central purpose the world mission Christianity, its mission to all the life each land and to all the lives of every l, can have access to the sources of quate power. The work that is to be e can be done only by men with whom and in whom Christ works in the fulness of the strength which God communicates to men through Him. And we believe that such working on His part is promised and possible on one condition, namely, that men will undertake with Him a world task and conceive the work of the Christian Church as a work for all the need of the world at home and abroad. We cannot hope to do our work in the life of a single man or boy in America except by the power of a Gospel, which demands our application of it to every human need and un-Christian condition in the United States, and our offer of it to the whole non-Christian world.

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# Jacob Kenoly, Captain of Industry

By C. C. SMITH

acob Kenoly was born near St. Louis, When a young man he made his to Georgia. From that State he went he Southern Christian Institute and ked his way through that school. re he received his education, indus- training and ideals. One ideal, ed there, became the ruling principle is life: "I owe all to Christ and I only pay that debt by doing good to fellowmen; I owe *my* debt to my peo- n Africa, who never heard that God s them and Christ died for them."

he story of his making his way to ica unaided and going back into the le and teaching, in a little hut, the boys for thirteen months, is familiar any. Here, for weeks at a time, he prostrated by the jungle fever, and as finally persuaded by an intelligent o in government employ to come near the sea coast. Here he found rtial civilization among those negroes had been colonized from the United es, and here in the basement of an old, disused building in Scheffelin, Liberia, Africa, he began his work for the uplifting of these. One of Jacob Kenoly's students, writing of this early period, says: "It was very dark in this basement. Our teacher thought at one time he would lose his eyesight, his health was very poor, and he did, indeed, look like a skeleton, but he wanted to do something for the boys and girls of Africa. It was in this dark basement that the Liberian Christian Institute came into existence, though it had not received its name."

The Christian Woman's Board of Missions heard of these faithful efforts and adopted the little mission in 1907. The government taking note of the work, deeded the Board two hundred acres of land. On this land he at once built for himself a little house, his only tools being an axe and frow. He split the boards from the trees. This was the first sided and shingled house in that part of Liberia. In this building he conducted his

work for two years. As the number of pupils increased he taught the smaller ones in the forenoon, the grown pupils in the afternoon and had a singing class at night. In this building he organized a church of ten members and here they partook of the Lord's Supper on the first day of each week.

Soon he built a larger building for his school work, and for this he raised about $400 there. The Christian Woman's Board of Missions furnished the zinc for the roof and the doors and wnidows. These were bought in England and shipped to Monrovia and then carried by the school boys on their heads a distance of thirty miles. There is no sawmill in all that section and so Jacob hired men, whose trade it is to saw the lumber from the trees. A box of toóls was sent to him from the United States by the Christian Woman's Board of Missions and with these and the help of his school boys he completed a school building 35 by 50 feet and two stories high.

Speaking of his work for the year 1902 Jacob Kenoly says: "We reached sixty in attendance at day school, eleven in night school, fifty in Sunday-school, fifty-three in temperance society. We have organized a little church which has eleven members."

I think I can give no better idea of this work of Jacob Kenoly's than by quoting from a letter written by him in January, 1910. In this quotation you will be able to read much "between the lines," as it were. I quote:

"We have five different kinds of people to deal with in school. The Americo-Liberians wear clothes, but the other tribes are naked people; but they all wear clothes in school. The Bassa tribe lives in this place, the Pessy tribe have their home fifteen days' walk from here into the interior. They are one of the most despised by the other tribes and are made slaves in this country. T Congo tribe was captured in the Con country by the Spanish slave traders, b was captured by the Americans a brought to this country. Sometimes it l comes my duty to show them that o tribe is just as good as another. T more they come to the light the bet they can see this.

"About forty days' walk into the terior are two cannibal tribes, called t Harah and Boozy. I have two boys school who have their teeth filed to point like a nail. This is their custo They can speak English some.

"Some weeks ago a native m brought two native boys and gave the to me. He said he wanted them to lea civilized habits. They were given to naked. One's country name was 'Blu pluo' and the other 'Sav.' We named the John and Lewis. They are beginning speak some English. We made cloth for them on the machine which was se to us by a good sister in Iowa. Th feel quite at home here."

A gun and ammunition was sent Jacob Kenoly from Milwaukee, W. This he has used in killing great snak and wild beasts and in getting for hi self a supply of meat. He has disco ered that with a seine he can obta plenty of fish in the sound which bac up the river from the ocean. This sei net has been sent by the Christian Wo an's Board of Missions. He wishes raise stock on his land and some mon for this purpose has also been sent by t Board.

One of the first to come to Jacob Ke oly's school was one James Rundles name, whose parents were of the Con tribe. He made such rapid advanceme both in the letter and the spirit of t work that Jacob wrote of his great desi to have him sent to the Southern Chr tian Institute to be trained there and r

rn as a missionary to his people in frica. Money for his passage was furshed by a Sunday-school class in Inana, and August 2, 1909, he embarked om Monrovia, Liberia, Africa, as a eerage passenger for the United States, d reached the Southern Christian Intute early in November, 1909, having en over three months on the way. He a fine specimen of young negro manod and has taken hold of his work at e Southern Christian Institute in splend fashion.

The above, while being a wonderful ork on its own account, shows, too, the lue of the Christian and industrial uining the Christian Woman's Board of issions is giving negro boys and girls this land. Turn one of our trained ys loose in a jungle amid savages and hews out a new civilization and takes e Christ ideal to all who come under s influence. A sister writing from ashington, D. C., says: "If our Southn Christian Institute had only proced Jacob Kenoly it would be worth it cost." For whether we measure his ork by his conception of duty, or his rseverance in reaching his goal, or his ourcefulness amid difficulties, or his tient endurance of suffering, or his selfishness in thinking only of the good others, or his humility in seeking no nor for his own achievement, or his sdom in winning the confidence of a rbarous people, or his sublime faith in d, by which he clung to Him in very rk hours—Jacob Kenoly leads us all.

Now the question is, shall all this sacce and labor of love and noble enavor be lost? Shall we not build largely the foundation thus providentially laid us? Would it not be a shame to allow ob Kenoly's work in Africa to fail for lack of helpers? As it is now, this mission hangs by a single life and that life in constant danger. Others should be sent to him and his work rapidly enlarged. Liberia is holding out her hands for help.

* * *

## A Postscript

By MRS. ANNA R. ATWATER, President C. W. B. M.

In the light of the present the above from the pen of C. C. Smith seems almost prophetic.

On the 9th day of June, 1911, Jacob Kenoly, with eight of the boys and men of the Missions, was out in a small boat to catch fish for the large family of fifty boys whom he kept and fed. It was necessary to open the mouth of the lake, which they did. Then the current bore the little boat out into the ocean, where it was turned over. Three of the men reached land, but our faithful Jacob Kenoly with four of the boys went down.

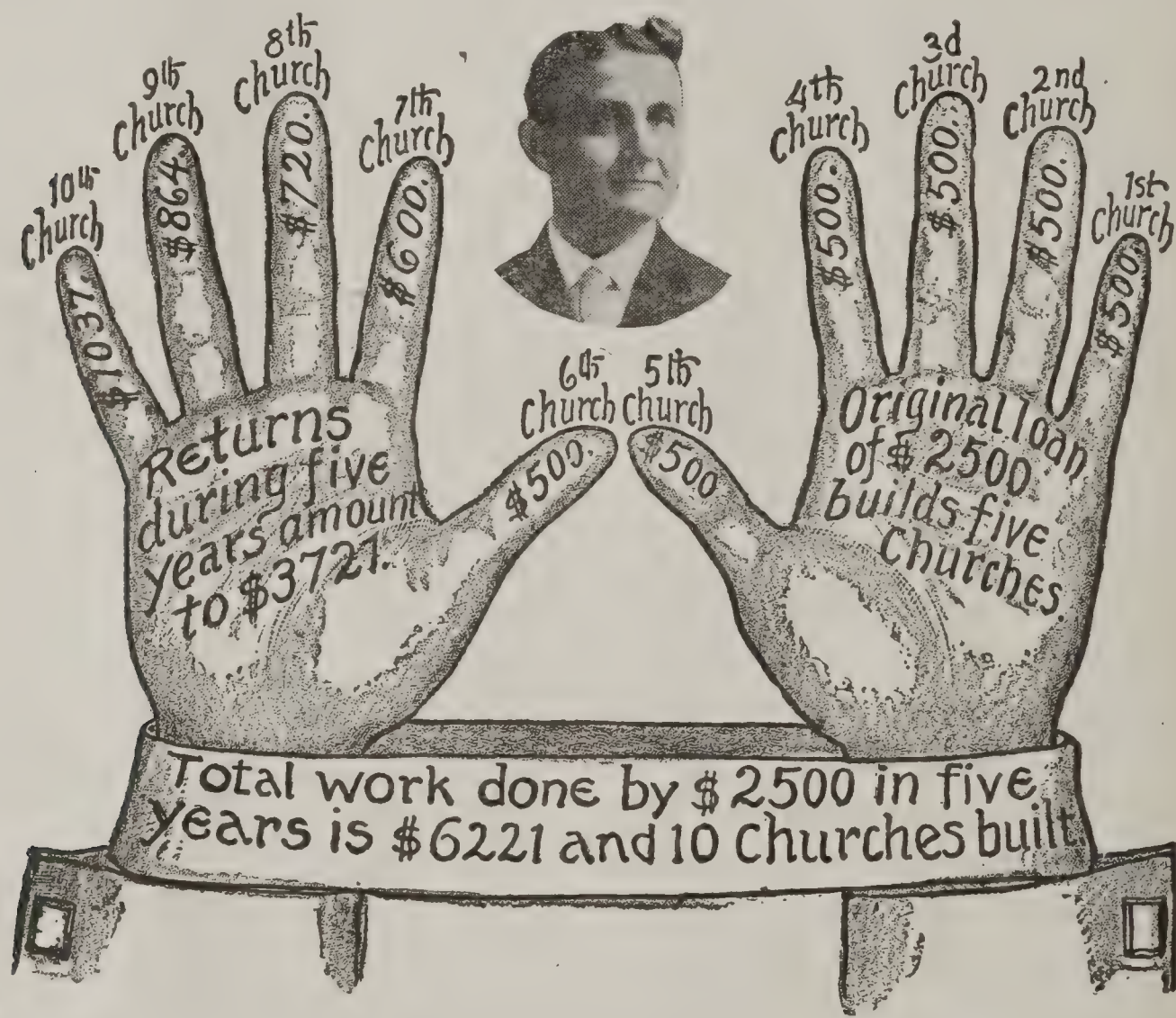
Just a week before Dr. Royal J. Dye, on his journey from the Congo, had left Jacob and had sent the Board an earnest appeal for more helpers and a larger equipment for this Mission in Liberia. He told of the faithfulness of our missionary; of the love and devotion of the school and the little congregation for their noble leader and of the opportunities there for a grand work.

As we consider all this, we repeat the questions asked above: "Shall all this sacrifice and labor of love and noble endeavor be lost? Shall we not build large on the foundation thus providentially laid for us? Would it not be a shame to allow Jacob Kenoly's work in Africa to fail for lack of helpers?"

Liberia has one million and a half yet to hear the Gospel story. The call is to all who hear.

# The Ten Finger Exercise

George W. Muckley, Corresponding Secretary Board of Church Extension, shows how the money works, coming and going, in the Church Extension Fund. For more than twenty years Secretary Muckley has been going up and down the country telling our people how $2,5( will build ten churches in five years, th doing the work of $6,221. We ha asked him to reduce his figures to t printed page and he has kindly consent to do so. THE EDITORS.




What $2,500 will Do Working Five Years in Our Church Extension Fund

INTERESTING PLAN

It is intensely interesting to watch money repeating its usefulness in this Fund, as it comes and goes from year to year.

First: Get the Church Extension Plan well fixed in your mind. Whatever amount the Board loans, the rule is that the loan shall be paid back one-fifth each year. As fast as these different amounts are returned to the Board at Kansas City, they go right out again to help build other churches. There are always appeals on hand for the Board to answer.

You are now ready for the illustration:

WATCH IT WORK

Suppose we lift $2,5( out of the Fund an watch it work for five years, starting th money January 1, 1900, in five loans c $500 each, as indicated on the thumb an fingers of the left hand.

January 1, 1901, one year from th date the loans are made, each of the fiv churches pays a note of $100, thus re turning $500, with which we build th "6th church," indicated by the $500 o the thumb of the right hand.

January 1, 1902, by the same pla $500 comes back from the payment c the second notes of the first five churche also the first note of $100 returns fro

t "6th church," making $600 returning a the end of the second year to build the "h church."

January 1, 1903, $500 is returned by t first five churches on payment of their t rd notes, the second $100 returns from t "6th church" and the first note of $20 from the "7th church," making $720 w h which the "8th church" is built.

January 1, 1904, $500 is returned from t first five, the third $100 from the "6th c urch" and the second $120 from the "h church" and the first note of $144 f m the "8th church," making $864 with w ich to build the "9th ch rch."

At the end of the fifth year $1,037 re- t ns to build the "10th church."

Add all the amounts on the ends of the fi gers and you have $6,221 as the work d ie in five years by the money constantly re eating itself; $2,500 more than doubles it working power in five years. Of c urse, some churches must use the m ney longer than five years. But to o set this, as many return their money b ore the five years expire.

A AMED LOAN

A Named Fund in our Church Extension w rk is $5,000 or as much more as the d ior desires to make it. A separate ac- c nt is kept of each Named Fund and a eparate annual report made to the d ior. All loans are made from this F d to help build churches and are paid b k into the Fund in five equal annual in allments. The interest at four per c t is kept in the Fund and compounds it lf semi-annually. As soon as enough m ey is accumulated from new gifts, in rest and returns from loans, another lo n is made. The money is constantly re eating its work by coming back and g g out again in loans to help weak a struggling churches complete their fi church building. Money more than d bles its work every five years. For e mple, we showed that $2,500 will do the work of $6,221 in five years, building 12 churches with loans of $500 each, as illustrated above.

THE PROOF

Thus the F. M. Drake Loan Fund has built 76 churches since February, 1889, and has done the work of $32,695 and earned $4,534 of interest, though Brother Drake gave only $1,200 in 1889 and $380 each year until he paid $5,000 in 10 years.

Our Brotherhood and Men's Classes should teach the church how money works in our Church Extension Fund as it goes and comes, as shown in the "Ten Finger Exercise." It is a most interesting study. It is arithmetical and geometrical progression combined with perpetual motion.

FURTHER PROOF

That the Ten Finger Exercise is not a mere mathematical fancy in our Church Extension work, it should be remembered that 854 churches of the 1,437 aided have paid back all of their loans and that there has been returned to the Board $1,166,000 on loans since the beginning. This money has all gone out to build churches again and yet not half of the demands have been answered. The $871,000 in the permanent Fund has all gone out once. The $1,166,000 has been reloaned. This makes $2,037,000 of loans which has helped to build 1,437 churches. It might be thought that this Fund of $871,000 is large enough to answer our needs. The man that says that has not considered the fact of our growth as a religious body, nor has he the proper vision of our future growth. Counting District, State and National Home Missionary Societies, together with City Evangelization Boards, we have 127 Home Missionary agencies organizing churches every week that need help to build; 206 of these organizations have asked for help this year and only 59 of these appeals have been answered.

FUND TOO SMALL

Though Church Extension money repeats itself rapidly, as shown by the Ten Finger Exercise, yet it does not prove that the Fund is large enough. The Methodist Episcopal Church, North, has expended more than $12,000,000 in Church Extension work, erecting over 18,000 buildings. Yet that communion is not growing as rapidly today as is our own. The Congregationalists in the days of their growth expended $4,000,000 in Church Extension work, erecting over 6,000 buildings. The Presbyterians expended over $6,000,000 in erecting 7,000 churches. The Methodist Church, South, said that before they started their Church Extension work they lost 75 per cent of their evangelistic results. Every business man who has faith in our plea, and who has caught the vision of our growth, will delight to help get information to our Brotherhood organizations and to the Adult Bible Classes and to every man in the church, before Church Extension Day. In the above ways the men of our churches can help the preacher and the Sunday-school Superintendent to get good results on Church Extension Day. The month of September should be most sacredly devoted to Church Extension by the preachers, the Sunday-school Superintendents, Presidents of our Brotherhoods and adult classes. The Board asks that the Su day-schools will donate one of their Su day morning offerings and tell the ch dren about Church Extension. T Sunday-school offerings will go into t Sunday-school Loan Fund and shou be sent separately.

WHAT ISAAC ERRETT SAID

When the Church E tension work wa started in 1888, Isa Errett wrote an editorial in the *Christi Standard* stating that a $50.000 Chur Extension Fund would be sufficient. Tv years later Robt. Moffett, Secretary of t Home Board, said that $100,000 wou be needed. The demands continued come for money to help house homele churches far beyond the ability of t Board to answer and our Brotherho set a mark of a quarter of a million 1900. We secured that amount and t Kansas City Convention of 1900 sa that we would need half a million 1905. We secured that amount by t San Francisco Convention and now t Brotherhood has set the mark at a mi ion. We still have homeless church numbering more than 500 whose appea come up to us from our own brethr anxious to establish churches that star for the Primitive Gospel once for delivered to the Saints. *Septemb should be sacredly devoted to Chur Extension.*

# *Two Million Dollars*

***In our Church Extension Fund*** **would not be sufficient to meet the growing demands upon our**

***Board of Church Extension,***

**and yet we have not reached the one million mark. We lead in evangelism among all Protestant bodies, but are far behind the procession in our church building enterprises.**

# Where the Pastor Falls Down

By the Editor of "The Interior"

## What Do You Do in Your Church When the Preacher Falls Down?

### ULL HIM OFF?

The popular way of meeting such a situation s to turn the preacher off and get another.

hat might be fair if the pastor's job va just one plain job that one set of u ifications was sufficient for. Then vh n he failed in that one line, you'd be us fied in saying, that it was all off—ha he had missed his calling.

a carpenter can't fit two boards together, he'd better go and heave coal; itting boards is about all there is to carpentering. So with most occupations, he are single, narrow lines.

ut the business of being a preacher is different; it's about a hundred lines vrapped up into one man's task, and it's beyond any decent and human requirement to expect any one individual to come out with a hundred per cent success on all of them.

ist give a minute's clear and honest thought to what a variety of abilities a minister's position demands of him.

### PREACHER QUALITIES

He needs to be a smooth, fluent orator. He ought to have not merely words, but ideas, too; he very decidedly needs to be a thinker. He needs a lot of book knowledge—theology, philosophy, history, and the like,—but it won't do for him to read books all the time; people won't stand for him unless he is also very much of a "mixer"—perfectly at home among men.

nd of course the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare however to show a bit of a general's spirit of command; he's bound to handle people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church "temporalities" out of tangle. And above all he must be a spiritually minded man, though at the same time it is highly important that he must not be visionary; people will not listen to him if he is not practical.

Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an author, a philosopher, a man around town, a military commander, all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor.

Yet you're supposing that you've hired the whole combination in the pastor of your church and are expecting to get the benefit of each of these various elements of strength—all out of one man.

### DUE FOR DISAPPOINTMENT

But you won't. Somewhere in the list you're due for a disappointment. If your minister's a great preacher, it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he is a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him.

The question is, what are you going to do about it when you make the discovery? Follow the ordinary way and hint to the preacher that it's time for him to move on?

Well, you'll not better the matter that way; the next preacher will have his weakness, too.

And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked.

When a minister lacks honor, self-sacrifice, industry or horse sense—any one—he's not fit for anybody's pastorate.

DEFICIENCIES CURABLE

But all other deficiencies but these are curable. Many of them the preacher himself should be able to cure. But all the shortcomings that the minister either can't or doesn't cure—these are up to his church to take care of.

Every church when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid. When the pastor falls down, then the Brotherhood has discovered where it can help him.

THE OPPORTUNITY FOR YOUR MEN

If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective re

If the pastor seems to get tangle befuddled when money matters are dealt with, then let men used to han dollars step forward and get the m worry off the pastor's mind.

If the pastor is slow and timid a calling on strangers, and diffiden meeting new comers, let the folks have easy social graces go in strong friendly visiting and hand shaking.

If the Sunday-School lags or prayer-meeting is dull, and the pa doesn't seem to know what to do a it, let the Brotherhood boom these a ures of work with their own effort.

If the pastor falls down on his pre ing, it's harder for the Brotherhoo fill in that defect—which, by the wa reason enough why the pastor ough try specially hard not to fall down th But even poor pulpit work a live Br erhood can do a great deal to remed

They can all be there and can lie hard; that will inspire the preace They can praise his best abilities: Ta will encourage him to cultivate his m valuable gifts. They can lift detail m ters off his shoulders; that will leave m more time for study. They can give m money for books and conventions; th will freshen him. And they can pray o him; God only knows what that will

Finally, here's a rule for a going growing Brotherhood:

Count on your pastor's abilities as chance. Count on his inabilities as y chance.

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MEN AND RELIGION FORWARD MOVEMENT

Rally Day, Sunday, September 24, 1911

Special Day for Men and Boys. Be Sure to Observe It

# Church Extension and Patriotism

By JOHN H. BOOTH, Assistant Secretary Board of Church Extension

JONH H. BOOTH

ER A PATRIOT

The man who builds a church is a patriot. h the servant of the centurion lay i the centurion, hearing of the power sus to heal the sick, sent elders of e ews to Jesus requesting that He m and heal his servant. The argu- er advanced by the Elders why Jesus o d so favor the centurion by healing s ervant was. "He is worthy that o shouldst do this for him for he ve our nation and himself built us r ynagogue." If the building of a u h in those ancient days was a proof e's love for his country, is it not ll ne of man's highest expressions of tr tism? It has even been thought at he man who shoulders the musket d oes forth in defense of his country a atriot,and many are they who have on so and deserve the title. But "peace th ner victories no less renowned than ar and the greatest victories of the world have been those quiet victories of peace wrought by the pioneer preachers, missionaries and Disciples who have preached the gospel of Christ and made its power permanent in the land by building the house of God. No laurel wreaths have crowned the heads of these patriots and no marble shafts commemorate their deeds, and they need no such things, for world-movements of today, world-wide missions, the sentiment for arbitration and universal peace, the temperance crusade, and civic righteousness are indestructible monuments. The house of God is a social institution as much so as is the school, the court, the jail, and the asylum. It is of value not alone to the few but to the whole community in which it is built. No man, if he be a lover of the good, whether professed Christian or not, desires to move into a churchless community.

PIONEER PREACHERS

CHURCH IN DEMAND

The church, is therefore, in demand. It increases the value of property, makes business staple and prosperous, places a check upon all wrong and makes possible not only the good but the organizing of the forces of good, so necessary in conducting campaigns against any community wrong. Therefore, the man who builds the church is the community's first citizen and greatest benefactor, for he has made possible an institution that materially and spiritually benefits all. These lines may be read by those upon whose hearts rests the burden of a church debt or the raising of money to build a new church. There should be no feeling of timidity on the part of such in going

to every person who lives, or owns property, or does business within miles of the church and asking him for financial aid because it is asking only for a share of the wealth which the church has or will create. The man, if he be able, who does not give the church a square deal when it benefits alike himself and his countrymen, deserves the Rooseveltian title "Undesirable Citizen."

THE GREATEST AGENCY

The greatest church building agencies in America are the Boards of Church Extension. Our own Board of Church Extension has built, since its organization in 1889, nearly fifteen hundred churches in as many communities in our land. It is a patriot. It raises American money, one hundred cents of every dollar of which, to invest in and make possible an American institution, whose purpose is to establish and make permanent the highest material and spiritual benefits of our nation. Some of our spell-binding politicians talk of the glory of the nation as if it was found chiefly in our standing army and great navy; and of patriotism as if it had to do with the maintenance of such things. The shame of it is, that it is not alone Fourth-of-July oratory, for our national representatives are appropriating every year from hard earned savings of American citizens one hundred

MILLIONS FOR WAR

and twenty millions for the keeping of the army, one hundred and sixty millions to maintain the navy and twenty-four millions for the building of two new dreadnaughts this year. Think of it! Twenty-four millions for dreadnaughts this year! How lop-sided we are as a Christian Nation! We have today in our Brotherhood, from latest reports, about five hundred homeless congregations, two hundred and six of which in the past nine months have made applications to the Board of Church Extension for help. Every one of these churches is worthy and some pitiably in need of help but because of a lack of funds only sixty applications have been granted up to August 1st. If every tax-paying Disciple of Christ will give as much this year to Church Extension in the September offering as he will give to build dreadnaughts, not only the two hundred and six congregations that have asked for help, but every homeless family in our

HOMELESS CHURCHES?

household of faith, can be moved from basement and barn, theatre and hall, school-house and dug-out, into comfortable and respectable homes of worship.

Why not make this possible with a great offering to Church Extension in September? It would mean more to America and the world now and in ages to come than all the dreadnaughts ever built. Every Disciple citizen who loves his country and his Christ "should think on these things." May the Christ, the great Intercessor, as He approaches the Father in behalf of the Christian citizen, say of him as was said to Him of the centurion of old, "He is worthy that thou shouldst do this (forgive his sins) for him, for he loveth Our Nation and himself helped build us Our Churches."

## If Not a Brotherhood, What????

Did you read Judge Haymaker's address in last month's magazine? If not, read the address of President Long in this number.

# The Portland Press on the Brotherhood Convention

The following account of the Brotherhood session is clipped from the *Oregon Journal,* and is presented here to show the impression made on the newspaper world by the Brotherhood session:

Anxious to hear details of the remarkable work that has been accomplished by the Brotherhood during its three years of life, all the delegates who could find entrance attended the session this afternoon in the First Presbyterian church. The Brotherhood has a membership of 10,000; its constituency includes 200,000 men and its representatives have come from nearly every state in the union with the exception of New England.

### Regret Is Expressed.

With great regret the audience heard of the intention of the General Secretary, P. C. Macfarlane, to give up his work that he may enter exclusively into the field of literature. Mr. Macfarlane gave up a pastorate in California to become the Brotherhood's General Secretary at the time of its inauguration three years ago. Its growth and its influence have been phenomenal since that time.

### Retiring Secretary Honored.

P. C. Macfarlane, of Kansas City, retiring General Secretary of the Brotherhood, was presented with a gold watch and chain by the officers, directors and secretaries of the Brotherhood at the meeting yesterday afternon. Judge J. N. Haymaker, of Wichita, Kan., made the presentation speech. Secretary Macfarlane responded, briefly thanking his fellow-workers for their coöperation while he held office. He will continue his ministerial work after a short rest and vacation at Monterey, Cal.

The donors of the watch were R. A. Long, President; C. M. Chilton, Vice-President; Thomas S. Ridge, Recording Secretary; F. J. Bannister, Treasurer; Burris A. Jenkins, Robert G. Frank, Frank Nase, R. A. Doan, Thomas W. Grafton, J. N. Haymaker, M. M. Cochran, J. K. Shellenberger, Miss Vinnie Brake, secretary to Mr. Long; Frank Lauder and E. E. Elliott.

### 18,000 Letters Mailed.

"E. E. Elliott, Assistant Secretary of the Brotherhood, in his annual report, said that since the last convention, held at Topeka, Kan., last October, 9,000,000 pages of association monthly have been printed and 50,000 copies of tracts circulated. During the nine months 18,000 personal letters have been mailed and 50,000 circular letters.

"A constitution for a Boys' Brotherhood has been drawn up, and a movement is on foot to place it on a permanent footing. There are now 140 local Brotherhoods affiliated with the National body, 45 being added in the last nine months. There are also 236 local bodies not affiliated. In 495 churches the question of organization has been taken up, but not consummated.

### Many Missionaries Volunteer.

"The second Sunday in January was observed as Brotherhood Volunteer day. Mr. Elliott said 75 volunteered for mission work, as compared with 50 in 1910.

" 'Today's Work Today,' was the topic upon which General Secretary Macfarlane spoke. He narrated how J. Pierpont Morgan came to contribute $1,000,000 to the lying-in hospital in New York City. He was to speak one night, and in walking to the hall had occasion to pass through a narrow street, where he came upon a poor woman with a bundle of sweat-shop clothing under one arm and a babe in the other.

"'How old is that babe?' he asked.

"'Four days, sir,' was the response. He tossed the woman a half-dollar, and passed on his way.

"'But the next day,' continued Mr. Macfarlane, 'he telephoned to one of the largest architects in the metropolis, and ordered a hospital large enough to accommodate all women unable to have proper attention at that critical period of their lives.'

### Morgan's Charity Praised.

"'That is the spirit of the Brotherhood, to help humanity,' said the speaker. 'The Brotherhood covenant sets a high standard, but high standards are the way to Jesus Christ.'

"J. K. Shellenberger, Field Secretary, delivered an address on 'Why Have a Brotherhood?' He spoke of the large number of divorces, saying the families were being undermined. He also spoke of the white slave traffic and of the sale of liquor, saying it is a man's job to cope with these evils.

"Assistant Secretary Elliott reported at the banquet in Woodmen of the World hall last night that the deficit of the Brotherhood last year was $15,000, and was met by R. A. Long. He said five cents a month a member is too little support the work of the Brotherho and urged all to adopt the plan of co tributing $10 a year a member.

"After the banquet the men march in a body to Grace Methodist chur where F. W. Burnham addressed th on 'Christian Men in the Church.'

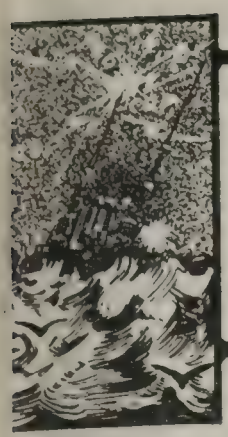
### Three Topics Discussed.

"The evening session followed imm diately after Mr. Burnham's spee The themes were. 'What is the Brot erhood For?' 'The Brotherhood's Re tion to the Devotional Life of the Me' and "The Value of Affiliation with t National Brotherhood.' The speake were Rev. T. W. Grafton, of Kans City; Rev. C. M. Chilton, of St. Jose Mo.; R. A. Doan, of Nelsonville, O., a M. E. Baker, of Hiram, O., Preside Long closing the discussion.

"Mr. Doan related the experience of saloonkeeper of his city, who, when t saloons were closed, found himself wit out employment, and being unable work, was reduced to penury. T Brotherhood supplied him with coal, pr visions and clothing, said Mr. Doan, a invited him to church, to which he r luctantly responded, but has since be thankful."

# Secretarial Whereabouts

Since the Portland Convention, Mr. Shellenberger has been filling appointments and attending conventions on the Pacific Coast. A detailed report of his trip is crowded out of this issue. He and President Long did a great piece of work in a financial way in Southern California. The writer has attended the Laymen's Missionary Conference at Lake Geneva, Wisconsin, the Bible Conference at Bethany Park, Indiana, the Nebraska Convention at Bethany, issued the August and September numbers of "Christian Men," and attended to an accumulation of office detail and correspondence the end of which is not yet.



# Wireless Whispers

## Hay Fever Time

The United States Hay Fever Association a ounces its Annual Convention at Bethlehem, N H., Wednesday, August 30th. The booklet vich accompanies the call gives details con- c ning the objects of the association and in- t esting references to exempt places, treat- n nt, experiences of members, etc.

Dr. Osler says that women are more sub- j t to hay fever than men. Perhaps the s fragettes will soon come into full power a l control the best organized vacation afflic- t n this country affords. Suffragette homes f sneezing sisters will doubtless be consid- e d at the convention."

So writes P. F. Jerome, Secretary, 125 E. 2 h St., New York.

*T the Editor.*

Dear Sir:—I am sending herewith advance c y of the Annual Booklet of the United S tes Hay Fever Association. I am sure it v l be a matter of interest to your readers. i ou would note the date of the Annual Con- v tion, which meets on Wednesday, August 3 h, at Bethlehem, N. H.

The booklet will give you other details con- c ning the objects of the association and i eresting references to exempt places, t atment, experiences of members, etc.

*Dr. Osler says that women are more subject t hay fever than men. Perhaps the suffra- g tes will soon come into full power and con- t l the best organized vacation affliction this c ntry affords. Suffragette homes for sneez- i sisters will doubtless be considered at the c vention.*

Appreciating any notice you may give,

Very truly yours,

P. F. Jerome,
Secretary.

P. S.—Send marked copy to the Secretary.

* * *

## What Our Brotherhood is Doing in Des Moines

By C. N. Kinney, State President

We dedicated our Grandview Mission C rch, which was being promoted by Uni- v sity Brotherhood, in spite of all opposition a drawbacks, yesterday. There was great e usiasm and splendid feeling and coöpera- t n, and we almost cleared the project of d t in a few minutes of time. This is a g at triumph for the Brotherhood work in D Moines, as everyone feels. This makes t second mission that our Brotherhood has e blished, equipped and maintained during the last three years, which shows the work that our Brotherhood has accomplished. It has been marvelous and of inestimable value to the churches of Des Moines. Brother Idleman says our Brotherhood has been of great inspiration to him, and his work, as well as to all the people of the Central Church, in what we have accomplished through our local organization. The charter which you sent us was received and the cards distributed yesterday, and we added ten or a dozen names to the list. I want you people to know what a splendid Brotherhood program we had at Ottumwa at the State Convention. It was certainly fine, and many splendid compliments were given Brother Shellenberger's fine address at the banquet hour. He is surely growing in his field of work splendidly. I wish you would express my appreciation of Brother Macfarlane's work, in his retirement, to him. I hope you are all planning to be present at the Silver Bay conference, as we are anxious to have the leaders present at this conference.

* * *

## Men In Office Not All Crooked

District Brotherhood Formed by the Christian Churches of Northwest Indiana

"There is too much condemnation of men who are in public life," said Congressman E. D. Crumpacker, of Valparaiso, in the course of his address last night at the Brotherhood banquet of the Christian churches. "We lose patriotism when we come to regard all men in public life as crooked grafters. It is true that there are some who are not honest, but it should be remembered that a bottle of ink will turn a whole barrel full of water black.

"A man in politics ought to be just as candid and honest as he is in other walks of life. One who gets votes by misrepresentation is no better than one who gets money by false pretenses."

Judge Crumpacker was introduced by Rev. N. H. Trimble, who presided at the dinner, as the "Lonely Republican, or how it feels to be great."

### How It Feels to the Judge.

The tenth district congressman, who is the only Republican from Indiana in either branch of congress, replied to this introduction, that it was, indeed, a novel sensation to be the only Republican. He found it very easy to fill the part, for all there is to do is to embarrass the other fellow who is now responsible. The minority in congress cuts no ice any way.

Judge Crumpacker, who has been a deacon for many years in the Christian church at Valparaiso, spoke eloquently of the growth of his church in recent times in Northwestern Indiana. Referring to the plans for a great Christian church in Gary, he said that just met his view. He would like to take part in its dedication. "And I know what that means," he added, "for I have been to a number of church dedications in my time."

### Two Hundred at the Dinner.

Some 200 men attended the Brotherhood banquet, which was held in the basement of the Ogdon building, now serving as church quarters until the new edifice can be erected. There were visitors from Valparaiso, Whiting, Hammond, Michigan City, Lowell and other nearby places. Many came in autos, while trains brought others. The dinner was served by the ladies of the church.

In starting the after-dinner talks, Rev. Trimble awarded a number of banners, which had been won by the churches at Tolleston, Glen Park and Gary.

Rev. Cecil Sharp, the "Hammond Whirlwind," began the formal exercises.

### A Splendid Success.

He spoke of the splendid success that had crowned the efforts to bring the church workers of the district together, and suggested that similar dinners be held once a year, a suggestion that was subsequently embodied in a motion that was adopted unanimously. He regarded the dinner as the beginning of bigger and better things in the Calumet region. He spoke of the need of a fine church at Gary, where dinners for a thousand might be held when the magic city came to contain 300,000 people.

Garry L. Cook said that at Indianapolis it might be possible to get a couple of dozen men out to a church dinner as compared with the 200 present. "Gary," he said, "is a truly remarkable burg."

### Gary's Reputation.

Capt. H. S. Norton spoke of the industries of Gary and their vast magnitude, and yet he said all this did not make a good city. It was the people who made the city. He feelingly spoke of the high reputation the Gary schools had attained, and said he hoped for the time when Gary would be known as a God-fearing, Christian community, with a reputation as high as that of its schools.

### Broad Church Work.

Rev. Claude E. Hill, of Valparaiso, who preceded Capt. Norton, pleaded earnestly for broad church work in the upbuilding of the cause in the Calumet region.

Then Judge Crumpacker was introduced as a loyal member of the church, who was a regular attendant of the Valparaiso church, and who had served as deacon for many years. Judge Crumpacker was received with great enthusiasm, and made an eloquent plea for honest work, whether in trade, in the crafts or in the church.—*Gary Tribune.*

## Flesh and Blood of Brotherhood, L. B. D. No. 329.

**By Arthur W. Leu, a Third Year President**

EDITOR'S NOTE—The author of this article w a passenger on the Brotherhood train to Portla Incidentally, he mentioned that the Brotherhood the Howett Street Church at Peoria was caring the services of the church during the pastor's sence on his vacation. We asked Mr. Leu if would not tell us how it was done, and the arti which follows is just as it came from his pen a is much more valuable by reason of its being fir hand information from men who have delivered goods.

ARTHUR W. LEU
Peoria, Illinois

We have only the morning services to ta care of. In the evening services we uni with two other churches in our vicinity tent meetings under the auspices of the Mi isterial Association. Our plans for the mor ing service are brief: Two men are a pointed to speak on some subject, which th choose themselves, for about ten minute These short talks, along with some speci songs and the communion, will constitute o morning services.

In this manner we save the Church t expense of securing an outside speaker, b of far more importance is the development our own men. This is the Brotherhood stronghold. Its work cannot be measured numbers or amounts. It pentrates right in the heart and center of our Church work developing its men.

Another incident of recent date. You wi remember of my telling you on our Portla trip that the Church had secured some of t chairs of the Main Street Theater. The chairs had to be fastened to the floor a three of the fellows set a night to do the wor When they arrived on the scene of actio there were no less than fifteen fellows the who had heard of the job and had come ov to the Church to help.

These are but instances that show what t Brotherhood has done for Howett Stree Three years ago they were unthought of. A you know, for a number of years Rotchfo and myself about constituted the working the "man-side" of our Church. I mentio this merely to show the contrast. When w first spoke of organizing an independe church we wondered whether or not we cou secure men enough to constitute our offici board.

Now, however, things are very much differe. A person coming into our Church after tee years of absence would hardly recognize i We have a fine bunch of fellows—fellows vo can do things and this has been largely bught about through our Brotherhood. Mr. Ice has often spoken of the great change in t masculine side of our Church and how it h helped him in his work.

We have been running a series of debates aour regular monthly meetings on such subjts as "Socialism," "Woman Suffrage," "Rection of Immigration," etc. The fellows te splendid interest in these debates, at the cse of which three minutes is allowed each nn to express his views on the subject under dcussion and there is hardly a man who ds not avail himself of the opportunity of eressing his views and sometimes it becnes necessary to call them at the end of tir time.

* * *

## Another Letter from Bolenge

At the end of the first quarter, this year, we hve baptized one hundred and seventeen (7). We have larger classes than ever seeki to learn more of God and his love gift, Jus Christ. Our work is more prosperous tn ever. From all sides comes the same c, "Send us preachers to teach us of God." f our force were twenty-four on the field itead of twelve, we could make preachers out talmost every convert. What a great power tt would be! But we must lose this great fce, because when we reach our limit we nst halt. Everyone is working to his limit nv and soon the four large churches and our samer must be taken care of by nine missnaries.

Brother Rains says every missionary should hve his first year, at least, for language study ane. But our work has reached such proptions that every new man is put to work aonce. This is necessary, because first, our oer missionaries are very few, and second, v can't see some one overworked when we c help. This hinders our progress in langge study. But what can we do? I'll tell y what you good people may do, send us aut twelve more missionaries at once, havi three doctors in the number.

Yours in His righteous cause,
CHAS. P. HEDGES.

* * *

## A Brotherhood Class Picnic

By T. D. Barnett, General Member 404 of Toledo, Ohio

Talk about a picnic, say! We had it yesday as guests with the Gleaners (a class o young ladies) of the Pastor's Helpers (ives of the B. B. C. organized). A contied round of pleasure and so much to e dinner and supper. We played ball also, aegular game. The Married Men vs. the Sgle Men. Five innings, score 13 to 15, the nrried men leading. Who said we could not "me back." We have a list of over twenty subscribers to CHRISTIAN MEN, but will wait until the middle of August before sending them in, making an effort during the time to secure fifty or sixty to begin with the September issue, at which time we hope to take up the regular Brotherhood programs and enlist as many in the National Brotherhood organization as possible. We have an enrollment of 112, began January 1st with 33. Our goal is 200 by September 1st, Lord's Day. We have two Brotherhood members and six home department members who are exempt from class attendance; 52 present last Lord's Day and about 75 June 25th.

* * *

## The National Drink Bill

The following appalling news item concerning the consumption of spirituous and malt liquors appears in the *American Grocer* of July 12th. The *American Grocer* enjoys a reputation for accuracy in reporting government statistics and the figures here presented can be relied upon:

"The total consumption of all spirituous and malt liquor has been remarkably steady, almost staionary for the five years, 1906-1910, inclusive. The per capita in 1910 was 21.86 gallons, against a yearly average for five years of 21.89 gallons and 21.71 gallons as the annual average for three years, 1908-1910. Certainly the liquor traffic is being held in check, for there has been no increase during the past five years.

RETAIL COST OF BEVERAGES.

"The following estimate of the retail cost of beverages, used as stimulants, has been compiled yearly by the *American Grocer* since 1882. The quantities entering into consumption are those reported by the U. S. Bureau of Statistics.

"The following tables are based on the yearly average for three years, 1908-10, as it more fairly represents the quantity annually consumed and the cost than would the figures for any one year.

CONSUMPTION OF ALCOHOLIC BEVERAGES.

| | |
|---|---|
| "Malt liquor, imported and domestic. . . . . | $ 909,072,257 |
| Spirituous liquors, imported and domestic. . . . . | 573,206,487 |
| Wines, imported and domestic... | 116,642,672 |
| Total alcoholic beverages.... | $1,598,921,416 |

IN CONCLUSION.

"It is generally conceded that alcoholic liquor is a good servant, but a bad master; that it is the parent of innumerable crimes, destroys homes, injures the physical condition of the people. For these reasons a constant campaign is waged against the use of spirits. Is it not a source for congratulation that for the past five years any increase in the consumption of liquor has been checked, thus giving encouragement to the foes of the spirituous drink habit and warranting further continued effort to decrease the use of such beverages as debauch humanity and add enormously to the cost of government?"

## A Model Secretary's Report

Prepared by A. B. Painter, Secretary L. B. D. C. No. 24. Newark, Ohio

EDITOR'S NOTE—This report was not prepared for publication but was sent us for our information along with quarterly report of activities of the Local Brotherhood at Newark, Ohio. It is so important from a standpoint of practical accomplishment that we are publishing it for the information of Local Brotherhood Secretaries. The pattern is worthy of emulation.

Regular meeting No. 324, B. D. C. of Central Church cof Christ, Newark, Ohio, July 18, 1911.

1. Music—Brotherhood Quartette.
2. Devotional—J. H. McGirr.
3. Music—Quartette.
4. Reading of Minutes.
5. Treasurer's Report.
6. Report of Committees.
7. Employment—L. Larason, chairman.
8. Civic—J. H. Ellery, absent; report given by Brother J. H. Miller.
9. Fraternal Aid—No report at this meeting.
10. Membership—Wm. Keckley; seven names given in for membership.
11. Bible School—R. C. Armentrout.
12. Cultural—G. I. Burrell.
13. Inter-Church—J. C. Marnott.
14. Social—G. H. Gearhart.
15. Visiting Committee—F. H. Taylor.
16. New names accepted and initiation into membership by the new chairman-e F. T. Hoover.
17. Report of Auditing Committee of Tr urer's books; accepted.
18. Remarks by Bro. W. D. Ward on ch reviving proposition throughout county. Motion that we pledge $1 the stone pile church in Hanover to ship and that as many as can attend meeting next Sunday evening. Carr
19. Intermission of five minutes, during w time payment of dues to Treasurer made.

After intermission an interesting debate.

Question: Resolved, That capital pun ment should be abolished.

Affirmed by Brothers Kissane and Arm trout. Denied by Brothers Riley and Ma Showed careful thought and logical argum Result: Affirmative, 2; negative, 1.

Ice cream and cake.

Adjournment.

Following is the list of new officers for next six months:

President—F. T. Hoover.
Vice-President—W. C. Worstel.
Secretary—A. B. Painter.
Treasurer—W. A. Parker.

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# Reasons For Affiliating

"WHY should our men affiliate with the General Brotherhood movement," is a frequent question put to our secretaries by many of our pastors and brethren throughout the country. This vital question is best answered by the men who have tried the Brotherhood movement, and we have prepared this little bulletin of "Reasons," written by pastors and Brotherhood Presidents themselves, with the hope that our churches throughout the land will take up in real earnest the affiliation of their men with the General Brotherhood, and thus promote the formation of one of the greatest religious armies of the Twentieth century. Read carefully, ponder frequently, consider prayerfully, is the prayer of the officers and directors of THE GENERAL BROTHERHOOD OF DISCIPLES OF CHRIST.

Kansas City, Mo., June 1, 1911.

## Reasons For Affiliating

### What the National Brotherhood Does

By J. D. ARMISTEAD.

**The National Brotherhood**

maintains a general office and secretaries, clerks, stenographers, and equipment necessary to propagate the movement.

Stirs up men to activity in all departments of our churches.

Develops large classes of men for Bible study.

Promotes general church interest.

"Team work Campaigns."

"Comrades of Paul."

Men for the ministry.

Student aid fund.

Participates in great interdenominatio movements for "Men and religion."

Publishes a strong masculine religious jo nal of information and inspiration.

**The Meaning of Cooperation.**

By affiliating we have a part in what t National Brotherhood does.

If our men do not affiliate with the Natio Brotherhood, all others have the same rig and hence no National life will be possib Through the National Brotherhood we a lent a helping hand in time of need, a when strong, we return the loan by assisti others who are struggling with the M Problem.

To be without the National Brotherho means a severe handicap.

We should coöperate for the opportunity f good to be done, the benefits of the larg fellowship afforded by the National life. t greater self-respect when living not for se but for others.

**QUESTIONS.**

Are we self satisfied, willing to receive a not to give?

Are we willing to be provincial in these da of world-wide ideas?

Will we place the fabled God Terminus

e heights of the Blue Ridge Mountains and el that wisdom will die with us?

e we willing to be isolated, to know nothg of others?

ave we no pride in seeing reports of our n work?

oes the Brotherhood at large know that u have a Men's organization in your urch?

## CAL AIMS NO BAR TO AFFILIATION.

ur Local aim at this writing is "civic ghteousness." Affiliation will help us in s sort of work, as in all other aims. Civic ghteousness must be supported by religious struction and conviction.

filiation does not interfere with our local embership or program, but rather adds to e effectiveness of our committee work and ograms, and offers help where we need it. ivic righteousness" is best promoted by operation of church Brotherhoods, and al Brotherhoods are best promoted by the entific methods of the National Brotherod.

## ECTIONS ANSWERED.

filiation will turn the Men's club into a ayer-meeting. Answer—The probabilities e your men will be edified and inspired occasional Men's Prayer-meetings. A ll rounded Brotherhood will not run to her extreme, but rather will develop the cial as well as the religious side of man.

filiation will cost us some money. Answer Things worth while cost money. A Nanal Brotherhood that is worth the name tes money to properly operate it. Men are racted to something in which their money invested. Men identified with the church ght to be inspired to give money to suprt all the institutions of the church. The ational Brotherhood is one of the agencies at is doing this inspiring work, and the penditure of time, energy and money in otherhood work is reflected in every dertment of our work, Local, State and ational. When our men are inspired to under any proposition, they perform the k "In a man's way."

Ve can operate our Local Brotherhood thout incurring the monthly dues."

swer—Yes, a Brotherhood can get along wi out the wise guidance, and careful oversig of the National Brotherhood, and many of em are doing so, but they are missing a very vital factor in their progress, in that they receive only such assistance as may come to them through the columns of CHRISTIAN MEN (If the men read that sterling paper) or that they gather otherwise, and this in the end is not satisfactory. When the Christian Business Men's Association was launched at the Detroit Convention, many Brotherhoods were organized, only to die without this direction from the National office, which they need exceedingly all along the way, and more especially in their early days. The Brotherhood that feels it can get along without the National Brotherhood is like unto the church that feels that it can get along without the assistance of any of our great National Societies. A church can do Home or Foreign Missionary work without the aid of the A. C. M. S. or the Foreign Society, but it will not do such effective work as it will to give the Foreign Board or the Home Board the money necessary for their operation, and allow them to utilize the expert agencies they maintain for this very purpose in carrying out the Great Commission. The National Brotherhood helps organize the men of the Local church for active service at home and abroad. The church men who feel that they do not need this affiliation for their own benefit ought to feel that they need it for the benefit of "the other fellow" who may need it in a decidedly different way. If you are doing effective work among men in your church without being affiliated, you can do better and more effective work by being affiliated. Then again, the National Brotherhood should be the agent of your men, in Brotherhood missionary work, so that the good impulses of your organization may be carried to the thousands of other men who will profit by your experience, and the small monthly per capita contribution of your men is for the maintenance of the National office, and to make this work possible. Here is where the spirit of Brotherhood prevails in the highest sense. If your men want to be a part of this great Brotherhood, they will want to share the expense with their fellows, and no true Brotherhood man will want to be a part of anything that costs money without standing by it loyally in a financial way. The National Brotherhood takes church men and educates them up to the point where they understand what the National Brotherhood is and stands for and then they come in and help send the word on to other church men who have not caught the vision of Brotherhood.

The Organization Package Will be Sent Free

In response to a Postal Card. Send for it.

Address

THE BROTHERHOOD MOVEMENT

420 R. A. Long Building Kansas City, Missouri

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Boy City Talk

### The Boy City Camp

"Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets,
How they built their nests in summer,
Where they hid themselves in winter,
Talked with them whene'er he met them,
Called them, "Hiawatha's chickens."

God's great out of doors. Oh, what joys to be found in the wild woods and in the sparkling, dancing water of some lake or stream. This is surely the boy's true heritage. It means health and happiness. What boy's whole being does not thrill when camping out time is talked about. All boys should get in close touch with nature, and all boys' clubs should plan a summer outing. Nature paints more beautiful pictures than man ever dared and yet how few see, let alone appreciate.

A boys' camp need not be a loafing place, as many of them are. There should not be an idle moment and such is the way the Boy City camps are conducted. Rest comes in change not in idleness. Boys who have the opportunity of getting close to nature are broader and better boys. At a camp there is much freedom and here, too, they can cast aside all conventionalities. Oh the happiness of the barefoot boy. It is good, too, for him to get back into being wild for awhile and the desire to do so is born in him, having been implanted in his very being. Truly, it is "the call of the wild."

Part of the boys' work in any church is to have a summer camp. There are two Boys' Clubs in Kansas City, named Boy City, who arranged to have a camp together. One of these clubs is in the Jackson Avenue and the other is in the Independence Avenue Christian churches. There was some difficulty in securing the right kind of a place and the camp site that was finally selected was found accidentally.

About twelve miles from Kansas City, Kan., on the Leavenworth Electric line there is a little station named Loma Vista. There is a woods close by and Marshall creek flows past or rather through the woods on its way to the Missouri. In these woods once lived the Wyandotte Indians and we camped on their camping ground and drank from the springs that they drank from and played Indian and Scout on the same hills and in the ravines where once the little Indian boys played hide and seek, or hunted for wild game.

There were sixty boys with us from to time. The first week there were in thirty-five boys. The second week twent and the third week twenty boys. The was spent in swimming, volley ball, cr and Indian scouting. Every evening the gathered around the camp fires and sang and told stories.

Every Sunday afternoon a service was on the hillside. At these meetings the sang Sunday-school songs and sometime boys spoke or one of the leaders gave lesson. Several times the boys would solos or duets.

Chas. B. Hahn, the leader of the Work in the Independence Boulevard Ch and Moses Young, the leader of the Work in Jackson Avenue, were the dire of the camp.

The boys who camped were divided u follows: 34 from the Independence Boule Christian, 19 from the Jackson Avenue, 1 the Linwood and 2 from Topeka, Kan. had about sixty adult visitors while in can

It costs something to take a party of camping and be with them three weeks. S who read these lines may be intereste knowing just what it cost to run the camp for what the money was spent.

| | |
|---|---|
| Groceries | $1 |
| Milk, butter and eggs | 29 |
| Transportation and freight | 3 |
| Medicine | 0 |
| Cook | 0 |
| Tents and cots | 50 |
| Bread | 10 |
| Pop | 5 |
| Total | $29 |
| Amount received from the boys for board and other expenses | 27 |
| Amount to be raised | $ 1 |

This amount will be raised by the boys ing a "home talent" entertainment. So see, while the Brotherhood is responsible the boys' work, it pays its own way a goes. Does "Boys' Work" pay? Ask parents who had a boy at camp. Here is a big enough to command our Men's Brot hoods, for the boys of today are the men tomorrow and you have a part in their m ing.

Scenes at Boy City Camp, 1911

Swimming in Marshall Creek
Mrs. Karnes, the Camp Cook
Lazy Time
One of the Forts

2. The Croquet Grounds
4. Looking for Visitors
6. Just Arrived
8. Playing Volley Ball

# Some Rules of the Game

¶You never know a boy until you live with him. Take him camping som and you will know what kind of a boy he is.

—o—

¶Boys do not like to have mothers make over them in the presence of comp especially is this true when a crowd of other boys are around.

—o—

¶You will notice that the boys who are bluffers and bullies with the little fe are usually afraid of the older boys and in the dark.

—o—

¶It is a good thing for a boy to get away from home and be homesick. usually find that it is not so easy to get along with other fellows as with parents, who give up to them.

—o—

¶Just remember that a boy would rather be the leader of his gang than b president of the United States.

—o—

¶A boy with all muscle without an educated mind to direct, or a heart to is the worst kind of an animal to turn loose on the world. Do not deve pugilist.

—o—

¶There is no kind of sapolio that can wash out the filthy stories and pic that get into a boy's heart. See to it that the boys have good clean compan

—o—

¶Broken limbs can be mended but no power but the blood of Christ can the soul of the boy who has gone wrong.

—o—

¶Be sure that you and your son are not strangers.

—o—

¶Boys must be reached to be helped and they must be reached in the sphe which they live. Any other way is all Greek to them.

—o—

¶Deny the boy his companions and you will spoil him. Many a boy has g off the track because of lonesomeness and because he was hungry for love sympathy.

—o—

¶Remember, too, that Christ cares for the working boy.

—o—

¶The boy should have a place of his very own. He should be permitted t up some place just as he chooses where he can feel that he is king of a surveys. He should have some corner in the house away from where he h be careful—don't touch—be quiet, and many other "don'ts."

—o—

¶Find out what a boy's day dreams are made of and you will be pretty a find a way into his heart, and perhaps make those dreams realities.

ne day dreams of the average boy today are of sports and going out into the ld to make his way. He does not care to dream of fairy god-mothers who ht some day drop a pot of gold into his lap.

—o—

o not make fun of the boy who straps stilts to his legs to make himself tall—er tell him that stilts will not carry a heavy load; that there must be a more l foundation.

—o—

me boys are all bluff outwardly and are always "shooting hot air" (talking , while others are so everlastingly touchy that should you poke your finger at n they would cry, or get mad.

# Programs for Local Brotherhoods

SEPTEMBER—Second Program.

TOPIC:—The Sunday-School Movement.

**votional.**
n.
ture reading.
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**usiness.**
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rts of committees.
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business.
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**Recess and Social.**
ing of new members and visitors.
lunch.
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**ultural.**
ess: "The Story of Robert Raikes."
ess: "The Unified Versus the Graded ssons."
c.
ess: "The Rise of the Modern Men's vement."
ess: "What Specific Thing Can Our n Do for the Advancement of the Kingn in the Next Six Months?"
ssion of above.

**her: That we do it.**

**osing.**
diction.
te Robert Hopkins, Nat. B. S. Supt., Bldg., Cincinnati, Ohio, for facts.)

**etation.**

e **Devotional** part of this program let leader conduct a service of special yer for the Bible School. The Brotherd should remember that it is not only rotherhood, but also a fatherhood. Let men pray for a vision of a well-equipped le School—one that is serving the comnity in gaining a knowledge of God's rd.

e Scripture reading be carefully selected, read in a way that carries a message. nothing hap-hazard and impromptu.

Let the music be such hymns as have a real message to them. Ragtime songs may tingle one's nerves, but they do not arouse strong, manly emotions.

Conduct your **business** in a business way. Write all reports. If your committees have no reports, it is proof that they are not working. Insist on work done, of which it will be worth while to make report.

Make your **Recess** a social time. If your membership has been at work, then there will be new members to welcome. If the social committee has been at work they will see that this recess is made profitable as well as enjoyable.

Your **cultural** work is, after all, the chief end of your meeting. See that the addresses are assigned in plenty of time for speakers to make ample preparation. For material on first address, look up article, "Robert Raikes," in good encyclopedia. Also write Robt. M. Hopkins, Carew Bldg., Cincinnati, Ohio, and R. P. Shepherd, 1221 Pine Street, St. Louis, Mo., for suggestions. Consult libraries on Sunday-School literature.

A good teacher in public schools would be a good one to handle the second address. Whether or not your school should take up the Graded System of Lessons, will be decided when you see the pedagogical value of the graded lessons. A good psychologist will see their value at a glance. Enlist the best talent in your community, as well as the man who needs to be developed.

For the third address, one will have to consult the back numbers of our Sunday-School journals and magazines. "The Adult Monthly," of the David C. Cook Publishing Co., Elgin, Ill., has some good things. Also literature published by Christian Publication Society, 1221 Pine Street, St. Louis, Mo.

For the last address, let the speaker look your Bible School problems square in the face, and sincerely and intelligently answer this question. The advancement of the Kingdom is what you are called to for.

**Clinch** the program by setting in the machinery that will realize visions.

## OCTOBER—First Program.

### TOPIC:—The Ballot Box the Power of God Into Civic Salvation.

**I.—Devotional.**
Hymn.
Scripture Reading.
Prayer.
Hymn.

**II.—Business.**
Roll call.
Reports of committees.
Unfinished business.
New business.
Reception of members.

**III.—Recess and Social.**
Meeting of new members and visitors.
Light lunch.
Payment of dues.

**IV.—Cultural.**
Address: "Two Unfaithfuls:
1. The evil man who uses the ballot;
2. The good man who does not."
Address: "What would Jesus Do?"
Music.

**V.—Debate.**
"*Resolved*, That the disloyalty of the 'good' men of our town is the occasion of city and state misrule."

**VI.—Resolution.**
"That we, Christian Men, determine to cast our ballots religiously and conscientiously in the interest of the Kingdom of God."

**VII.—Closing.**
Song.
Benediction.

**Interpretation.**

In your **devotions** pray for a clean for Christian Men to attend primari a strong sense of Christian respon as to citizenship.

In the **business** session and **rece** would only repeat what is sa former interpretations.

In your **cultural** part of this progr room for splendid work. Give th address to one who knows politic him emphasize the fact that ma our existing evils are due to th that, otherwise, good men become citizens when they have not e interest to attend primaries, anc religiously when election comes. Rauschenbusch's "Christianity an cial Crisis," Chap., "What To Also T. C. Hull's "Social Proble the Light of Christian Ethics."

For the second address read Sh "What Would Jesus Do?" and "fixion of Philip Strong."

Careful and practical observation in a field will give the debaters all the m they need for a good discussion.

The resolution speaks for itself.

# Try These Programs

They may be cut to suit your local needs, or otherwise amended. But try them, brethren. The result will be incalculable good to your whole church, and especially to your men themselves. Some more and better ones next month.

P. H. WELSHIMER

# Bible School Lessons for August

American Revised

Prepared by P. H. Welshimer

LESSON 2—SEPTEMBER 10.

## "DANIEL AND HIS COMPANIONS."
## — DANIEL 1:8-20.

Temperance Lesson.

8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. 11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14 So he hearkened unto them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. 16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

**Time.** The lesson begins 605 B. C. It covers a period of three years.
**Place.** Babylon, on the Euphrates.
Read also 2 Kings 24:1-6 and 2 Chron. 38:5-8.
**Golden Text.** "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth."—Rom. 4:21.

**Introduction.** Jeremiah and Habakkuk were prophesying in Jerusalem when Daniel was carried away, and Ezekiel was his contemporary in Babylonia. He was on the river Chebar, southeast of Babylon. Read the first seven verses of the first chapter of Daniel. Here we have an account of his being taken to Babylon. Nebuchadnezzar's father had just died. He now hastened from the siege of Jerusalem back to Babylon to become king. In the third year of Jehoiakim's reign, Jehoiakim and many of the treasures of the temple were carried into the land of Shinar. The king spake unto Ashpenaz, the master of his eunuchs, to bring some of the city royal, well-favored and sound youths; those who were filled with wisdom and knowledge and understanding the sciences, that they might be taught in the learning of the tongue of the Chaldean. Daniel and three companions were selected from the number who had been taken away. A certain portion of food from the king's table, including his wine, was to be given them, and at the end of three years they were to make their appearance before the king. The names of these young men were Daniel, Hananiah, Mishael, and Azariah. Their names were compounded with the name of God. Daniel meant God is my judge; Hananiah, Jehovah is gracious; Mishael, this is as God; Azariah, Jehovah is a Helper. Their new names were connected up with those of royalty and of idols. Daniel's was Belteshazzar, favored of Bel, a Babylonian god.

**Explanatory.** 8—*Daniel purposed in his heart.* Literally "laid it on his heart;" that he would not defile himself with the king's meat, that is, with the food that came from the king's table. Ashpenaz was the prince of the eunuchs. The young men were under his charge. To him Daniel made his appeal, with the request that he might not defile himself. Here was both a test of faith and of courage. To eat the king's food would mean to transgress the Jewish law, as to food, and would be a repudiation of the religion of Jehovah. The eating of rich food, such as swine, was forbidden by Jewish law. Lev. 11. The heathen also consecrated their meals by offering a portion to idols. To partake of this food

appeared to Daniel and his companions as participating in idolatrous worship. 9—*brought Daniel into favor and tender love.* Daniel was doubtless a lovable person. kindness and faithfulness, firmness and courage could not but help win him the admira and respect of the prince of the eunuchs, who was his overseer. 10—*I fear my Lord King.* In three years the young men would stand before the king. If their faces were and their bodies weak, then the prince of the eunuchs would be brought to account for having given them the proper care and food. He believed that the food prescribed necessary for their strength. Others were receiving this food and the overseer belie they would thrive, while Daniel and his companions would weaken. 11-13—*Then sa Daniel.* He spoke to the chief butler, who furnished the food. It would seem the pri of the eunuchs was willing for the change, but did not want to bear the responsibility, yet wanted to please Daniel. *Pulse and water.* The term stands for vegetables. This surely the simple life—a vegetable and water diet. *Then let our countenances be look upon.* Here was a fair test. After ten days of trial on a vegetable diet, these four you men were to be compared with those who had eaten the king's meat and had drunk of wine. 14-16—*So he consented,* and at the end of ten days, the four vegetarians were better condition than the others. The test having been successful, their diet would now vegetables and water for three years. 17—*Gave unto them skill.* God blessed these fo youths. First they received the blessing that comes directly from obedience to natu laws; second, God was with them in a special way, and Daniel was given to understand visions and dreams. He doubtless learned science, was well versed in literature and in philosophy of the Chaldeans. All four had this learning. But Daniel was given the pov to understand visions and dreams. 18-19—*The prince of the eunuchs brought them in.* the expiration of the three years, the company of boys in training were brought befo Nebuchadnezzar and he communed with them. None could compare with Daniel and three companions, and they were selected to stand before the king. They became advisers and were numbered with the leading officers of his kingdom. He found them t times better than all magicians. On ordinary matters they were better informed, ga better counsel and in everything that required especial wisdom, they were far superior the most learned class of that day.

## Comments on the Lesson

The early religious training of these four youths helped them to form a purpose. had planted them on a sure foundation. The Jews have taught all people the great lesson the early training of the child. Nothing else is quite so helpful to the boy as to have go home influences. It must be remembered they were now a long ways from home, in strange land and among strangers, but they were not forgetful of the home training. Th took a decided stand. Only those who stand definitely on a proposition are safe. The m who hasn't any purpose and who is unstable, becomes the subject of many temptatio Each young man strengthened the other. It was easier for the four to stand together th for one to stand alone. When Jesus sent his disciples forth they went by twos. Each o strengthened the other. While these boys were positive and firm in the stand they too they did not make themselves disagreeable, but in their kindly manner, won the love a admiration of the prince of the eunuchs. We can disagree with people and still reta their friendship. The prince of the eunuchs demonstrates the value of a friend. W would not get very far in this world were it not for our friends. A man will talk abo being self-made and also about being independent. The independent man moves slowl and the self-made man cannot be found, for we are all products of the forces that pl about us.

## Questions on the Lesson

Who was Nebuchadnezzar? Who was Jehoiakim? How did Daniel and his com panions come to be in Babylon? Who were the prophets in Judah at this time? Wh prophet was prophesying in Babylonia? What was Daniel's proposition? Why did he mak it? Where was the harm in eating the King's meat? To whom did Daniel go with h request? What diet did he follow? In what way was Daniel blessed above his three com panions? Why did he receive favor from the chief of the butlers? Where was Dani born? What is meant by standing before the king? Why were the names of these fou boys changed?

LESSON 3—SEPTEMBER 17.

## "DANIEL'S COMPANIONS IN THE FIERY FURNACE."—DANIEL 3:13-28

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. 14 Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abednego, that ye serve not my god, nor worship the image which I have made, well; but if Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp sackbut, psaltery, and dulcimer, and a kinds of music, ye fall down and worshi the golden image which I have set up? 1 ye worship not, ye shall be cast the sam hour into the midst of a burning fiery fur nace; and who is that god that shall delive you out of my hands? 16 Shadrach, Me shach, and Abednego answered and said t

king, O Nebuchadnezzar, we have no
l to answer thee in this matter. 17 If it
so, our God whom we serve is able to
er us from the burning fiery furnace;
he will deliver us out of thy hand, O
. 18 But if not, be it known unto thee,
ing, that we will not serve thy gods, nor
ship the golden image which thou hast
up.

Then was Nebuchadnezzar full of fury,
the form of his visage was changed
nst Shadrach, Meshach, and Abednego:
efore he spake, and commanded that
should heat the furnace seven times
e than it was wont to be heated. 20
he commanded certain mighty men that
e in his army to bind Shadrach, Me-
h, and Abednego, and to cast them into
burning fiery furnace. 21 Then these
were bound in their breeches, their
cs, and their mantles, and their other
nents, and were cast into the midst of
burning fiery furnace. 22 Therefore be-
se the king's commandment was urgent,
the furnace exceeding hot, the flame of
fire slew those men that took up Sha-
h, Meshach, and Abednego. 23 And
e three men, Shadrach, Meshach, and
dnego, fell down bound into the midst
he burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. 26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire. 27 And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of fire passed on them.

28 Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

**Time.** 586 B. C.

**Place.** Babylon; the plain of Dura.

**Golden Text.** "The Lord is my helper and I will not fear what man shall do unto
m"—Heb. 13:6.

**Introduction.** For a study of the important events transpiring between the lesson
o last Lord's Day and today, one should read the second chapter of Daniel. In this
c pter Nebuchadnezzar had his dream. He forgets it. His wise men cannot recall it,
n could they have explained it had they been able to recall. Death is pronounced on all
t wise men of the land. Daniel hears of it and asks permission to stand before the
k g. With his three companions he prays to God for a recall and an understanding of
t dream; then appearing before Nebuchadnezzar, explains the vision. Daniel's God
is now glorified and the young man is honored. He is given many presents and made
r r over the whole province of Babylon, and chief governor over the wise men of
B ylon. At the request of Daniel, Shadrach, Meshach and Abednego, his three compan-
ic s, were appointed over the affairs of the province of Babylon. At the time of our lesson
t y, Jerusalem had been destroyed and the Jews were held in captivity in the Babylon-
ia empire. Jeremiah remained in Jerusalem and Zedekiah and Jehoiakim were captives
i Babylon. Nebuchadnezzar was now desirous of consolidating his whole kingdom. His
c paign against Egypt, Syria and Arabia had been successful and upon his return he
b ds a golden image, sixty cubits in height, and makes a great religious festival. Owing
t he various countries and races represented in his kingdom, there was but very little
u y and there was danger that at any time his kingdom might break in pieces. He now
e eavored to bring all these together through the power of worship. The Jews had had
a mmon center at Jerusalem, so here at the capital, Nebuchadnezzar set in place a great
i ge, expecting all to rally 'round it. Babylon itself was one of the most beautiful cities
i he world. Here the image was reared to the Babylonian god, Bel 'Melrodach. What
a gure it was, ninety feet in height and nine feet broad. Here on a certain day came
t officers richly attired. What a motley gathering it was. People of all tongues and
t es; sons of every clime. In all the tongues it was announced that when the bands
w ld strike the signal they should all fall down and worship this golden image, and if
a would not fall down they would be cast into a fiery furnace.

**Explanatory.** 8-12—*Certain Chaldeans * * * brought accusation against the Jews.*
N doubt the three men who had been raised to popular favor with the king were objects
o nvy on the part of the Chaldeans, as they were not in love with the Jew, or any other
f igner, for that matter. Their attitude would be closely watched, and especially in a
h place. The position they had taken might prove disastrous to the worship of the
B ylonian god, and a report was made to the king. 13—*Then Nebuchadnezzar in his
r and fury.* Angry because his laws had been transgressed, his word ignored. He
d btless felt these men were under obligations to him for what he had done for them.
T ir actions would bring discord and defeat the very purpose of the gathering. His word
w supreme and must not be ignored. 14—*Is it true?* or as the Revised Version puts it,

"Is it of purpose?" that is, have you meant to do as you have done? He could not conceive why these men would refuse his command, knowing his power. 15—*Now if ye be ready.* If you will obey from this on, the past will be forgiven; otherwise, the fiery furnace was to be their doom. Nebuchadnezzar had not reckoned with God or he never would have said, "Who is that God that shall deliver you from out of my hands?" 16—*Answered and said to the king.* What courage these three young men had. They were not afraid to even face the king and defy his words. There was only one thing for them to do and that was to be true to Jehovah. 17-18—*If it be so.* If we are cast into the furnace God is able to deliver us, but if he doesn't see fit to do so, we will suffer death rather than bow to your decree. 19—*The form of his visage was changed.* Nebuchadnezzar was made so angry that his very face was changed. He lost all control of himself. He was in the habit of doing this. When his wise men could not recall his dream, he ordered them put to death. When these three young men refused to worship his God, he orders them killed. He orders the furnace heated seven times more than was their custom. 20—*Commanded most mighty men.* He selected the strongest men, from whom they could not escape. These bound the three men and cast them into the fiery furnace. 22-23—*Because when the mighty men came* to the furnace with their three worshipers of Jehovah, the flame of fire slew them, but the three God-fearing men fell down in the midst of the burning, fiery furnace. 24-25—*And the king was astonished.* Astonished because he now saw four men walking in the midst of the fire, and the form of the fourth was like the Son of God. 26—*Then Nebuchadnezzar came near.* He called the three young men from the furnace. He now called them servants of the Most High God. 27—*Saw these men.* The princes, the governors, the captains and the king's counsellors; all the great men of the kingdom saw these men step forth. The fire had not touched their bodies, not even a hair was burned. 28—*Then Nebuchadnezzar spake.* He must certainly have something to say. He said, "Blessed be the God of Shadrach, Meshach and Abednego." He recognized that God was with them and that his angel had been sent to deliver them. He had once recognized this same Jehovah when Daniel interpreted his dream, but soon had forgotten it. He was now made to recognize this God again. 29—*I make a decree.* It was that every people, nation and language who should speak anything amiss against the God of these three young men should be cut in pieces and their house destroyed. And the three young men were promoted.

## Comments on the Lesson

What a commotion a few men can make. Because these three young men were true to their convictions, all this trouble came about. But they were right and could not allow to yield, though the king had given commandment. Here was where God's law was greater than man's. When God says one thing and man says another, there is but one thing to do—follow where God leads. These young men showed their courage in the time of a great test. It sometimes takes a crisis like this to reveal the true man. It is no effort to worship Jehovah when that worship is popular, to go to church when everybody else goes, when you have a good house in which to assemble and listen to good sermons and hear fine music and be surrounded with friends and a multitude of people of a common faith. But when you must have uncongenial surroundings, and it takes an effort to attend the services and when it is unpopular to be a follower of Jehovah, or as in the case of the three young men, it means punishment and possibly death to do so, ah, then it is that one's faith is tried. These young men were above a bribe. Many men would have said, "I am under obligations to the king; by him I have been elevated to this high place; I must do his bidding to hold my job; after all it will be only a little thing to do, and while I am have the outward form of worship I will not have the spirit; in public I bow to his gods where everybody else is doing it; in private I will worship Jehovah." But this was not the reasoning of the true men of God. They were not deceptive nor traitorous. They had convictions and stood by them. The early teaching back in the Judean home was again bearing fruit. God was watching above His own. That same God loves and rules today. His eye is constantly upon us. If He took note of the three Hebrews, will He not also behold us today? And while God may not see fit to release us always from our hands, yet He knows us and always doeth that which is best for us. We are to commit our ways unto the Lord. "All things work together for good to those that love the Lord, who are the called according to His purpose."

## Questions for Class Use

Give the contents of the second chapter of Daniel. Give the names of the three young men who were cast into the furnace. What was their position in the kingdom of Babylon? Why had Nebuchadnezzar erected a statute of gold? In whose honor was it built? What decree went forth from the king? Who reported the attitude of the three young men to the king? What effect did this have upon Nebuchadnezzar? Did their deliverance from death affect him? What new decree went forth? What can you say of the character of Nebuchadnezzar?

### Lesson 4—September 24.

### "DANIEL IN THE LION'S DEN."—Daniel 6:10-23.

10 And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his

three times a day, and prayed, and
hanks before his God, as he did afore-
11 Then these men assembled to-
, and found Daniel making petition and
cation before his God. 12 Then they
near, and spake before the king con-
g the king's interdict: Hast thou not
l an interdict, that every man that shall
petition unto any god or man within
days, save unto thee, O king, shall be
nto the den of lions? The king an-
d and said, The thing is true, accord-
the law of the Medes and Persians,
altereth not. 13 Then answered they
aid before the king, That Daniel, who
the children of the captivity of Judah,
leth not thee, O king, nor the interdict
hou hast signed, but maketh his peti-
hree times a day. 14 Then the king,
he heard these words, was sore dis-
d, and set his heart on Daniel to de-
him; and he labored till the going
of the sun to rescue him. 15 Then
men assembled together unto the king,
aid unto the king, Know, O king, that
law of the Medes and Persians, that
terdict nor statute which the king es-
eth may be changed.
16 Then the king commanded, and they
ht Daniel, and cast him into the den
of lions. Now the king spake and said unto
Daniel, Thy God whom thou servest contin-
ually, he will deliver thee. 17 And a stone
was brought, and laid upon the mouth of
the den; and the king sealed it with his own
signet, and with the signet of his lords;
that nothing might be changed concerning
Daniel. 18 Then the king went to his palace,
and passed the night fasting; neither were
instruments of music brought before him:
and his sleep fled from him.
19 Then the king arose very early in the
morning, and went in haste unto the den of
lions. 20 And when he came near unto the
den to Daniel, he cried with a lamentable
voice; the king spake and said to Daniel, O
Daniel, servant of the living God, is thy
God, whom thou servest continually, able to
deliver thee from the lions? 21 Then said
Daniel unto the king, O king, live forever.
22 My God hath sent his angel, and hath shut
the lions' mouths, and they have not hurt
me; forasmuch as before him innocency was
found in me; and also before thee, O king,
have I done no hurt. 23 Then was the king
exceeding glad, and commanded that they
should take Daniel up out of the den. So
Daniel was taken up out of the den, and no
manner of hurt was found upon him, because
he had trusted in his God.

**ime.** About 538 B. C.; near the close of the seventy years' captivity.
**lace.** Babylon.
**olden Text.** "The angel of the Lord encampeth round about them that fear him elivereth them."—Psa. 34:7.
**ntroduction.** Read Daniel 4 and 5. Chapter four gives us the dream of Nebuchad-r, and Daniel interprets it. Later the prophecy is fulfilled and Nebuchadnezzar eats like the ox and is again endowed with reason and wisdom and takes his place on rone. Chapter five gives us the handwriting on the wall and the capture of Babylon rius, the Mede. There is nearly fifty years between the lesson of last Lord's Day and e of today. Daniel is now a man between eighty and ninety years of age. The end e exile is near at hand. Darius had set over the kingdom one hundred and twenty s. Over them were three presidents, one of whom was Daniel. Daniel was distin-ed above them all because he had an excellent spirit, hence he was placed over the realm. This aroused jealousy on the part of the others and thus they sought an tunity of bringing him into the contempt of Darius. But he was faultless. Then they "We shall not find any occasion against this Daniel, except we find it concerning the f his God." They then met with Darius and informed him that all the officials had eled together and desired to establish a royal statute and demanded that whosoever ask a petition of any god or man for thirty days, except of the king, shall be cast into of lions. And Darius signed the writing and the interdict.
**xplanatory.** 10—*Now when Daniel knew.* The writing signed, Daniel went into use and followed his usual custom of kneeling three times a day with his face toward alem, and gave thanks to God. This was not for show nor to be contrary. It was y his custom, and the king's edict could not change him. 11—*Then these men assem-* They were watching Daniel, and knowing his faithfulness expected him to do just he did. 12—*They came near and spake before the king.* It was the boast of the s and Persians that their laws changed not and were always enforced. 13—*Then red they and said.* The charge is now preferred against Daniel. 14—*The King * was sore displeased.* The law had been passed and must now be enforced, and e king was exceedingly sorry to see Daniel punished. He was a valuable man in his om and he labored through all the day to spare him. 15—*Then these men assembled * and said.* They constantly held before the king the fact that laws could not be ed. This was a goad unto the king. On one hand was his best friend, with whom as dealing; on the other the sanctity and honor of the law was at stake, and back of was a foolish law, foolishly made, and the selfish, jealous men who prompted the g. 16—*They brought Daniel and cast him into the den of lions.* According to the n of the Orient, this was done on the evening of the same day. The king had faith niel's God to deliver him. 17—*A stone was laid upon the mouth of the den.* This he door through which the animals were put into the den. 18—*The king * * * l the night fasting.* The king was grieved over the loss of Daniel. There was no

music that night, neither was there sleep in the king's chamber. 19-20—*And the king ar* * * * *and went in haste to the den of lions.* He expected to find Daniel alive, he his call, "O Daniel, etc." 21-22—*Then said Daniel.* He gave God the credit. It was Go angel who had been sent to close the lions' mouths. 23—*Then was the king exceeding gl* From 24-28 we learn the king had brought before him Daniel's accusers, and they w cast into the den of lions, with their children and their wives, and their bones were brok and Darius sent forth a decree to all the peoples of the nations in all the earth "that in the dominion of my kingdom men tremble and fear the God of Daniel, for he is a livi God, steadfast forever, and his kingdom that which shall not be destroyed, and his domin shall be even unto the end." And Daniel prospered, both in the reign of Darius and the reign of Cyrus, the Persian.

## Comments on the Lesson

Daniel was the most honored and the most distinguished of all the Jews in the Bal lonian empire at this time. By virtue of his position, his intelligence, wisdom and fa of the Lord, he was known to all and was looked upon as a pattern which the others wo imitate. What a terrible thing is envy. It was through this that the king's decree w made, that anyone praying to any other than himself for thirty days would be cast into t lions' den. Doubtless Daniel's accusers laughed and rejoiced when they saw he had be brought into the disfavor of the king and when the door was opened and Daniel was c into the pit, they thought their evil purpose had been accomplished. But in a few hou Daniel is out, restored to his position and has demonstrated the power of his God, wh his accusers with their wives and children were crushed, mangled and killed by the ve lions which they had expected to destroy Daniel. Daniel had convictions and adhered them. Notwithstanding his position and his debt of gratitude to the king, he would r bow to any other than Jehovah. How great a man was Daniel. Today, many a man ca aside his religious convictions and neglects the church for a few paltry dollars, for t sake of a man or a company of men, for the sake of social or business standing. Such a o is always the loser. The man who stands by the right because it is right is always t winner.

## Questions for Class Use

Who was Daniel? How long had he been in Babylon? How did he come to be Babylon? Who was the king at this time? How old was Daniel? What was his positi in the kingdom? Who suggested the worship of the king, and why? What of the m who suggested this worship? Why was Daniel cast into the den of lions? Why did he pr toward Jerusalem three times daily? How was he delivered from the lions? What eff did his deliverance have upon the king? What became of the men who laid the trap Daniel? Can you recall any other instance in Old Testament history where a similar thi was done?

LESSON 1—OCTOBER 1.

## "THE PROPHET EZEKIEL A WATCHMAN."—EZEKIEL 3:12-21.

12 Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, say, Blessed be the glory of Jehovah from his place. 13 And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. 14 So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me. 15 Then I came to them of the captivity at Telabib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days.

16 And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying, 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; a thou givest him not warning, nor speak to warn the wicked from his wicked way, save his life; the same wicked man shall in his iniquity; but his blood will I requ at thy hand. 19 Yet if thou warn the wick and he turn not from his wickedness, n from his wicked way, he shall die in iniquity; but thou hast delivered thy so 20 Again, when a righteous man doth tu from his righteousness, and commit iniqui and I lay a stumbling block before him, shall die: because thou hast not given h warning, he shall die in his sin, and righteous deeds which he hath done shall r be remembered; but his blood will I requ at thy hand. 21 Nevertheless if thou wa the righteous man, that the righteous not, and he doth not sin, he shall surely li because he took warning; and thou hast livered thy soul.

**Time.** Ezekiel was carried into exile 597 B. C., when 10,000 were carried to Babyl with Jehoiachin. This prophecy was written 592 B. C., five years later. The book of Ezek was written at Telabib, on the river Chebar, in Babylonia. This part was a message es cially to the Jews remaining in Jerusalem and for the exiles in Babylonia.

**Golden Text.** "Hear the word of my mouth and give them warning for me."—Ez 3:17.

**Introduction.** Ezekiel means, God strengthens. He was a priest and a prophet. He began to prophesy about the age of thirty. He was married. Ezek. 24:15-17. Let the reader read carefully the first three chapters of this prophecy. The first half of the book, chapters 1-24, was written in four years preceding the final siege of Jerusalem. The prophet endeavored to influence the Jews to turn to God and be saved. He coaxed, invited, plead, besought, commanded, threatened, scared, did everything possible for a man to do to help them, but all in vain.

**Explanatory.** 12—*Then the spirit lifted him up.* In the first chapter we have a description of the vision which appeared to the prophet. God spoke to the prophet, commanding him to preach to the captives. A book was handed him, which he was commanded to eat, symbolical of the fact that he was full of the Word of God, hence duty was upon him to deliver the message to the people to whom he was sent. In chapter 2:2 we learn the spirit possessed him, and his mind was lifted up beyond his surroundings. *I hear behind me.* It seemed to the prophet he was now carried away from the throne, and a voice sounded as the voice of a great rushing. 13—*The noise of wings.* The throne was supported at each corner by living creatures, and beside each one was a wheel. A noise was made by the wings of the living creatures and wheels. 14—*So the spirit lifted him up.* Under this impulse, he began his task. *In bitterness.* The prophet was now in full sympathy with Jehovah, and with Jehovah he was sharing the feeling against Judah and her sin. 15—*Overwhelmed.* He now came to the people in captivity. Righteous indignation and his deep sympathy with the people overwhelmed him. For seven days he was silent. 16-17—*Son of man.* God used this title in addressing the prophet. This was not a distinctive title. It simply means one of the human race. By using this expression, a great contrast is manifest between the heavenly and earthly. *A watchman.* He was also a prophet. And as both a watchman and prophet, it was not his to be silent. Therefore, hear the word of God, warning. 18-19—*When I say unto the wicked.* This watchman saw the coming danger. He had bene commanded to warn the people. If he did his duty and they refused to give heed, he was free from their blood. But if he refused to warn, their blood would be upon him. It was not for him to be concerned as to whether they gave heed or not; it was simply his to do God's bidding, then would he be blameless. 20—*His blood will I require at thy hand.* If a man shall die because he has not been warned, the sin will still be held against him and his righteous deeds shall be forgotten, but the one that refused to warn him must give an account for his blood. 21—*Thou hast delivered thy soul.* The prophet's soul will be delivered when he warns the righteous that he sin not.

## Comments on the Lesson

Ezekiel's vision brought him into full sympathy with God and helped him to see the awfulness of sin and the need of sounding a warning that might be for the salvation of Judah. That the impression might be as effective as possible, symbols were used. When the task had been given and the prophet had gone to the field of action, he was so overwhelmed with the sense of responsibility and so startled by the condition of the people that for seven days he was silent. These were not days for silence or inaction, but they were the days in which ringing messages should have been given to the people, arousing them to a sense of their sin and danger. It is always difficult to create "hunger and thirst for righteousness" on the part of the people. When the people do not feel their sin and have no desire for a better life, it makes the work of the messenger the harder. The watchman of the city, from his point of vantage, sounds the alarm when an enemy approaches. While the trumpet sounds not, the people sleep in peace, knowing they are safe. Should that watchman sleep or be bribed to sound no alarm, he is held responsible for their blood. If he should sound a warning and the people disregard it, then the fault lies not at his door. He cannot decide whether the people will give heed or not. His whole duty is to warn. Every Christian is a watchman. We are not commanded to Christianize the world, but to evangelize it. We can decide whether it shall be evangelized or not. It remains to the ones to whom the evangelization is given to decide as to the Christianization. We evangelize when we preach. Men are Christianized when they comply with the preaching; therefore it is not to reason whether the people will give heed or not to our message. We simply have to deliver the message, then we are free. It is God's desire to save all people. How wonderful are the means which He employs to reach the people. It is interesting to study the Gospel with this thought in view. Some are reached by love, others by fear. And there is that in the Gospel which can appeal to the various temperaments found in the world. We are not only to study the Book in order to be a workman not to be ashamed, but must also study mankind that we may know the message which will reach and win.

## Questions for Class Use

Who was Ezekiel? Where was he born? Where did he do his preaching? What was the burden of his prophecy? How was he called to be a prophet? When was he carried in captivity and where? What is the duty of the watchman? Give a practical application of this lesson.

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# CHRISTIAN MEN

A Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

E. E. ELLIOTT, J. K. SHELLENBERGER, Editors
. WELSHIMER, Bible School Editor — FRANK LAUDER, Circulation Manager



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Vo ne 6 — KANSAS CITY, MISSOURI, OCTOBER, 1911 — Number 4


# HEART TO HEART

**MI SAGE FROM FR ND**

A letter from a friend of long standing, living far out on the edges, m in the morning mail—a voice on a heart that is struggling for self-pi ssion, and to find solutions for life-ob ms. Loyalty and anxiety are the m ant notes of this letter. Here are o haracteristic sentences:

"ith all of its imperfections the ur is the best thing on earth, even ou it does give so much of its time t ning the machinery. What is the m y? Is the Brotherhood solving e oblem? Is it developing the idea d ethod of MANLY service?"

**A PERTINENT QUESTION INDEED**

If the Brotherhood is simply inventing another piece of machinery to consume some of our men's time regardless of manly results it is unworthy serious attention. We join with our friend in saying *"The church is the best thing on earth, even with all its imperfections."* It is the consciousness of this fact that has made the Brotherhood throw its forces behind the whole church rather than attempt to organize itself into a department of the church. The Brotherhood does not want to be known as a segment of the church in competition with other segments, fighting to secure an in-

**CHURCH MASCULINITY DEFINED**

dividual footing and to maintain an individual existence. It wants to be the masculine element of the church associated, trained, articulated, and active in the interests of this "Best Thing On Earth."

**IDEAL CONDITION**

The ideal social condition of which men are dreaming—*paint it in what words* you will—is the same thing that Jesus saw when He mentioned the "Kingdom of God." The Church is the nucleus of this social community—the center around which this Kingdom must gather.

The church is the generator of righteous forces that ramify throughout the social world. The church is society's incubator of righteousness. It is the mainspring that drives the moral machinery of the Universe, while everyday experience is the balance wheel. Little by little are we coming to realize this. Redemption of society is the church's task.

To really make the church all this—to make her the effective force for cleaning up the earth, alleviating the ills of life, wiping away tears, inspiring hope, placing ideals, energizing men, the Brotherhood has set itself.

**A SUPERHUMAN TASK**

"A superhuman task" did I hear someone say? Of course it is. No one denies that. It ever has been a superhuman task. Jesus knew that when He said, "I'll be with you always even to the end." But the Brotherhood is not daunted because of the bigness of the task. Its very bigness is our inspiration, working arm in arm and shoulder to shoulder with the man of Galilee is intoxicating to a righteous frenzy. Yes, the Brotherhood *is* giving men the "idea of Manly service."

**JESUS' METHOD**

But is it giving men "Method?" It is not *in ing any method.* It v only touch the smallest segment of culine forces if it did. The Brother is *emphasizing* the value of J method. "Whatsoever ye would men should do unto you do ye ever unto them." This is Jesus' enunci of an adequate and *only* method a is His command issued from the hi peak of moral experience and in orbed vision. His method is eff and His command final.

"Seek ye *first* the Kingdom of and His righteousness, and all things (that others are seeking) w added unto you," is His announce of the Ultimate life purpose, an "Golden Rule" is His method of re tion.

The Brotherhood is incessantly urgently bringing men face to face this purpose and method.

**IS THE METHOD PRACTICAL?**

We are in a greater than which world has never p This crisis is neither Philosophical Theological. It is a *social* crisis. crisis it is, too. This crisis ca analyzed into three grand divisions

1. The child problem.
2. The sexual problem.
3. The industrial problem.

**THE PROBLEMS**

The child problem cludes child labor, rearing, orphanage, slum, education vironment, sanitation, penal, refo tory and child directive problems.

The sexual problem includes the riage and divorce evils, the social white slave traffic, voluntary pro tion (which is comparatively light pared with compulsory), amuse question, adolescent education and ing, Christianizing of the public sc and ethicizing of sexual intelligence

industrial problem includes the between labor and capital, be- foreman and gang, between judge fendant or plaintiff, between land- nd tenant, between producer and ner, between legislator and con- it, between yourself and whomso- ou may have industrial relations.

E LETE

And we have not drawn the picture complete. It can't be done. The vision erical, one mind can see but one t a time. But the Golden Rule its way to the solution of all these ms—finds its way through all ramifications. Should everyone the other fellow's child like he like the other fellow to treat his were conditions reversed, there be no child problem. Should man treat the female members of her fellow's house the way he'd have the other fellow to treat men of his own household there be no sexual problem. Should ployee treat the employer like he like the employer to treat him if ons were reversed, and employer e employee, there would be no . The Golden Rule in the hearts dlord and tenant solves the tene- uestion,—in the hearts of the peo- solves the people's problems. It not annihilate the demand for n, it makes genuine heroism pos-

PLING OF REAM

This is the method the Brotherhood is emphasizing. It must be ed first among the members of cal church, from which it will ally radiate and ramify. Cake ie, milk and doughnuts, funny and jolly songs, feeds and fests, ly the rippling of the stream— sic of the hearts happy in serv- he water that turns the wheels is the love deep down in men's hearts that leads to true heroism—that makes the Kingdom of God first in purpose and the Golden Rule their rule of relationship.

Brethren, life is intoxicating when seen from Jesus' viewpoint and lived according to His method. The church becomes an irresistible force for everybody's good, a great heart seething with sympathy, a conquering army spreading peace and prosperity in its wake, when given the Christ-intended place in your life and mine.

## A Frank Inquirer

"We are in receipt of your literature concerning the organization of a local Brotherhood, and beg to say that we see and feel very intensely the need of such an organization, but now, we are puzzled as to just what course to pursue.

"Briefly stated, the conditions are as follows: Building and equipment, new and modern, with large room for the men. Bible School class numbering about twenty-five with about a dozen average attendance. No class organization, consequently no name or motto. Several of Church Board not in Bible Class and some few afraid of the present course of International Lessons. Think possibly could enlist most all of the Board in the Brotherhood Movement.

"Now, would you advise trying to organize the class first or taking up the work of the Local Brotherhood as nearly as possible in its entirety. Think we can start off with fifteen or twenty members for a Brotherhood and perhaps twenty-five. Kindly let us have a few minutes of your time as to the best way out of the situation. We MUST organize something that will reach more men. There are perhaps fifty loose men who ought to be brought into the work within six or eight months with the proper

effort. Wish we had one of your workers down here for about five hours, would certainly use him well in a needy cause."

What do you think we told this inquirer? We told him that we would suggest the Brotherhood organization first, for the reason that we have found that where the Brotherhood is organized first, the Bible Class organization comes along a little later and is stimulated and strengthened because it has the Brotherhood to tie to and help it grow.

Our SECOND REASON for advising the Brotherhood organization first, is, that where the Bible Class is organized first, the visions of a larger service which is held up to the Brotherhood men is often times obscured and it is much harder to get a Brotherhood after the class organization is established.

Our THIRD REASON is, that who have tried both, like R. A. Doa Nelsonville; Geo. P. Rutledge, of adelphia; S. G. Buckner, of Ashta and a score of others whose names similar weight, endorse this view. we are not "hide-bound" upon the tion of whether a group of men sl organize into a Bible Class and cal Bible Class, or whether they shoul gin at once to be a Brotherhood. purely a matter of expedition and ut many Bible Classes today would be further advanced had they caugh vision of Brotherhood in the beginn the vision which embodies Bible stu one among other Brotherhood feat We hope to see a great awakening Brotherhood way among the orga classes in the very near future.

# What Welshimer Thinks

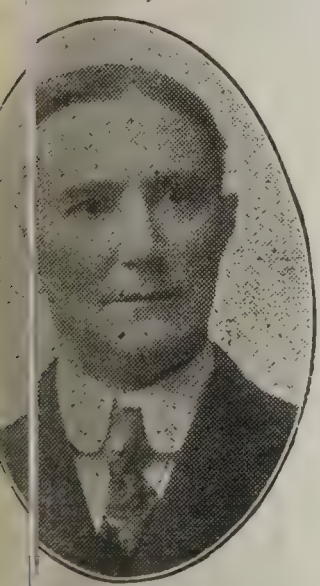
Relative to the action of the advisory board of the Brotherhood at Portland—I am mighty glad to know the action taken. I think now it will be very easy to line up the Men's classes of our Bible Schools with the Brotherhood work. We shall be very glad to do so here in Canton. I think it is a wise move. It does not necessitate a separate organization and saves the difficulty of having so many wheels within a wheel. Very soon we are going to organize all of our Men's Classes into a United Brotherhood organization, which will be very strong, I am sure, and we shall be glad, as you suggest, to take an offering once a year for the Brotherhood work.

# The Executive Board for 1911-1912

R. R. A. LONG, PRESIDENT, is a uckian by birth, a Missourian by adoption, a lumberman by profession, and a Churchman by application. One of the earliest and most persistent advocates of the Brotherhood idea,—the first and only President of the organization. Mr. Long makes his in Kansas City and is a member e Independence Boulevard Chris- hurch.

A. Long, President.

DGE J. N. HAYMAKER, VICE- IDENT, is a Kansan by adoption, an attorney by profession, and for some years was upon the bench,—thereby receiving the title of "JUDGE," which so eminently fits him; a resident of Wichita, and a member of Wal- ott Priest's Church.



ymaker, Vice-President.

THOMAS S. RIDGE, RECORD- ECRETARY, is a business man of s City and a member of the orig- mmittee on Men's Organization ted at New Orleans; a member First Church in Kansas City, of his father and grandfather were charter members. Mr. Ridge is interested in every department of our work, and devotes time and energy to the Brotherhood.

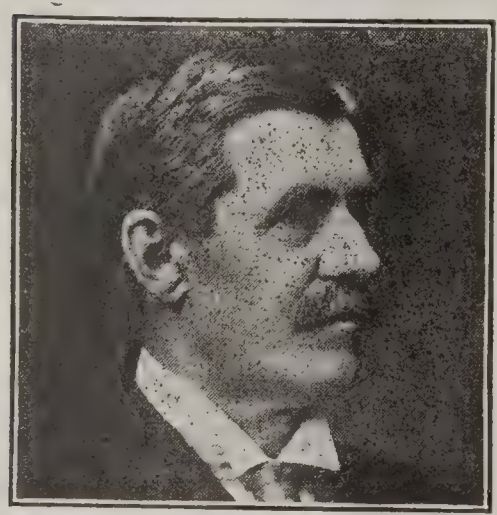
Thomas S. Ridge, Recording Secretary.

MR. F. J. BANNISTER, TREASURER, is also a business man of Kansas City,—being associated with Mr. Long in the lumber business. Mr. Bannister is likewise a member of the Independence Boulevard Christian Church.

MR. THOMAS WILLIAM GRAFTON, DIRECTOR, is a minister of Kansas City, born in Iowa, raised in Illinois, and brought up in Indiana. He is otherwise known as the "Boy Specialist" and originator of the ANDERSON BOY MOVEMENT. Two years ago

F. J. Bannister Treasurer.

he became pastor of the Jackson Ave-
Church in Kansas City, and has prov-
en himself to be a very valuable addition, not only to the Christian Churches of Kansas City, but to the city at large. He has a growing and a working Men's Brotherhood in his Church, and the Boy Movement, under its auspices, is doing much for the citizens of twenty years hence.



Thomas W. Grafton, Director.

MR. FRANK NASE, DIRECTOR, is a native of the East and resident of the Pacific Northwest, a business man formerly of Seattle, now of Portland. Has represented the Graham Paper Company in the Northwest for a
ber of years. Was one of the leading members of the Church in Seattle and although a resident of Portland but a few months has already taken his place among our men i
progressive city.

Frank Nas

MR. C. M. CHILTON, DIRE
has been for thirteen years one
pastors in Saint Joseph, Missouri; among all of our Ministers no one is known more widely as a forceful and thoughtful speaker and writer upon all the great questions of the day. As director of the Brotherhood he is lending
fluence and giving the power
pesonality to extending the
ment.

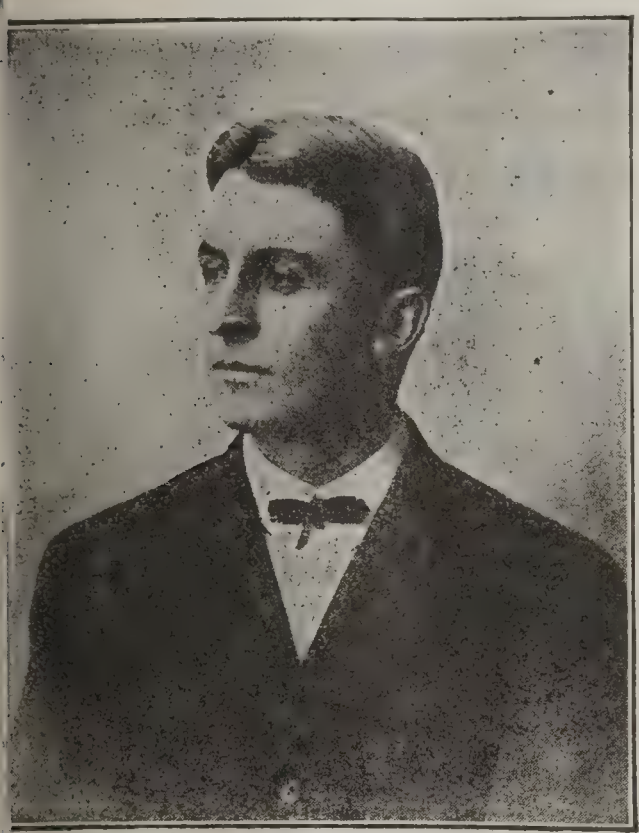
C. M. Chilton, Di

MR. D. P. GRIBBEN, DIRECT
a business man of Kansas City,
up in the Kansas City Mission Field, a Sunday-School man of distinction and ability; is identified with the City, County, State and National Sunday-School work; is a member of the City Missions Committee of the Christian Church of Kansas C
worker in the MEN AND RELIGIO
WARD MOVEMENT and the Y. M.
a member of the GIDEONS,—Ch

D. P. Gribben, Di

r eling Men's Association, and a tin la salesman of exceptional ability.

R. ROBERT GRAHAM FRANK, ECTOR, is our Minister at Liberty,



Robert Graham Frank, Director.

Mi ouri,—was at one time pastor of ur First Church in Philadelphia; a me ber of the Missouri State Board na a preacher of ability.

MR. R. A. DOAN, DIRECTOR, is a brick-maker of Nelsonville, Ohio, organizer and teacher of the greatest Men's Bible Class in the Brotherhood, and recognized as a convincing platform speaker upon Men's work in the Church. He gives liberally of his time and talent to Church and Brotherhood work.

R. A. Doan, Director.

MR. W. PALMER CLARKSON, DIRECTOR, is a barrel manufacturer of St. Louis, and one of the leading laymen of the Mound City; is said to be just as good as the staunch barrels he manufactures, and indeed you will say he looks it.

W. P. Clarkson, Director.

These men are giving freely of their time and talent to the promotion of the Brotherhood idea. They bespeak the hearty co-operation of our ministers and laymen in carrying forward this great work.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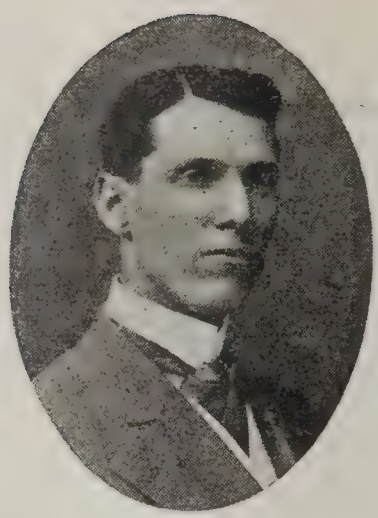

A. L. ROACH

# Why Organize A Brotherhood?

BY ARNO L. ROACH

President L. B. C. D, No. 1, Independence Boulevard Christian Church, Kansas City, Mo.

In four words, I will hope to impress you with a foreword of our responsibility and determine you to assist in the perfecting of our organization so that Local Brotherhoods may develop their constituency into active Christian men; may prove an inspiration to every struggling church and may be an encouragement to our great national organization.

The words I desire to emphasize as the occasion for Brotherhood existence and the necessity to insure success are first *"development."*

DEVELOPMENT

Every thoughtful Christian must admit that the great masculine force is comparatively inactive in church work. There is little or no effort to inject into church activities the same principles applied to our business activities. We introduce every modern innovation into our commercial life and content ourselves to let the women do the church work. This has so long been the order that it is little wonder that we are confronted with the query, "Why do not more men attend church services?"

Inactivity means retrogression; continued rest results in rust. We profess to follow Christ, but we often follow at too great a distance to discern His foot-steps.

We find that Jesus at twelve was about his father's business. We are told to work while it is yet day. We are constrained to grow in grace and knowledge. We should be zealous in good works. We must not bury our talents. We realize all of these urgent calls to duty we have failed largely in the past want of my second word, definitenes

DEFINITENESS

What could be a inspiring slogan tha man's work in a man's way?" V man is not ready to enlist in su worthy endeavor? We must all ap ciate that no great achievement ever to fruition through aimless effort, where work is carefully planned then the plan is worked, accomplish results.

The General Brotherhood gives us definite plan, and if we properly affi and coöperate we could become a of a great organization which is su develop us in Christian service.

We are not limited in our activi and yet the work is so classified every department of church wor strengthened and effort is made to list the individual in earnest endeavo the accomplishment of the tasks which he is especially fitted. This gram gives every man a work and sh result in

Bringing recruits to the Ministry.

Building up the Sunday-School.

Developing home and civic righte ness.

Adding to our church, missionary benevolent funds.

Training up the child in the Boys' partment and every other Chris agency for good.

o accomplish in an effective way, e varied and essential tasks that only dare attempt in the largest way, induces my third word, devotion.

DEVOTION

We too often depend upon worldly means to accomplish divine ends. When the Bible supplies the basis of procedure we are admonished to study the Scriptures. True, when the church comes into its own and thoroughly alive spiritually, there will be no occasion for the Brotherhood, as a separate organization, since all men will put in practice the Golden Rule and the great commandment will be our realization; but the fact that the church is not meeting the occasion emphasizes the need and demands of our most earnest endeavor.

We must never feel that our mission is social ends or that the function of the Brotherhood is to entertain or to minister to us. It is essentially a religious organization and we above all things must minister to others.

We must not feel that our success depends upon our members, but our consecration. Christ labored faithfully for but an apparent inconsequential group, but these humble Apostles have through his teachings been able to controvert the religions of the world and to establish a new order of things.

We must never apologize for our existence. We cannot succeed with a half-hearted mission, but if we possess the passion of the Christ and enter into the field white unto the harvest with absolute acceptance and faith in my fourth word, divinity, success will crown our efforts and Christ will be enthroned in the hearts of men. A religious organization that does not exalt the Christ can never attain a worthy end. A faith that does not accept the Christ as both Lord and King, cannot lead men to most noble achievement. Whenever as individuals we feel the need of *development sufficiently* to encourage us to attempt "A man's work in a man's way," and are willing to follow *definitely* a general plan in the accomplishment of this noble purpose, devotedly trusting to the *Divine* leader in all things, the Brotherhood can hope to be that great instrument in the development of Christian men that will help the church of Christ to approach the divine ideal.

DIVINITY

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# James Harvey Garrison

BY W. F. RICHARDSON

Down in the Ozarks, fifty years ago, a few days after the memorable firing of Fort Sumpter—the signal for the outbreak of our Civil War—the little town of Ozark was stirred with excitement as it had never been in its history. The streets were full of armed men,—neighbors and relatives,—for the time separated into two hostile groups, about evenly divided in sympathy between the North and the South. The Southern sympathizers had announced their purpose to raise a Southern flag, and the friends of the Union had gathered to prevent it. For a time it looked as if there would be bloodshed. While the feeling was at its height, a lad of nineteen mounted a goods box, lifted his voice in an appeal to the crowd, urged them to be calm and self-possessed, and to abstain from all acts of violence, whatever the provocation might be. "We are neighbors and friends," he said, "and one hostile shot fired today will involve the killing of many who have

lived together as friends and neighbors. I beg of you, Union men, not to resist with violence the raising of this Southern flag here and now, but to raise a pole higher than this building and unfurl the Stars and Stripes upon it, manifesting your loyalty in that way." His advice was followed. The pole was raised, and from it streamed the starry banner. The goods box beneath it, surrounded by hundreds of armed men, the big boy stood and urged the people to stand by the Union and the old flag, and if they had any wrongs to be righted, to right them under the banner that had led Washington and the heroes of the Revolution to victory and to independence. The day passed without conflict, and the sunset gleamed upon a community where the principles of peace and brotherhood had triumphed over the heated passions of men. And the boy of nineteen had proven himself a man, and a true follower of the Prince of Peace.

For more than forty years that youth, whose features speak from the cover page of CHRISTIAN MEN, has been standing in the midst of the hosts of those who are fighting under the banner of the Christ, pleading for union and coöperation in every effort to advance the kingdom of righteousness, and to redeem the world for which Christ died. No man among the Disciples of Christ has exercised a more potent influence for harmony in our own ranks, and for unity throughout the entire body of Christian believers. His clear conception of our position and plea; his absolute sincerity and frankness; his rare unselfishness and modesty; his courage and patience in the face of frequent attack and constant misunderstanding; and his breadth of vision, have given him the confessed leadership among the hosts of our communion who are seeking by candid discussion and cordial coöperation to lead the Christian world to the acceptance and practi the unity for which Christ prayed.

Brother Garrison was born nea town of Ozark, in Christian County, souri, on February 2, 1843, and therefore soon round out his sever year. He grew to manhood in that munity, sharing in the simple and st life of a rural people, where man counted for more than money, and h was more coveted than honors. H ceived the best education afforded b schools of his vicinity, attending first district school at his home, and later near where Billings, Mo., now sta taught by a teacher from the East. L the same instructor started a high sc or academy, in Ozark, and his pupil lowed him there.

While his mind was receiving the ture of the school-room, young G son's heart was being touched by the and mercy of God, and in his fifte year he became a Christian, and ur with the Baptist Church, to which parents belonged, and for which thro all the succeeding years he has cheri a true and abiding affection. He pared himself for the calling of sc teacher, and entered upon that w while yet a young lad. He taught year successfully, and had engaged his second year, when the Civil broke out, and with many other of boys of Old Missouri, he felt it to be duty to enlist in the service of his co try, which he did in the very begin of the war, in 1861.

His record as a soldier is one of ho Wounded in the battle of Pea Ri Arkansas, in March, 1862, his wound no sooner healed than he was agai the ranks, and received the same y on September 15th, his promotion to rank of Captain, being then only twe years of age. Serving throughout entire war, he was mustered out of se ice at St. Louis, in the summer of 18

gladly turned from the pursuit of which he ever viewed as at best a necessity, to that of peace, in which und the truest joy and deepest satis-on.

siring to still further fit himself for ighest possible degree of usefulness, ntered Abingdon College, Illinois, in all of 1865, graduating from that in-ion in the summer of 1868. Among onored alumni of that college, which afterwards merged with Eureka Col-Brother Garrison holds a place of minent regard. As a student he nanded the respect of his teachers the high esteem of his fellow-stud-both for his ability and diligence in vork of his classes, and his charming genuine personality, which drew and n him, in strongest bonds of friend-all who came to really know him as as.

vo most significant experiences, and ght with far-reaching consequences, to our subject, during his college se. The first was acquaintance with Disciples of Christ, under whose aus-the college was conducted, and with istory of their endeavors in behalf ne union of the Christian world, gh the restoration of New Testa-Christianity, in its fundamental ing, its divinely commanded ordi-es and its Christ-inspired life. He d himself in hearty accord with the view of the Scriptures and the ch that came to him through this aintance, and in the first year of his ge life united with the Christian ch.

ne other new experience, scarcely less d or potent, was that of finding in ssmate, Miss Judith Elizabeth Gar-the partner of his affections, hopes ambitions, whose life, united with his should fill out the measure of their ual endowment for service to the world, and give to both the strength and wisdom demanded by their arduous tasks. In the divine economy it seems to be ordained that human lives attain their noblest ends only when thus paired in sweet and chaste union, wherein husband and wife find in each other the sympathy and fellowship of hearts that feel a like affection and are absorbed in a common trust. This union proved all that the highest ideal of marriage could suggest, and the home then established has been one of unbroken confidence, increasing affection, and a large and generous hospitality.

In the autumn of his graduating year, Brother Garrison was called to Macomb, Illinois, to serve as co-pastor with the sainted J. C. Reynolds. The intimate association then formed between the two men continued until the death of Brother Reynolds, a few years ago. It was during this pastorate that Brother Garrison entered upon the work to which he was to devote his life, and in which he was to attain to eminence and power. Brother Reynolds was editing a small religious monthly known as *The Gospel Echo,* and, discovering the gifts that his co-pastor possessed as a writer, solicited his fellowship in that work. This partnership began January, 1869, and continued for two years.

In March, 1871, Brother Garrison, having seen the need of a larger center from which to send out his messages for the kingdom, purchased Brother Reynold's share in the paper, and moved it to Quincy, Illinois. At the same time, he secured control of *The Christian,* then being published at Kansas City, Mo., and consolidated the two under the name of *Gospel Echo and Christian.* It was at this time that the writer first became acquainted with Brother Garrison, being employed in the printing office where the paper was published. The friendship

then begun has proven to the writer one of the sweetest and most valued of his life.

For about three years the struggle by which this young editor maintained his paper (now a weekly), was such as could have been possible only to one who felt that his message was given him of God, and must be delivered at any cost to himself. Unsparing of his strength, he would preach every Sunday for churches within reach of Quincy, hold frequent evangelistic meetings, and edit his paper between times, never failing to furnish copy to the printers on time, and rarely if ever issuing the paper a single day late. The money he received for preaching went to the support of himself and his family, and often to make up deficits in his printing bills, which were always met promptly. We in the office were wont to wonder many times how he could make ends meet, knowing how slender was the income of the paper, and how inadequate the pay that young preachers received for their services. But a closer acquaintance with the home that the passing years brought to some of us, revealed the secret, in the prudent economy, cheerful sacrifice and Christian consecration shared by the two souls whose rare affection and confidence made even their hardships a mutual joy.

The beginning of larger prosperity for this venture in religious journalism came with the year 1874, when the Christian Publishing Company was organized, and the paper moved to St. Louis. The name was charged to *The Christian,* and Brother J. H. Smart, if we mistake not, became associated with Brother Garrison in its conduct. In 1882, *The Evangelist,* which had been published first in Oskaloosa, Iowa, and later in Chicago, was combined with the Christian, and the two names united in the title so familiar to the Disciples of Christ. Brother B. W. Johnson became associated in the editorship of the paper, and his splendid gi contributed much to the growing fav with which it was received by the Bro erhood.

The years that have succeeded are f the most part a familiar story to our pe ple, among whom Brother Garrison h been a prominent figure in their asse blies, and to whom his pen has broug its constant message of instruction a inspiration. Twice has he left the ed torial office to resume pastoral wo spending the years 1881-2 in Southpo England, and 1885-6 in Boston, Ma But he retained his connection with t paper, as editor, during both these pa torates, and never looked upon them other than a temporary avocation fro his life work. Yet both of these pasto ates were fruitful in results, and t memory of them abides as a precio heritage with the churches he faithful and efficiently served.

The coming of the next New Ye will mark the forty-third milestone Brother Garrison's editorial journey, a the eye of his vision is not dimmed, a the arm of his achievement has lost no of its strength or skill. Besides h abundant labors in the editorship of h great paper, and his constant public ser ices in conventions and elsewhere, he h ever found time to preserve much of h best thought in books which will find place in the permanent literature of o people. Among these his devotion books have perhaps proven most popula which is the very highest testimony th could be given to the lofty spiritual pla on which his life has moved. "Alo with God" is a classic in devotional lite ature, having passed through about twe ty editions, and is selling now as rapid as ever. "Half-Hour Studies at t Cross" is a worthy companion for th closet hour. A recent bibliography o our literature shows Brother Garrison t have been the author of not less tha

n works of sufficient scope to require lume each, and of many smaller pro- ions, pamphlets and tracts, all of n possessing permanent value and in- st. His "Story of a Century" is the short history of our movement ever ten, and his work on "The Holy it" will hold a high place in the liter- e on that great subject. Besides his writings, he has edited several vol- s of great importance, to which his contributions have been among the forceful and illuminating.

he life and work here so inadequately ched are worthy of far more effect- reatment, and more appreciative de- tion. But the writer has sought to ain his pen from inscribing all that heart would have dictated, lest he ld seem to be eulogizing rather than ating. It is difficult to measure the h of such a life to the generation shares its activities. During much of this half century of active service, the heavy burdens have been borne by a body familiar with pain, and a heart acquainted with grief. Few are aware of the many difficulties under which these years of fruitful ministry have been accomplished. But *He* knows, and will measure the crown according to the love and sacrifice that has won it. A host of friends and brethren are praying that many years may remain for this true and tried servant of Jesus Christ to minister in spiritual things to his brethren, and to enjoy increasing confidence and affection at their hands. Ever true to the Word of God and the Plea of the Disciples of Christ, and always kind and appreciative in his treatment of any who might differ from him, his influence will continue to be, as it has been for all these goodly years, a leaven of truth, righteousness and fraternal love among us. May the setting of his earthly sun be long delayed.

# CROWDED OUT

Oceans of good matter in type is crowded out again this month. Your attention is called to the following important and interesting articles in this issue:


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# Men and Religion Campaign

GEO. H. COMBS
Representing the Christian Churches on the National Missions Committee, Men and Religion Forward Movement.

Below we show the dates for visitation of the special teams of MEN AND RELIGION FORWARD MOVEMENT. This will be the most significant and gigantic religious campaign that has ever been undertaken by any religious group since the days of the Apostles. The hearts of thousands of church men will be touched and their life purpose quickened, and thousands upon thousands of men and boys will be brought into vital contact with Jesus Christ. This is the most wonderful opportunity for our plea that has ever presented itself in the history of the Restoration Movement, and especially is it a momentous opportunity for the Brotherhood Movement to take active hold upon the Brotherhood of our churches and begin to teach them what the religion of the Lord Jesus Christ really is.

By some method we must lead all the men of our Brotherhoods to see the importance of attendance at the Conferences in these cities where the teams will be. Conventions will be held every Tuesday and Wednesday during the campaigns—that is, two days of each campaign will be in the nature of a con tion, and that is the place where the will "hit hard" on the program. I teams are not to visit your own but do hold a campaign in a city w one hundred or two hundred mile your city, town, village or commu your Minister and several of your men, including your Sunday-school perintendent and chairman of official board, the Brotherhood Presi or President of your Men's Bible C or Classes, should attend the Conven on Tuesday and Wednesday. BRE REN, there ought to be no FAILU in this regard. Every Christian Chi that is worthy of the name ought t represented, so that when the Conven is over you can return to your h filled and thrilled with the stirring sages received at the Convention, you will then be prepared to begin ac work in your own church and comm ity. Whatever else you do or do do between now and Christmas, pla attend a Convention of the MEN A RELIGION FORWARD MO MENT closest to you. Other dates be announced soon. Send for the lit ture and get ready for active pers participation in the affairs of the M ment.

## Dates for Visitation of Special Te

| | First Team B | Second Team L | Third T DB |
|---|---|---|---|
| Oct. 2-8 | ..... | ..... | Minnea |
| Oct. 9-15 | ..... | ..... | South B |
| Oct. 16-22 | Lincoln | Grand Rapids | Des Moi |
| Oct. 23-29 | Sioux Falls | Detroit | Cedar R |
| Oct. 30-Nov. 5 | Rest and Conf. | Rest and Conf. | Rest and |
| Nov. 6-12 | Dallas | Milwaukee | Kansas |
| Nov. 13-20 | New Orleans | Columbus | Fort W |
| Nov. 21-26 | ..... | Louisville | Ok'a. C |
| Nov. 26-Dec. 3 | Little Rock | Dayton | ..... |
| Dec. 4-10 | Houston | St. Louis | St. Loui |
| Dec. 11-17 | Nashville | Charleston | Topeka |

D. Y. DONALDSON

# "The Call of Home Missions to Men"

BY D. Y. DONALDSON

Secretary Missouri Christian Missionary Society

**Y TO EYE**

Personal contact, and eye to eye information of eligious conditions, brings one to feel h stress and urgency of local needs. J er the stimulation of this direct con- a, multitudes have made princely gifts, n many have made heroic sacrifice, to es blish the church and evangelize their o l community. No effort could be n e reasonable. No work should be n e commendable.

The Poetry of Missions," the story of he foreign field, with its thrill and he ic appeal, has stirred multitudes; and w le we have heard but the distance ec es of this Macedonian cry, yet hun- lr s of men and women have given h nselves to this great field, and the ch ch has given its hundreds of thou- sa ls of dollars to establish the gospel in eathen lands.

**UN LTIVATED IE S**

But lying between the local church and foreign lands is a great undis- co red and neglected field. In our an ety to develop the local church and to nter the foreign field, we have blind- y assed by the home land. These good th gs we should have done, but the lat- er ve should not have done.

e believe that just as the Oriental pr ests against our "Adjective Chris- tia ty" and demands the "Substantive Ch stianity" instead, so we should in- sis on substantive missions and the elim- in on of adjective missions; but until su a time comes in which this fond ho may be realized, it becomes necessary to put our ear close to the ground and hear the clear and stirring call of home missions. The native impulse of every American is to give himself, and if need be his life, to his country's call. It is only necessary to see conditions as they are and the patriotism of every American Christian will give prompt and adequate support to the cause of the home land.

**AS GOES MISSOURI SO GOES AMERICA**

Conditions in Missouri may be taken to represent the most favored developments of American Christianity. With this in mind, note the following:

I. Sixty-five per cent of Missouri's population is neither Protestant nor Roman Catholic. Add to this great majority the large number of Christians in name only, and the situation is appalling.

II. There are 1,800 Christian churches in Missouri. On June 1, 1911, 500 of these 1,800 churches were without pastors.

III. Only 393 of the 1,800 churches gave to state missions in the year June 1, 1909, to May 1, 1910, and still a smaller number has contributed to state missions the present year, while only about 400 Christian churches of Missouri can be found on the combined records of all our missionary societies.

IV. There are tens of thousands of foreigners in our Missouri cities and on our farms, and not a single Christian mission to serve them, or a Christian

minister to preach the gospel to them in their native tongue.

V. There are 157 Christian churches (on our records) in Southeastern Missouri and less than one dozen ministers to serve them.

VI. There are fifty counties south of the Missouri River in this state, in every one of which are to be found conditions of ignorance and poverty that equals the widely advertised mountains of Eastern Kentucky and Western Virginia. There is the same need of schools and religious leaders among this sturdy people, with the absence of feuds and moonshine, that is found in the mountains of Kentucky.

VII. In twelve counties in this state we have but thirty-three Christian churches, and the aggregate membership is only about 1,000.

There is probably no religious communion in the state that has improved on the sum total of our record. If these conditions prevail in Missouri, what words can describe the situation in our less favored sections.

Let it be remembered that our children go out from our Christian homes to make their homes in the midst of conditions herein described; and if they find no church influence where they go the most of them are lost to all Christian activity. If we move from our st church to a new community we are n than likely to meet the same condit and too often fall away.

THE CITY CHURCH

Have we counted the m tudes of small and st gling churches that are sponsible for the work of a great ch in their populous community? Have reckoned with the fact that less than out of four of our congregations is gaged in missions? Have we reale what the multitudes of foreigners, wi foreign religion or no religion, mean our churches and to our state? H we asked the reason for the deartl ministers, or have we given suffic thought to the solution of these p lems? Have we known the vast with its multitudes who are ignorant without adequate means or leaders Have we realized that 65 per cent of population are unchurched?

MISSIONS A MAN'S JOB

With sober reflec and with our eyes to the home field ripe t the harvest, let us be up and at this g neglected work. This is a man's This challenges the nobility of Chris manhood. May we witness the wi and effective response in an unpre dented awakening in the study of h missions and in multiplied gifts for i great work.

Turn to page 37 in this issue and see the program for Local Brotherhoods. Subject, "State Missions." Look into the situation as regards your own state. It may surprise you.

# Men and the Bible School

BY ROBERT HOPKINS

National Bible School Superintendent

ROBERT HOPKINS

ME TAKING

Man and the Bible School — what a new meaning is found today in these two words! The most significant feature of the modern Bible School is the fact that strong men are taking hold of this service as never before in the history of the church. These mammoth parades that are witnessed in state, national and world's conventions are no idle display, they are truly a representative of that new and powerful masculine element, which is being introduced everywhere into this teaching service.

AN EDUCATIONAL INSTITUTION

School men are entering the Bible School and the institution becomes more and more a genuine educational service, with trained teachers, classified pupils and graded lessons. Business men are entering the Bible School, and the service which formerly stood without recognition in the business circles is raised to its proper dignity in this regard, it becomes a training place for Christian citizenship. The teachers are taking their rightful place in the church's sanest evangelistic agency, and thus coöperation with God is secured from the very beginning for the nurture and training of child life.

WHAT PRESIDENT TAFT SAYS

Men from all the walks of life are here, and why should they not be? President Taft recently said: "No matter what views are taken of general education, we all agree, Protestant, Catholic and Jew alike, that Sunday-school education is absolutely necessary to secure moral uplift and religious spirit." With the abolition of the family altar and the banishment of the Bible from the public school, we are wholly dependent upon the Bible School for the teaching of true morals and religion.

MEN NEED IT

Once again, men *need* the Bible School, with its touch with young life, its devotional Bible study, and its rapidly growing spirit of helpfulness and service. Modern Bible study is completely transforming the adult life of our churches and bringing to all a new conception of Christian activity. A simple and yet comprehensive form of organization has proven successful in sending tens of thousands of men out, each in search of his brother, and in creating a medium of service and fraternity, that had it existed hitherto, would have made wholly unnecessary many other organizations both within and without the church. Christian men are coming into their own powers and possibilities; the Bible School has ceased to be the mere "nursery of the church," and with its milk for babes and strong meat for men is becoming the church at work, providing both food and exercise for all.

THE BIBLE FIRST

No better form of of activity could possibly be undertaken by any group of men in the beginning of Brotherhood work. "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you," is never more true than when applied to men's work in the church. Brotherhood programs, Brotherhood fellowship, all the features of Brotherhood of man without the religion of the Lord Jesus Chris His saving grace will not avail. B erhoods endeavoring to exist witho vital contact with the study of the are much less successful than those ting their shoulders beneath the whe progress in the Bible School. The School needs the men—men need Bible School. The Brotherhood join hands with the Bible School Brotherhood indeed!

---

# Sermonettes

BY ERRETT GATES

The only kind of doctrine that is worth while, relates to *deeds,* not theolo liturgy, or homily.

It is easy to defend Christianity, not by referring to Libraries, but by ferring to *deeds.*

We will always have theology, liturgy and homily, in some forms, emphasis will be laid upon *deeds.*

The world is getting more religious; theology, liturgy and homily are appearing.

Religion is the doing of good.

So long as there is a person in need there is a field for religious work.

Men will believe in Christianity when it is practiced as Christ practiced

A man is not even a good citizen unless he believes in Christianity.

The time will come when the sermon will disappear and in its stead vil come personal teaching in the home, the place of business, and on the street.

There will never be another creed made.

There never will be many more great sermons preached. A preacher vil take his place as a leader of the people,—going about doing good.

In place of building great cathedrals we will build hospitals, orphanages, ad old peoples' homes, and send Medical Missionaries to heathen lands.

Whenever we begin to practice the Brotherhood of man, man will acknov edge the Fatherhood of God.

# Fifty-Seven Varieties of the Golden West

BY J. K. SHELLENBERGER

A FORNIA
CLIATE

is like Heinze's pickles—fifty-seven different varieties; every one of them n ketable. This variety of climate a ges from that of Greenland to Dante's r erno, and California has men and l a suited to every variety. No mat- e whether hot or cold, the native in- v ably says, "Finest climate on earth." I here is a knocker in that great state w did not discover him. Out from P ladelphia a few miles along the Penn- sy ania railroad, is a great shoe firm's sign. It reads thus: "Our best advertisements are worn, not read." So Cali- f nia's best advertisement is not on p er, but in the hearts of her people. C ifornia is bounded on the north by h ry-headed Shasta, whose countenance is frozen, but not forbidding. On the e t by the Sierras; they were there w n California became a state. On the s th by a barbed wire fence with a barn- y d gate opening into Mexico. On the w t by China and Japan. Above by s of perpetual blue and beneath by g logical faults that slip just often e ugh to keep things moving.

A ERTISING
P S

U H'S BABIES

Utah's best crop is babies, California's best crop is boosters, and her b sters show the goods. Boosting is a d ease—the worse you are affected the b ter you feel. It puts lime in your b kbone and steel in your nerve. It t nsforms sand dunes into garden beds a l cactus plains into orange groves. In s weeks' time the secretary became in- o lated and has carried the germ back t Kansas City. Don't be alarmed, no d ger of your catching it from these pages; California is the only place where you get it. But when once you catch it it sticks for life.

ALASKA
AFRICA
COMBINED

God was good to California. He gave her everything, from the ice of Alaska to the blazing sun of Africa. And Californians make use of the whole great gift. California raises cows, sheep, horses, mules, goats and yellow-legged chickens; wheat, oats, rye, barley, beets, corn, beans, and succotash; figs, thistles, oranges, lemons, peaches and cream; roses, geraniums, fuchsias, *et cetera, ad infinitum*. The people grow fences out of geraniums, shade their houses with roses, and screen their porches with fuchsias—all to save expenses. California grows enough eucalyptus trees to make oil sufficient to rub down a crippled nation. Think of riding through a bean patch twenty miles long! Brethren, that's some beans! California grows spuds (scientific name, "potatoes") two crops on the same ground every year. They say it rains in California, but the only umbrellas the Secretary saw were growing along the streets for shade. California has a peculiar kind of soil. They call it adobe. When it is wet it is gummy; when it is dry it is a brick. There are only fifteen minutes that it is in condition to work, and that is while you are eating your dinner. But that soil produces some of our most luscious fruit. California's front yard is the Pacific Ocean. There she frolics, bathes and goes fishing. Think of catching a three hundred pounder with a hook and line! That sounds fishy, but if you were in California you would believe it. When you

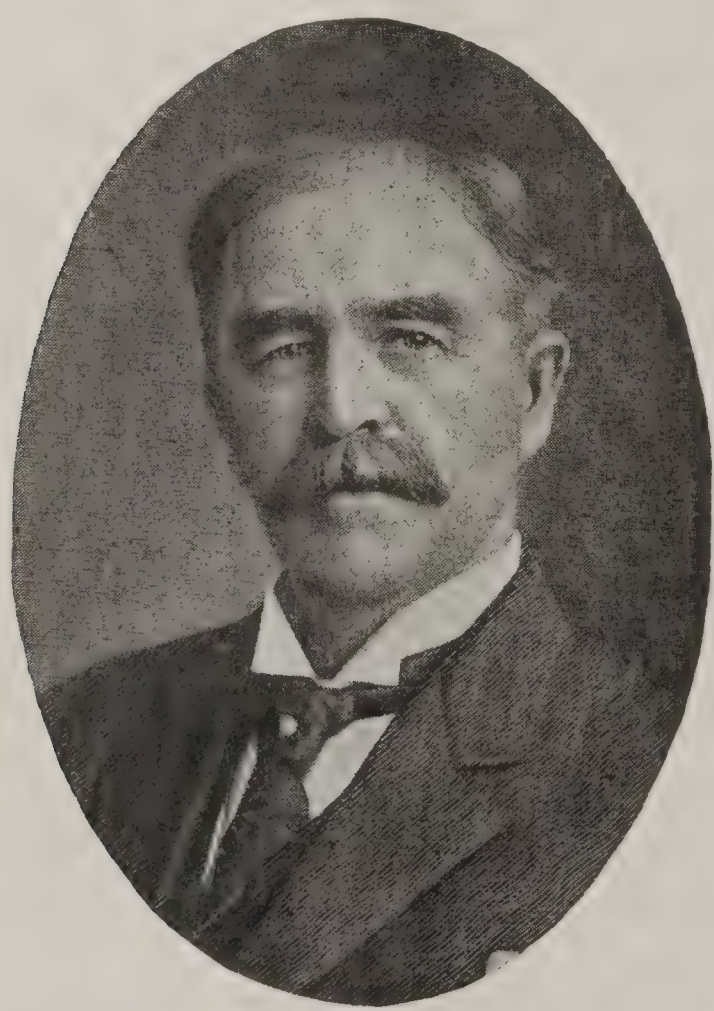
have been out there you will believe anything, for it is all true.

CALIFORNIA'S MEN

But California's best asset is her men and women, and their largest asset is their magnanimous spirit. California is aggressive. She knows a good thing when she sees it. Present a sound proposition to California and she has the nerve to to take hold of it. California wants the best that is going and gets it. She believes in the future, not only of the state, but of the Kingdom of God. California believes in the Brotherhood. She said so, not only by word of mouth, but by actual financial support.

CLINK OF COIN

Two thousand seven hundred and eighty dollars is her answer to the Brotherhood's appeal. At the Long Beach Convention one hundred and twenty-seven men gave $1,102. C. C. Chapman—the irrepressible Chapman—

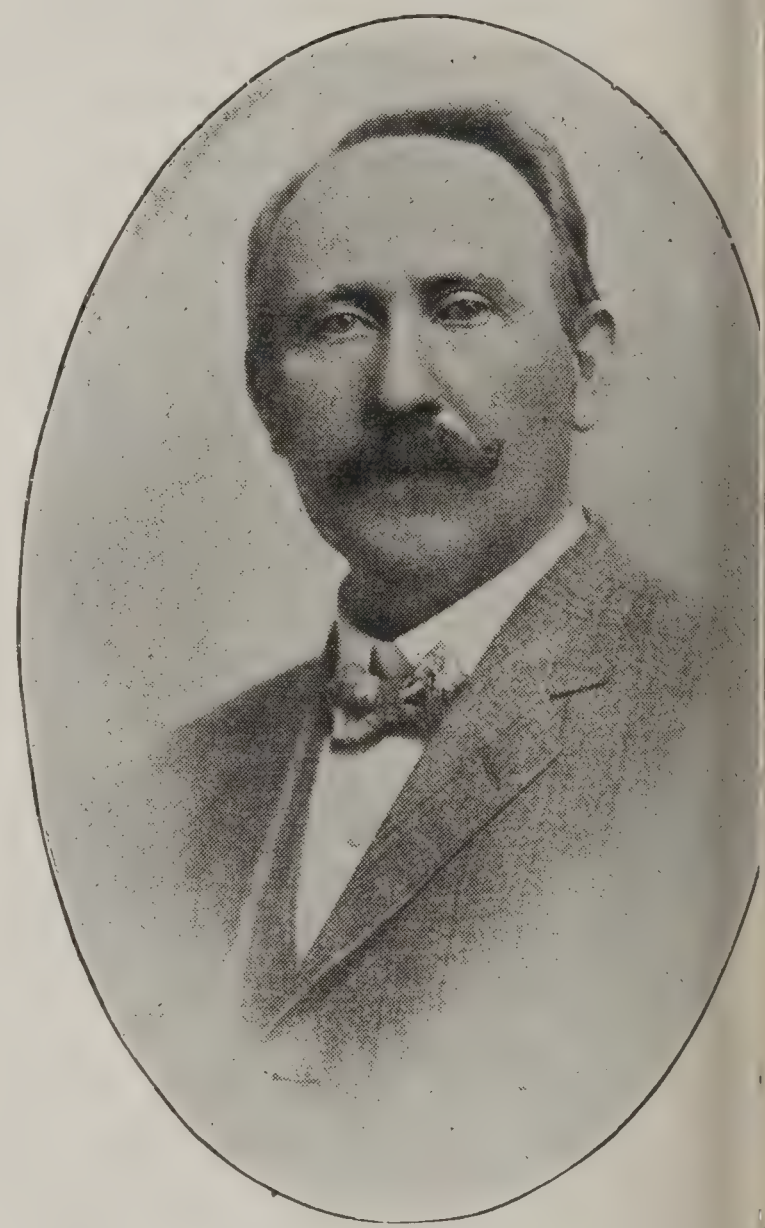


C. C. CHAPMAN

led with $500. It took but a few minutes for the others to make $602 in $50, $25, $10, $5 and $1 pledges. At San Diego in a mid-week meeting they gave $378.66. One hundred and fifty of this came from Dr. Woods, of Missouri, he balance from San Diego Church. JG

THE CHALLENGE

Warren, of Los n- geles, said he wold give $250 if we would raise $2,000 in California. We accepted his conditins



J. G. WARREN

and started out to find the remainde The church at Ontario gave $120 about five minutes, Brothers McCa and Barton each giving $25, others $1 $5 and $1 each. Then we went up San Francisco. In banquet of the B churches $838 more was given in ju a few minutes. Of this amount W. McQuoid, of San Jose, gave $100; S Jose Brotherhood, $50; First Churc San Francisco, $50; West Side Brothe hood, $50; other Brotherhoods and i dividuals giving smaller amounts, un the splendid total was the final resu And these men were happy in their gi ing. To use the words of one of the own number: "An investment in Brot

rl od work means an investment in the
rc sement of our men. And when the
ne are once aroused giving money for
Be evolence and Missions will no longer
pe n the peanut basis."

H PACE
S ST

California has set a pace for the East and Central States. We believe the men
hi side of the Rockies have as much
fai in the men of the Christian Church
as California and Brother Long have.
M , we are going to finance this won-
de ul movement and bring it to its un-
sp kable possibilities. Brother Long
pe ves in you (the men of our fellow-
shi ); the Secretaries believe in you.
W *all* believe in this movement. This
ye is the time when we are going to
ou it on a firm foundation. We are
no going to consume the goods paid for
by great, generous man. We are go-
ing to join him in this work for God and
Hi Kingdom.

Money invested in the awakening of our men is not money lost to Missions, Bible School, and Benevolence. It is an investment in an undeveloped force, which force, once turned loose, will shake the world.

HANDS ACROSS THE MOUNTAINS

Not in words only, but in deeds has California called across the great divide to the men of the East to join heartily in this splendid service. The men of the East will respond, we are sure.

God bless California and us all. There is no East nor West; no North or South in the Kingdom of God. We are children of the same Father and subjects of the same King, interested in the same Cause. Loyalty and unity are the price of success. There is heroism among us sufficient to pay that price.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Los Angeles and San Francisco, Cal.
August 20, 1911

rotherhood of Disciples of Christ,
Kansas City, Mo.

California believes in the Brotherhood.

It is a wonderful Movement for the men and the whole hurch. Let us finance it. California men have given wenty-seven Hundred Dollars in order to do it. Let all ther states give proportionately. Let us encourage rother R. A. Long, who has done so much for our cause. ecretary Shellenberger has done a great work on this oast. Rally to the support of these men of God and this reat Movement.

W. R. McQUOID, San Jose
J. G. WARREN, Los Angeles
C. C. CHAPMAN, Fullerton
DR. R. L. RIGDON, San Francisco

# The Significance of the Brotherhood Emblem

BY D. G. DUNGAN

## The Brotherhood Emblem

**Colors—Red and Gold**

It is a trite saying that no stream will rise higher than its source and it is equally true with respect to human life whose source is God. Applying this principle to the Brotherhood movement we can truthfully say that no organization will surpass its tenets or rise higher than its aims. This being true how necessary that the ideals of the men should be both lofty and holy. From this standpoint it would seem that the Brotherhood movement had been guided by divine inspiration in the putting of the covenant as well as in designing the emblem for never was a frat pin or lodge pin made that so fully and beautifully portrays the aims, ideals and principles of any order.

### The Body of the Badge is Red

This stands for blood and life with all that they mean—flesh, muscle, bone, sinew, heart, head, brain, genius, ambition, energy and life pulsating with vitality, joyous with expectancy, optimistic with hope. These are the chief constituent elements of the men who are to be worthy of a place in this imperial movement. The Brotherhood was never created to appeal to any other specimen of a man. And why? Because it is an organization and you can not organize a corpse, nor can you send a battle thrill through the sleeping bones of a cemetery by giving a bugle call to mark time. They have no enthusiasm to appeal to, they are insensible to sound, they have no heart to be thrilled. No more was the Brotherhood of Disciples of Christ calculated to appeal to the flabby, soulless mossback, the antiquated mollycoddle or the cadaverous type of a man that la a capacity capable of being and do If you are a man who sees in life opportunity to help somebody you the kind of stuff for which the red the emblem stands.

### Encircling the Pin is a Rim of Gold

Gold has always stood for the high expression of consecration and sacrif itself teaching the lesson of purificat of affliction in the refining fire. Furt it has always been one of the most ceptable gifts to God as the Temples Israel were adorned with it from golden spikes on the roof to the H of Holies in the secret place. Thus have this lesson that the manly life today must be set apart, to the will God. May I ask you what good is if its consecration is withheld? As river is comparatively of little wo until its rolling flood is consecrated great ends such as generating electri energy and sending this power bro cast to bless civilization, or used in tu ing spindles and grinding grain and ing a thousand tasks, no more is this of ours worth until it is cheerfully as a living sacrifice wholly and acce able to God upon the altar of service

### The Letters B. D.

In these two letters and the things which they stand we find the chann of blessing through which this con crated life will find direction and inspi tion. The first is Brotherhood. T is a big word, yet so far as the church concerned it is a lost word which for centuries been stricken from vocabulary of the church's creed. A this, too, in spite of the fact that New Testament is full of its teachi Its absence in the church today is due

act that the church has overlooked aching of Brotherhood in her search eaching on the Fatherhood. And still on the trail. A result of this is that creeds, doctrines, opinions, been multiplied into infinitude to the l neglect of the real mission of the of Christ, which is the work of g, healing and redeeming sinful nity. How timely! How oppor- how providential is the coming of ovement whose key note is Brother- with its God-like slogan and its nitarian creed. I take it that her nce among men is to be the voice rist that shall call the church down her abode in the clouds of specula- heology to the earth, where men suf- nd sin, that she may begin her nly ordained mission of caring for ody and saving the soul. Then pleship is our next slogan.

is movement emulates the life of pleship and magnifies the place and of teaching in the scheme of man's ption. In other words it stands alvation by education, which is in ct harmony with the church within e circle it labors. It pleads for the pleship as shown by Peter, James, and Paul, who were followers of aster teacher. He who said "Learn of Me, I am the way, the truth and the life."

The letters B. D. are embraced with the letter C, and all are united with the cross. This voices the teaching that both Brotherhood and Discipleship find their perfect exemplification in the life of Jesus Christ, the one altogether lovely. As the mariner at night selects a star from which he takes his reckoning, so with man, he must keep his eye on the bright and morning start that shines more and more unto the perfect day.

At the top of the emblem is a star shedding a ray of glory. This beautifully represents the abiding presence and blessing of our God and His Christ. For certain heaven will bless that order among men that is doing God's will in their generation.

Can you think of anything loftier than an organization of men striving to embody in their life the principles taught in this emblem? I can not, and the best of it all is the ideals are high enough to command all the consecrated powers of body, mind and soul and still the aims are not too high to be attained. Every man can be a true brother and Disciple practicing the Golden Rule and this is the sum total of a perfected life.

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# The Brotherhood of the Disciples of Christ—Its Value to the Individual Congregation

BY DR. FRANK TALMAGE

TOO SOON

The Brotherhood among our people, in ized form, came none too soon. nany years there was need of some nong our men, by which their com- and aggregated influence for right- ess should quicken every enterprise e church. The "Brotherhood" has , and I am glad of it. The National movement has made history faster than any other movement we have inaugurated.

FOREIGN SOCIETY

Our Foreign Missionary Society was for long years in the toils of a lethargy of which we have reason to be ashamed, but under judicious management and consecrated leadership, it is making wondrous

strides forward, and is beginning to enlist numerous friends and supporters.

HOME BOARD

Our Home Missionary Society for American missions has not thus far, with all the progress it has made and the good it has wrought, met with the sweeping enthusiasm that so great and good a cause merits. In my humble judgment it stands easily at the forefront of all our great enterprises, and a mighty awakening in its favor, even yet, must come.

CHURCH EXTENSION

Our Church Extension work has not had a rapid growth. Its progress has been necessarily slow. It has had superb leadership from the start, and while it has done much, it might have done more, if so great and powerful a factor in building and saving churches had enkindled the enthusiasm it has always deserved.

MINISTERIAL AID

In 1895 at the National convention at Dallas, the "Ministerial Relief" movement was launched. From that time to this it has been in almost a dead calm. A ministry so great, so tender, and so loving, ought to have touched a popular chord, but it has failed to arouse much interest, and has never from its inception commanded the support to which it is entitled.

THE BROTHERHOOD

Along comes the "Brotherhood" and without waiting to be nursed, springs at once into almost full manhood at a bound. In years it is still a babe, in what it has already accomplished it is a man, and very much of a man at that. The idea of the Brotherhood came from the Sisterhood. For years before the plan

THE C. W. B. M. PATTERN

took shape the women of the church had their Aid Societies and their C. W. B. M., which stands for "Count Women Before Men." Our women were not slow to learn the value of coöperat among their own sex and take adv tage of it. Their systematically org ized work speaks for itself, and it spe with eloquence and power.

THE MEN'S FIELD

The Brotherhood ca to do a work not do to enter a field unoccupied. It built no man's foundation, but on its own. need was apparent and paramount. A movement that tends to enlist the men the church in greater activity in the terest of Jesus, our King, is to be co mended and welcomed, and such a mo ment is this "Brotherhood," whose co ing was so opportune, so suddenly po lar, and so sweepingly successful. It h a great National scope. It has busin in every State and Territory; in ev county and precinct, and every sch district; in fact, wherever the church h gone and men are found. It does n

NOT THE CHURCH

claim to be the chur but it does claim to s up its "pure mind by way of reme brance." It makes a good prompter. have remarked its interest in every gr offering among our people this year. got very busy just before the March c lection and sent out trumpet calls every man to do his duty. It did t same thing before the May offering. is spurring the men up to what they o God in holy service. There is not enterprise among us of any kind th looks to the glory of God, in which th Brotherhood is not interested in its pr motion. It rallies, conserves, utilizes a makes forceful the work of men in t Church of God. We are asked to pa ticularize somewhat and show the val of this great ally to the individual co gregation.

THE VALUE OF A BROTHERHOOD

It is valuable in a soci sense. The men of t church need to kno each other. Too often they are almo

tingers, save when they see each other t hurch or at some of its functions. The Brtherhood brings them together in a ne intimate sense than in the regular ntings of the congregation. They come to know each other by name and by cupation, and meet together on a com- n level. The church is a family, ned by a common tie, possessed by a omon interest. Every man in this ally ought to be counted on, depended n for some service for our Heavenly Faher. Too often, alas, a man is simply ember, with his name on the church ol nothing more. The preacher hardly nvs him, the majority of the brethren ot know him, and the coming of any ncement that will cause them to know in surely will be welcomed. The Brtherhood in the church can bring this about. This social touch of the men in he local congregation will add much to ts ital force, to its unanimity, and to its nfence in the community. There is or thing every man in the church can lo o advance its interest and honor our Lo l. Many an element of strength is ev r called out because of this lack of pr erly knowing each other. Poli- ic ns have long recognized the absolute ne ssity of the men "getting together." W never they desire to see a favorite ne ure carried out, or a favorite candi- lat elected there is no man so poor or o umble whose voice and help are not nv ked. Put the Brotherhood in a local or regation. Get every man into it. Oc sionally have a spread or a banquet f sired, and it never comes amiss, for f ere is any body of human beings in hi world who enjoy good things to eat, t my brethren. The sisters are not n y vision in this address, being prob- bl behind the scenes in the preparation of e edibles, and my word for it, your men in this social function are put in better fettle for aggressive work than by any means heretofore suggested. This social phase being conceded as a result of a Brotherhood, let me advance to my next position.

N W EACH OTHER

H SOCIAL TOUCH

BUSINESS VALUE

It is valuable in a business sense. The social phase brings out the business sense of the men in your church. A church cannot be successful that ignores this vital help. There are many things to look after which a preacher cannot attend to, and which he possibly wouldn't better if he did. Preachers, as a rule, are not business men. I may be answered that the work of the deacons is to look after the temporal or business affairs of the church. We concede this, but how often is it done so well that it cannot be improved. The Brotherhood would include the deacons, and what they could do would only be with helpers whose assistance would be invaluable. There are numbers of men in the community who never attend church services. The Brotherhood would pay special attention to this class and do their utmost to secure their presence and see that they were welcomed when they came. I might specify a dozen things which this band of men in the church could attend to in better shape than it is done today in most churches in this country. Am I going too far when I say that there is no chance of failure but every chance of success in the combined wisdom and work of the men in our churches. I believe in my heart that the Brotherhood in the church would stimulate and encourage the minister by taking from his hands a thousand details he must of necessity look after, and leaving him free to prepare better sermons and make a fuller proof of his ministry. A round dozen of such men in any

THE CHANCE OF SUCCESS

church at any place could take that place for Christ. We have too often failed to win a community to the simplest and yet greatest plea the world ever heard, not because of any weakness in the preaching, but because of the indifference and lack of soul-absorbing interest of our men mainly. The time has come when every man in the church must stand up and be counted. The elders and deacons have their respective places of trust to fill as well as the minister. They, as well as he, will welcome such help as a devoted body of brethren could give. The Sunday-School superintendent has long pined for the encouragement of our men in his arduous position. The Brotherhood not only believes in the Sunday-School, but works in it. The day of the Sunday-School mainly for women and girls I hope has forever passed. The great problem for discussion, as to how to keep our boys in the Bible School after they came to be old enough to smoke a cigarette, has perplexed many philosophers, but the solution has been all the time that the men did not go to Sunday-School, and so the boys followed their example and thought themselves too *manly* to go. Brethren, the Brotherhood will make men of our boys and give us greater Bible Schools than we have ever had. Have you noticed that almost simultaneously with the advent of this revival among our men has come this great movement of teacher-training work in our Bible Schools? Interest our men in all the work of the church and there is no sphere of activity that will languish —I call all this business; business for the King and in the King's name. The Brotherhood can promote it all. Give the men a chance. This body of men is also to the individual congregation: Valuable in a missionary sense.

THE BIBLE SCHOOL

MISSIONARY VALUE

The church was ins tuted as a soul-save to save us and them that hear us. great object in the world is to save t world. "Christ came into the world save sinners." In His absence it becom the church's especial mission. No acti ity in other lines will compensate for lack in this. The splendid house worship, the eloquent preacher, the a tractive choir and the polite and cour ous membership all count for nothing God's eye with missions left out. T coming into the local church of t Brotherhood means an enkindling enthusiasm and a great revival of inte est in missions. What men can do f missionary work when they have t wish to do it is seen in the Laymen movement which attracted so much a tention in our principal cities. The mo hopeful sign of the coming triumph the church and the return of our Lord the awakening of our men to missio In past years the work of pressing t claims of missions in the local church h largely depended on the preacher and few others, be it said to their discred have not shown the interest they shou in so magnificent a work. The preach will *have* to be interested if the men his church are, or he will have to se some other field of labor, or some oth vocation, which would be better for hi and for the church. The Brotherhood any church will liven up the missiona spirit, and make the apportionment po sible or even surpass it. Try it, enl your men and see, and you will be gra fied at the result.

THE CAUSE OF RIGHTEOUSNESS

The arousing of o men along all the lin of activity in the cau of righteousness leads us to believe th the church is returning to the Christia ity of the early days, and surely maki way for the union of God's people. It

ceainly a favorable indication when we consider that the converts of the church in the Apostolic age were largely men. It became necessary at the beginning for many good reasons that men should be selected to carry out the purposes of Heaven. Twelve men were commissioned and sent forth. At Peter's second sermon in Jerusalem in Solomon's porch, we read in Acts 4:4: "Many which heard the word, believed and the number of the men was about five thousand." Albert Barnes thinks the word *men* here was used without regard to sex, but Jamison, Faucett and Brown say: "Males, exclusive of women." The great

THE APOSTOLIC AGE

point that all will concede is that the blessed gospel in that age did win manly men and multitudes of them. As they are coming to the front now are not the old days coming back? With their manliness, their business judgment and their consecration to our Savior in this generation may we not hope that the sin of division among the churches, which is an expensive and shameful waste of men, money and time, will receive a rebuke such as it has never received before, and that the prayer of the Lord Jesus in the 17th chapter of John is nearing its answer? Will not the arousing of these same men in missionary endeavor have a growing tendency towards the uniting of all our legions against a common enemy and the unfurling of a flag which the remotest nations of the earth shall see, and in which they shall all rejoice?

Our hearts are gladdened by the marvelous omens for good seen on every hand—in the student's volunteer movement; the uprising of the laymen in missionary work; the awakened interest in the study of the Word of God in the Bible Schools; in the banishment of the saloon from many of our states, with its death knell ringing in our ears; in the increasing desire for oneness among all the people of God. We have much to be grateful for in these opening years of a new century. And this "Brotherhood" of men in our churches!! Rally around it, my brethren. Bid it God speed in its mission of lending a strong and vigorous arm to the support of every enterprise that shall honor Jesus Christ and bring all who love Him to know as never before the truth and beauty of that simple trinity of words: "We be brethren."


## The Organization Package

Will be sent in response to a postal. Tells the HOW and WHY of the Brotherhood.

**SEND TODAY**

**ADDRESS THE BROTHERHOOD MOVEMENT**

**420 R. A. Long Building** **Kansas City, Missouri**

# A Message to the Social Service Committees of th Men and Religion Forward Movement

We believe that the Men and Religion Forward Movement offers to the Christian men of America an unparalled opportunity to express the growing social consciousness in the church. There has never been a time when the men in the great Brotherhoods and in the church at large have been so eager in the matter of social service. We believe that they are simply waiting to have someone direct them to a definite task.

The fact that the leaders in the Men and Religion Forward Movement have given social service so prominent a place in the proposed campaign indicates that they are alert not only to the need of such work, but that they appreciate its importance in connection with a movement which is to touch the whole life of America's manhood. It also shows that these leaders have rightly interpreted "Social Service" when they characterize it as being distinctively "religious." Such an emphasis makes plain the fact that it is just as important for men to get right with men as that they "get right with God." It is laying stress upon the second great commandment—"Thou shalt love thy neighbor as thyself," which Jesus said was like unto the first—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Because this movement has in it such a comprehensive appeal we give it our hearty support. We bespeak for it the endorsement of all social workers who may hitherto have been indifferent to the church, because they have felt that the church has not been concerned about the burdens which have been crushing those unfortunate members of society to whose interest they devote their lives. We value this movement because it gives all the workers in the social field an opportunity to come face to face with one another and with the workers in the church. We believe that out of the conferences and discussions and mass meetings will come a greater appreciation of the needs of our common humanity; that the workingman and the employer of labor will see each other's problems with clearer vision; that the practical service in attempting together to meet the pressing social questions of the day will make us understand that while we may not agree in non-essentials, nevertheless we have in common the desire to share the purpose of Jesus and to help bring in the kingdom of God.

We recommend that at the very outset of this campaign the social service committees of the various cities call conferences of the local social workers, for the purpose of becoming familiar with what is already being done in their cities by these specialists in the field of social service, and for th further purpose of acquainting these work ers with the proposed campaign of the Me and Religion Forward Movement and er listing them heartily in it. The Social Se vice Committee should seek to obtain fro these social workers a list of subjects whic in their judgment should be presented t the local community, either while the cam paign is in progress in the city, or previou to this time, in order that greater interes may be aroused in the entire matter c social service. It should be understoo however, that the committee must exercis its own discretion as to which subjects ar to be given prominence in this presentatio to the public.

We would also recommend that the loc committee inform itself with reference t the great national social service mov ments, seeking such information as wi give its members a broader outlook upo the whole field of social work, so that th program adopted by the local committe may be well proportioned, and withou partiality to a particular interest.

JOHN M. GLENN
EDWARD T. DEVINE
ROBERT A. WOODS
LAWRENCE VEILLER
GAYLORD S. WHITE
OWEN R. LOVEJOY
H. S. BRAUCHER
GRAHAM TAYLOR
JANE ADDAMS
ALEXANDER JOHNSON
FREDERIC ALMY
HOMER FOLKS
LIVINGSTON FARRAND
HASTINGS H. HART
CHARLES STELZLE
GEORGE J. FISHER

It will be seen that the signatures a tached are those of some of the mo prominent social service workers in th United States. Names like Edward T Devine, Graham Taylor, Jane Addam and Charles Stelzle are a guarantee th in this particular the Men and Religio Forward Movement is believed to b treading upon solid ground.

THE EDITORS.

# From Brotherhood Hymns

## The Church in the Wildwood.

ARR. AND WORDS COPYRIGHT, 1911, BY W. E. M. HACKLEMAN

W. S. P. Dr. William S. Pitts.

1. There's a church in the val-ley by the wild-wood, No love-li-er spot in the dale; No place is so dear to my child-hood As the lit-tle brown church in the vale.
2. Oh, come to the church in the wild-wood, To the trees where the wild flow-ers bloom; Where the part-ing hymn will be chant-ed, We will weep by the side of the tomb.
3. From the church in the val-ley by the wild-wood, When day fades a-way in-to night, I would fain from this spot of my child-hood, Wing my way to the man-sions of light.

CHORUS.

Oh, come, come, come, come, come, come, Come to the church in the wild-wood, Oh, come to the church in the vale; No spot is so dear to my child-hood As the lit-tle brown church in the vale.

Get your men together and try this beautiful song. Brotherhood Hymns contains many others, new as well as old, arranged for the male voice.

# Wireless Whispers

## Regarding Christian Men

Say! the August number is a dandy and if I don't succeed in organizing a bunch of men here I miss my guess. Of course I expect to go along with it and help it all I can, and I think the two of us will make it go.

I wish you would send me, just as soon as possible, that organization package.

Yours for a better manhood,

J. H. E. MOXLEY,
Penville, Ind.

* * *

## Those Denton Collars

When H. A. Denton went to become pastor of River and Jay St. Church, in Troy, N. Y., he made such an impression on the community that one of the Collar Makers, Van Zandt & Jacobs, named a collar for him. We are just in receipt of a complimentary box of the Collars ourselves. They are pretty "nifty" and as pleasant to wear as other "Triangle" Collars which Van Zandt & Jacobs manufacture. Van Zandt is a Brotherhood man, and "Denton" Collars are good collars.

* * *

## Nebraska Convention

H. E. SACKETT
State Brotherhood Presiden

There were seventy-five men present at the Brotherhood session of the Nebraska State Convention held at Bethany Park. The Brotherhood Banquet was addressed by Chancellor Wm. Oeschger, of Cotner University; L. C. Oberlies, State Bible School Su tendent; C. M. Chilton, national direct the Brotherhood and pastor of the Church, St. Joseph, Missouri. Expressio the greatest confidence in the success o Brotherhood movement was universall pressed. A campaign in the interest of work in the church will be undertaken thi in conjunction with the Bible School wor the evening session R. P. Shepherd ma address which was full of "brass tacks hope to publish at least a portion of it early issue of CHRISTIAN MEN. A chorus of fifty voices, led by two of our ing evangelists, Rockwell and Baird, o Scoville Company, furnished music. Th officers were reëlected, as follows:

H. E. Sackett, president, Beatrice.
J. B. Strode, vice-president, Lincoln.
C. A. Mangum, secretary, Omaha.
J. C. Lucas, treasurer, Fairbury.

* * *

## A Brotherhood Paper at Toled

Over in Toledo, O., at the Central Clr they have a Brotherhood Bible Class issues a weekly paper called *The Brothe Bible Class Weekly.* It does not say the editors are, but T. D. Barnett, g member and all around Brotherhood ma a finger in it somewhere. Cramful of mation and inspiration, it is good to rea makes us want to visit the class and p pate in its affairs. They are considerir coming a chapter in the National Brothe The editor says: "We are securing a cl CHRISTIAN MEN. Hand the president subscription." Their class yell is:

Lack-a-boom, Back-a-boom,
Zip-Bing-Bang,
Ting-ga-lang, Ting-ga-lang,
Ling-a-ling, Ga-lang.

It seems they have a number of poets class and over at the last of the editoria they have another yell:

Rah! Rah! Rah!
Ree! Ree! Ree!
What's the matter
With the B. B. C.?

Another very apt announcement is a lows:

GENTLEMEN

Take Off Your Coats and Be Comfo

"Thirty-five members absent last S Does your section look after its abse

ought to get busy and look after the fel-
. Some may be sick. Some may have
e had you called them by 'phone. Some
have been new men who feel just a little
d. Let us make a special effort to keep
ouch *with* the *new men.*"

* * *

## In Line for Battle

few weeks ago the *Issue* printed an ap-
to the voters of Jacksonville that was
ed by the State St. Presbyterian Church
at city. Another Jacksonville church, the
ral Christian, has made an appeal to her
voters to be active opponents against the
on in the contest that is likely to be
ed.

e liquor interests covet Jacksonville. It
one of the first large cities of Illinois to
ish the saloons under our township and
inct local option law, and the saloon men
a special grudge against this city, which
been fittingly called the Athens of the
t—a city of homes, churches and schools.
Central Christian Church has a member-
of 296 voters. This appeal was signed
e elders and deacons, thirty-four in num-
among whom are four bankers, one phy-
n, four farmers and twenty-five business
The signing of this document by the
ess men is especially significant. Jackson-
business men in general have found that
assing of the saloon has made better bus-
conditions for them.

*the Members of the Central Christian*
*urch, Jacksonville, Illinois.*

e, the officers of the Central Christian
ch, selected by you, the members, to ad-
e the Kingdom of God and the reign of
eousness in our community and the world,
cribe our names to the following resolu-
and request:

The church and the saloon are unalter-
antagonistic forces in the community; the
cannot prosper without detriment to the
.

A follower of Christ, to be well pleas-
o Him and consistent, can take but one
l, viz., for the church and against the sa-

An effort will be made this fall to bring
the reign of the saloon with its accom-
ing evils, viz., gambling, graft and im-
lity of every sort.

We subscribe ourselves as opposed to the
n of the saloon and will do all in our
r as Christians and citizens to prevent its
n.

We call upon the membership of the
h to take this only consistent stand and
us in every way in the coming contest;
annot serve both God and Mammon.

Knowing that a vote for the saloon
s such voter share in the responsibility
he crime and suffering that follows from
traffic, we ask our voters to keep their
s and souls clean from such fearful re-
ibility.

animously signed by the officers of the
al Christian Church.

## Summer Meetings Successful

By Harvey Peake, Secretary

Special to Christian Men

The big Brotherhood of Central Christian Church, New Albany, Ind., has kept right on with its work during the summer months. The June meeting was a splendid one in every respect and was addressed by J. M. Hughes, pastor at Jeffersonville, Ind. Ice cream and cakes were served.

The July meeting was held in connection with the other Brotherhoods of the city, at the Glenwood Park Chautauqua, on Brotherhood day. This meeting was in charge of Charles B. Scott, of the Central Christian Church Society, and was addressed by Dr. College, of Chicago. Upon this occasion there was an audience of four thousand people present.

The August meeting was held in the basement of the church and was addressed by R. L. Bussabarger, pastor of the Park Christian Church (who made a report of Brotherhood day at the Portland Convention), and B. F. Cato, a former pastor of this church. After the program a watermelon feast was served, to the delight of those present.

It is the plan of this Brotherhood to arrange a charity fund for the purpose of relieving the needs of such worthy poor as may be found by the minister or members of the organization during the winter.

The membership of the Brotherhood now numbers 143.

* * *

## Brotherhood Testimony

L. B. D. C. No. 373 Endorses Pastor

*To Whom It May Concern.*

We, the Brotherhood of Disciples of Christ at Vinton, Ia., gladly recommend Brother D. G. Dungan to all the churches of Christ and all Brotherhoods everywhere. As Brother Dungan is now entering the general evangelistic field as preacher and singer we wish to testify as to his qualifications for this work. For two years he has been with us and we have learned to love him as a man, minister and religious leader. He is a great leader and teacher for the young men of any community. He has certainly been a live wire among the men of Vinton and surrounding country. Brother Dungan is a great preacher and personal worker. As a chorus leader, soloist and cornet player, he has unusual talent. We therefore heartily commend him to all the churches who are looking for an evangelist.

Our prayers shall follow him in the splendid work he is doing in bringing men and women to Christ.

Passed by unanimous vote of the Local Brotherhood No. 373, Vinton, Ia., July 17, 1911.

* * *

## Pittsburgh Pastor's Plan

J. W. Underwood is minister of the Belmar Christian Church, Pittsburgh, Pa., home of L. B. D. C. No. 335. Brother Underwood

is somewhat of a genius in church work, and in a recent issue of the Belmar Church bulletin he says: "Having read many criticisms against the church, with regard to vital questions of the day, we decided to ask the men and women in the pew, store, shop, etc., to assist in the preaching. Write briefly your sentiments on the following subjects and drop in the basket, hand or send to J. W. Underwood, 7241 Race Street, and he will arrange the material so as to avoid repetition and deliver your thought to the people. Then, if you desire to speak on the subject, an opportunity will be given you. The Brotherhood has decided to follow up these addresses each following Monday evening in an open debate. You will be given a hearing."

J. W. UNDERWOOD

The following subjects are announced for consideration:

"The Pittsburgh Plan."

How will it advance the cause of righteousness?

"Social Conditions."

Which is the best method of procedure: to preach the Gospel to the unfortunate and criminal classes and seek to save them in spite of their bad social surroundings, or first seek to destroy the system that largely causes the conditions?

"Capital and Labor."

The Irwin coal field strike and what should be the attitude of the church as regards the same.

"Socialism."

And how it will help the struggling masses.

"The Liquor Traffic."

What has it done for humanity? Should it be regulated by law or prohibited?

"Christian Unity."

Or how can all denominations unite in one body and what would be the result as regards the social conditions?

* * *

## Devil Takes Vacation? NO!!!

Realizing that the devil takes no vacation, Local Brotherhood No. 253, of Washington, D. C., took no vacation this summer. It never has yet and hopes it never will. A. A. Ackerman is the president.

* * *

## Brotherhood Takes Charge

A good Brotherhood is started with about twenty enrolled at Olympia, Wash. While Pastor Orreck was away holding a meeting the Brotherhood had charge of the meeting Sunday evenings. There were three speakers: First address, "The Brotherhood and Its Relation to the Sunday-school;" second address, "The Brotherhood and Its Relation to Civic Affairs;" third address, "The Brotherhood and Its Relation to Christian Union." There was also special music by a trio. At the regular monthly meeting talks were made on the subject, "Experiences in My Life That Have Helped Myself and Others." W. E. Hayes is chairman of the Program Committee.

* * *

## Regarding Brother Power's Picture

Mr. E. E. Elliott,
Kansas City, Mo.

*Dear Bro. Elliott.*

You have a fine picture of F. D. Power on the cover of CHRISTIAN MEN for July. It occurs to me that Bro. Power's picture ought to hang on the wall of every preacher's study and every church in the Brotherhood. I think I have not seen a better picture of him than the one you print. Why cannot CHRISTIAN MEN run off several thousand of these on a good card? Nearly every preacher and church would want one. There are thousands of homes in which for years they had read Bro. Power's articles in our various publications who would be delighted to have his picture grace their walls.

With every good wish for your work,

Sincerely,

P. H. WELSHIMER

Fine idea, Brother Welshimer, and we will be glad to furnish these in mailing tube ready for framing for 15 cents in stamps to cover cost and mailing. Send in your orders, brethren.

* * *

## The Brotherhood in Minnesota

By G. F. Anderson

The Brotherhood here in Fairmount, Minn., wish to call the attention of other Brotherhoods that here in the beautiful Southern Minnesota is a Local Brotherhood of the Disciples of Christ that extends a welcome hand to men and works for the upbuilding and progress of this wonderful movement among men. This is a comparatively young church society, but we have been able to get a strong foothold and believe that in the near future we shall have as good a Brotherhood as can be found anywhere in the West. We have as yet not a church building of our own, but the day is not far off when this work is to be put up before the committee for consideration, when there is no doubt but that a building will be erected and we shall meet for our work under better conditions than what we have at present. The Brotherhood movement is something that has been needed for a long time, and we welcome it with a hearty good cheer, feeling that success is sure to come with it.

* * *

## On Fire in Washington

*"Dear Brother Elliott:*

"I thank you very much for the instructions in regard to the duties of the Secretary. We

planning GREAT things. We are planning g time for next Wednesday night. We have more members and expect to have more up next meeting. I wish you would send wenty-five more Local Brotherhood Cards, have the twenty-five you sent me filled out. aim is one hundred members by the 1st of uary. I feel as if the Brotherhood is just hing the men are looking for. We have a man for our President; he is one that can lepended on; in fact, all the officers are lers (except the Secretary).

Hoping you will send the cards soon, I re- as ever,

"A. STRITMATTER,
"Hoquiam, Wash."

* * *

## The Moniger Memorial

the Indiana Bible Conference it was sug- d that the Bible Schools and individuals were friends of the lamented Herbert inger establish a Chair of Bible School gogy in Bethany College—Mr. Moninger's mater—as a fitting memorial to his work his life. The suggestion was ably sec- d and a committee was appointed, consist- of

of. W. B. Taylor, Bethany College, Beth- W. Va.
H. Welshimer, Bible School editor of STIAN MEN and pastor at Canton, O.
ter Ainslie, of Baltimore.
Newton Miller, Buffalo, N. Y.
stin N. Green, Cincinnati, O.
rey Morgan, Paris, Ky.
as. S. Medbury, Des Moines, Ia.

is proposed to raise twenty-five thousand 000) dollars for this proposition. The rs of CHRISTIAN MEN, we feel, are heart- accord with the idea. Herbert Moninger, dition to his other traits, was a general ber of the Brotherhood and contributed rd its financial support from the begin- His friends will thus make possible a at Bethany College that ought to exist ch of our colleges.

ntributions should be sent to President T. ramblett, Bethany, W. Va.

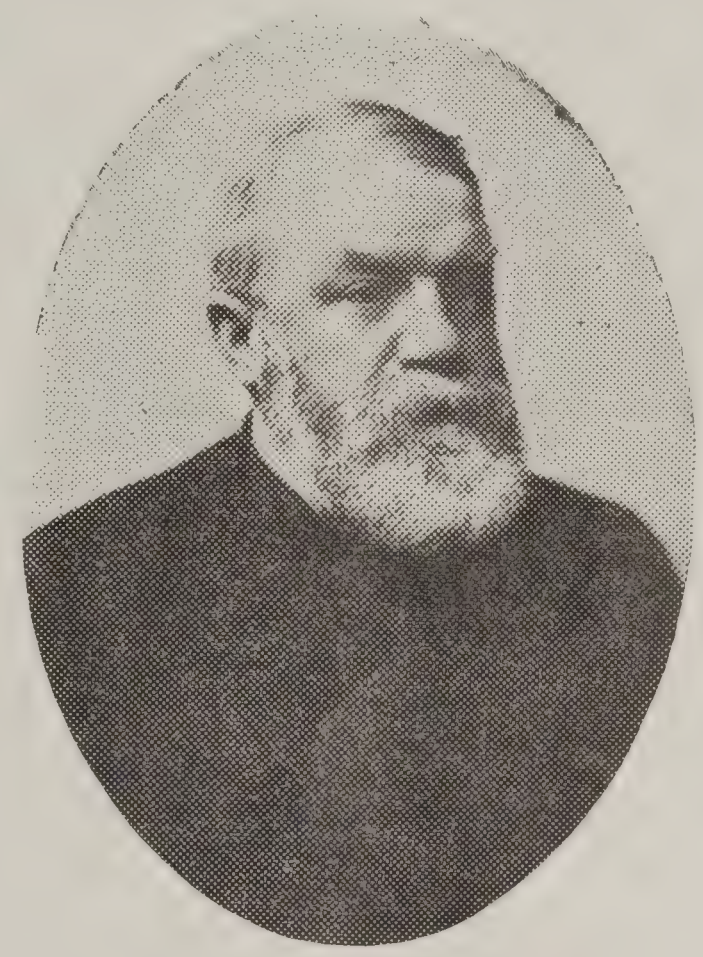
* * *

## cerning Moody Institute—Interest- ng Figures From Annual Report

e Men's Department, Howard W. Pope, intendent, had 413 men that enrolled; mpleted the two years' course of study, crease of sixty-six per cent; 100 had a ous college or theological training and r more a high school or equivalent train- 29 have gone to other institutions for er study; 50 have entered the pastorate; ve gone into evangelistic work, and 25 entered missionary work.

e financial report shows that at the end enty-five years the Institute has assets to alue of more than three-quarters of a n dollars. This includes the new building for women, erected and equipped at a cost of $235,000.

The reports indicate that the 700 students cost $150 each for all purposes in connection with their training. Within the year the annuity fund has been increased by the amount of $27,925. Plans are under consideration for



THE LATE DWIGHT L. MOODY

erecting an Administration Building to cost $250,000, and for securing funds for the wider development of all parts of the work.

During the year under the direction of E. A. Marshall, Instructor in Missions, a miniature village has been constructed, giving a typical illustration of East Indian life; also an illuminated relief map of Palestine, said to be the largest in the world.

* * *

## Missing the Mark

The ordinary conception of what a Brotherhood should be has as many advocates as there are hues in a rainbow. This applies not only to the National Society, but also to the Local Brotherhoods. Recently A. L. Roach, President L. B. D. C. No. 1, of Kansas City, sent out the following letter to Committeemen of his Brotherhood:

"You have been honored by being elected as a member of one of our Standing Committees.

"This position carries with it a responsibility.

"Your heartiest coöperation is necessary that the work of your committee may be most effective.

"What have you personally added to the effectiveness of this work?

"A meeting of each committee should be called at least monthly by the Chairman.

"Reports of such meeting should be reduced

to writing and presented to our regular meetings.

"If you are not 'active' come out Monday night and receive an inspiration.

"Thirty minutes will be given Monday night for suggestions by the members of our various committees as to our local needs.

"What do you consider a worthy task for us to undertake? We never glory in the small task. Aim at something worthy, Brotherhood No. 1.

"We have a responsibility. We are men. We will meet this responsibility as becometh men."

THIRTY-NINE men responded on a stormy night, and Mr. Roach, in writing the next day, says:

"Too many labor under the misconception that our work is some form of cheap amusement, endured for the sake of religion.

"This is illustrated by a number of echoes from last night's meeting. One good brother suggested that we should have a series of lectures by eminent men on different forms of architecture, including Venetian, Grecian, etc. Another equally enthusiastic brother is very anxious to have a series of debates on commonplace subjects, while a third proposed a lecture on the Antiquities of the West, when really the Church of Christ of the Northeast is the thing that needs exalting."

* * *

## Local Brotherhood No. 1 Issues a Weekly Paper of Which the Following is an Extract

The ruling passion to the Christian should be the passion for SERVICE.

The Brotherhood presents you avenues of systematic SERVICE which should interest every consecrated man.

Fifteen of our best men constitute our Social and Courtesy Committee and their SERVICE is appreciated.

Seven able Christians represent our best interest as a Civic Committee and their opportunity for SERVICE is measured only by their ability.

We have a committee of nine consecrated men for Visiting and Fraternal Aid and Christian SERVICE gives vitality to church work.

Our Brotherhood Bible Class is manned by a committee of eight efficient men whose SERVICE is telling in an effective way in our entire church life.

Seven capable business men are designated as our Employment Committee and have before them a valuable SERVICE to our work.

The Boys' Committee is "doing things in an effective way and directing the SERVICE are a number of our most capable brethren.

If all members of Local Brotherhood No. 1 will lend their helpful ministry and Christian SERVICE in active coöperation with our committees, our church will be led into higher and richer SERVICE to the end that God may be praised and humanity helped.

Interesting Program.
Presence of 100 men wanted.
Will you be one?
Monday night.

* * *

## Concerning Jackson Avenue

Seventy-five men were present at the Brotherhood Bible Class, Jackson Avenue Church, Kansas City, the last Sunday in July. This is the way they got them out:

Jackson Avenue Christian Church

Kansas City, Mo., *July 27,* 1911

Dear Brother:

You are most earnestly urged to be in your place in the Brotherhood Bible Class on next Sunday morning.

We appoint you a committee of one to see that Bro. *W. D. Armstrong* *1410 Indiana* attends next Sunday morning. Please see and talk with him before Sunday. We are sure he can be persuaded to attend our class.

Yours truly,

BROTHERHOOD BIBLE CLASS,

*Phone* By *W. F. Warren*

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶Boys seldom disappoint the fellow they know.

—o—

¶The boy who is a man before his time is a nuisance.

—o—

¶A boy's religion must be fraternal, his chums must be in on it.

—o—

¶Any boy will run from a policeman if he has a chance and no one can blame hi for it.

—o—

¶Christ said, "Except ye become as a little child ye can in no wise enter into th kingdom of heaven."

—o—

¶A toy becomes a real game to the boy when it teaches him how to use his in gination as well as the toy itself.

—o—

¶Parents make a mistake in trying to educate boys for some place in life for w ch they have no liking or talent.

—o—

¶It is a crime for fathers to let their sons go out into the world unwarned of th great dangers that surround them.

—o—

¶Bicycle races, looping the loop, auto races are means of making delinquents of would-be actors in modern adventure.

—o—

¶A religion that has lots of action in it wins the boys. God is a working God an this thought should be taught to the boy.

—o—

¶Boys want to enthrone their fathers in their hearts, but there are too few men wh seem to make any effort to take that place.

—o—

¶Remember that a boy is not a man. Remember, too, that just a little bit of so ow in a boy's life seems like a mountain to him.

—o—

¶There are many boys who are bad because they are sick. They need pills mo e than any other kind of discipline. We need to be a little careful in our ju ment.

¶ Fathers should realize that the ages between ten and sixteen especially e full of the gravest possibilities for future blessing or sorrow.

——o——

¶ The game of blocks is the best game in the world, it teaches the boy how o use his brains and hands. What he builds is his own creation.

——o——

¶ Boys do not have to sow "wild oats," and big folks make a grave mistae when they think that a boy must do so before he becomes a man.

——o——

¶ Our modern civilization has robbed the boy of his birthright—the birthrigt to run errands—get in the coal and wood and a hundred little duties.

——o——

¶ Only in rare cases should a parent take up a child's quarrel. The childn of friends the next. This is not so withmay be at outs one day and be the be grown up folks.

——o——

¶ There are very few boys who do not care for what others think. They m say they don't, but down deep in their hearts they do. Just look into a bo heart sometime and see.

——o——

¶ Do not keep the boy at his books all the time. Remember that he must ct his books aside sometimes so that his lungs and muscles can be exercised to ma him a real man someday.

——o——

¶ Remember that ginger is the boy's favorite spice. You will find a genero supply of it in all his play and work if he is a real boy. He likes to go on a hi in the winter because he enjoys defying the elements.

——o——

¶ The commercial age in which we are living, where the feverish desire f easily gained riches is characteristic, has had a great influence upon the boy. t has made most of them feel that they must be on the top without working gain the goal.

——o——

¶ A boy wants to know what lies beyond. Not long ago I visited an art galle with some boys. One boy in the party was always ahead of the others a every time he saw something that he had not seen before, came running back tell me about it.

——o——

¶ Be a boy over again in spirit if possible; remember the beauties of boyhoo the shady nooks along the streams where were found the swimming hole, all t boyhood hoodoos and the charms connected with them, aye, forget the ma rushing stream of humanity and be a boy just for your boy's sake.

# Boy City Talk

## How We Won One Boy

By Chas. B. Hahn

It was one of those days when boys, and big too, for that matter, sought the warm s. Outside it was rainy and cold. Many had gathered in the club room. I think can safely say that on such days boys und by devil leaders more often than on sunny days. However that may be, I that this little fellow of whom I am to tell sort of played hide and seek at or.

He came to the door in the morning, opened tiously and then closed it when he saw k that way. Again later I noticed that ned the door a little farther. It seemed he we wondering if he should come in if he were getting the lay of the land. closed the door without coming in to at the boys were doing. It was late in ternoon he came again; this time he nside. One boy saw him and called to sking him to come into the room.

He came in slowly, looking about as a stray wondering (I thought then) just when uld be caught and devoured. By and came close to the table where I was a game with several of the boys. He d us for awhile. I spoke to him when e up to the table, and then for his bene- lked to all the boys. While talking to fellows my words were for him alone. ed him to know me.

After awhile he wanted to play a game e. Oh, how his heart responded to the y and the love I showed him. I could he was being won. I knew, too, that as we played and I talked with him he was studying me and was passing his judgment upon me. It must have been good, for when he left he said he would come again.

During our conversation I asked, "What kind of a boy are you, anyway?" For a moment he looked at me and then answered:

"My folks say I am bad, but then it isn't my fault."

Surprised at his frankness, I asked him what he did that was wrong and why they called him bad. He seemed to be a pretty square boy in talking to me and in his game.

"Well, you see, it's this way," he said. "My ma and pa are not living together and I live with each one of them a part of the time. I sometimes stay at my aunt's or at my grandma's. All of 'em try to boss me. One tells me to do this, and another something else, and really, mister, I don't know who to mind."

It was a pity that such a condition should exist, yet that boy came back many times, and, I hope, found a new note that helped him on his way, handicapped as it was.

I was glad that I had won him for the club. Would you call it hypnotism that I used? Aye, I call it the power of love. Love will win the boys where clubs and coat collar discipline will fail. I won that boy because I set out to win him. His laughing eyes, the dimples in his cheeks, the freckles on his face, the cap on the back of his head, all proved that he was a real boy. Real boys are easy to win. Tell them a real live story. Tell them that you know them and prove it by telling something you know about a boy and see if you do not win him.

CHAS. B. HAHN.

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# Programs for Local Brotherhoods

**OCTOBER—Second Program.**
**TOPIC:—State Missions.**

**—Devotional.**
Hymn.
Scripture Reading.
Prayer.
Hymn.

**—Business.**
Roll call.
Reports of committees.
Unfinished business.
New business.
Reception of members.

**—Recess and Social.**
Greeting of new members and visitors.
Light lunch.
Payment of dues.

**—Address: Our State.**
Address: Evangelistic Opportunities in our State.
Address: The definite objective of our State Missionary Society for this year.
Discussion: Ought our State Society be more closely unified with the A. C. M. S.?

**V.—Clincher:** What will **this** Brotherhood do **this** year for **our** State Missionary work?
(Ask your State Secretary for material.)

**VI.—Instruct** your Missionary Committee to put on the arousements for State Missions first Sunday in November.

**VII.—Closing.**
Song.
Benediction.

**Interpretation.**
For the **Devotional, Business** and **Social** parts of the program use your own initiative to the largest possible advantage. No two fields are alike. Your Brotherhood will only begin to grow when the men who have been made

responsible for a certain work feel that responsibility and work conscientiously. Let every item in every part be carefully planned, and your opening sessions will be a success.

**Cultural.**

First address, "Our State."

Let this be a rehearsal of the history of your state. True patriotism and religion are closely linked. Every citizen ought to be proud of his citizenship. Not only the history, but also the wealth and commercial and political possibilities of your state should be emphasized. Make yourself and your men **feel** your state's opportunities for and the responsibilities to the Kingdom of God within our nation.

Second address, "Evangelistic Opportunities." Secure a good map of your state. A railroad commissioner's map can be had for the asking. See your county clerk or auditor. Then write your State Secretary for a list of evangelistic opportunities. Get also a list of churches in your state. Then locate the churches now established by pinning a blue bit of pasteboard at the proper place. Let red pasteboard be pinned when the opportunities appear.

Third address. Find out from your secretary how much money your State must have to complete its proposed work this year. Also learn what is the amount expected of your local church. Inspire your men with the state's needs and possibilities.

**Discussion.**

State the question something like this: "Resolved, That our State Society ought to become a part of the American Christian Missionary Society." Write the A. C. M. S., Carew Building, Cincinnati, O., for information as to what the Missouri and the Indiana Missionary Societies have done toward "unification." They will be glad to furnish you the desired information.

**Clinch** your evening's work by definitely deciding on what the Brotherhood will do for State Missions on the first Lord's Day in November. Then arouse your Missionary Committee into determined action. **Do it.**

## NOVEMBER—First Program.
## World's Temperance Day Program.

By Dr. H. J. Hall, Secretary of the Christian Church Temperance Board

**I.—Opening Exercises.**

1. Song by Brotherhood — Rescue the Perishing.
2. Scripture—Each officer repeat a Bible Temperance verse.
3. Patriotic Song — The Star Spangled Banner.
4. Prayer.
5. Male Quartet—"Tell Mother I'll Vote Dry."

**II.—Evening Program.** (Four five-minute addresses.)

1. What can the Brotherhood safely do in law enforcement?
2. The relation of saloons to anarchy.
3. The law we most need: To stop the shipment of liquor into "Dry" territory. How to obtain it.
4. The work, plans and needs of our Temperance Board.

**III.—Other Suggested Topics.**

1. Lincoln as a Prohibition Advocate.
2. What important union of temperance forces has occurred this year?
3. Should a church first support its own or other temperance organizations?
4. Review of Hobson's Congressional speech, "The Great Destroyer."

**IV.—Debate.** Resolved, That the Socialists' Temperance plan is preferable to Prohibition.

**V.—Other Suggested Questions for Debate.**

1. Resolved, The medical profession is responsible for a large per cent of drunkenness.
2. Resolved, That science is doing more than the church against the beverage use of alcohol.
3. Resolved, That alcohol has no place in the human body.
4. Resolved, That the government should forbid its citizens drinking intoxicating liquors.

Decision of judges.

Report of the Civic Committee on the Temperance Cause in your own town, county and state.

General discussion following.

**VI.—Closing Exercises.**

Song—Am I a Soldier of the Cross? (First verse.)

Social period.

Distribution of the Hobson leaflet.

Close with President repeating first psalm.

**Note.**—The Hobson leaflet (with other samples) can be secured from Secretary Dr. H. J. Hall, 299 E. Jefferson St., Franklin, Ind. Price, $1.00 per 100.

A word concerning the Temperance program.

Dr. Hall has suggestions covering a wide field. Let the program and civic committees meet and jointly decide what phase is most advantageous. Then prepare for the meeting carefully.

Write Dr. H. J. Hall, National Secretary of Temperance Board, Franklin, Ind., for material. If these committees will begin early in preparation we would advise communicating with the International Reform Bureau, Washington, D. C.

P. H. WELSHIMER

# Bible School Lessons for October

American Revised

Prepared by P. H. Welshimer

LESSON 2—OCTOBER 8.

## "THE LIFE-GIVING STREAM."—EZEK. 47:1-12.

1 And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar. 2 Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side.

3 When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. 4 Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. 5 Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. 7 Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. 8 Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. 9 And it shall come to pass that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh. 10 And it shall come to pass, that fishers shall stand by it: from Engedi even unto Eneglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. 11 But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt. 12 And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

**Time.** This prophecy was written B. C. 572, near the middle of the seventy years' captivity.

**Place.** Written at Telabib on the river Chebar, in Babylonia.

**Golden Text.** "Whosoever will, let him take the water of life freely."—Rev. 22:17.

**Introduction.** Read Rev. 22:1-5. This prophecy of Ezekiel was written to the exiles scattered throughout Babylon. Its purpose was to prepare them for their return to Jerusalem. It was thirty-six years before they returned, but it ever served as an inspiration during those years. Ezekiel was one of the young men carried to Babylon when Nebuchadnezzar conquered Jehoiachin. He was a mighty prophet. His prophecies are divided into four divisions. Today's lesson lies in the last division. We have here the glories of a redeemed nation. Read Ezek. 34; 36:28-38, written shortly after the exiles reached Babylon, after the destruction of the city and the temple. Ezek. 37, the valley of dry bones. Ezek. 40-47, a vision of restored worship, written 572 B. C. Today's lesson gives us a picture of the river of salvation. It is a picture of what the Gospel does when men accept it and practice it.

**Explanatory.** 1—*After they brought me* * * * and behold *waters issued from under the threshold of the house eastward.* This is a figurative lesson. An angel opened the eyes of the prophet and here painted a picture which revealed to him the glories that were to be. A valley lay from near the Jerusalem temple to the Dead Sea. The source of healing waters was 2,000 feet above the Mediterranean, and the surface of the salt sea is 1,300 feet below it. The imagery of Jerusalem and the country surrounding it helped to shape the thought of the vision. 2—*There ran out waters on the right side.* The stream was small at the beginning but increased gradually; almost unnoticeable at the beginning, but mighty at the end. 3—*A thousand cubits.* Nothing special about this; simply to indicate that the river grew in depth. 4-5—*To the ankles* * * * *to the knees* * * * *to the loins* * * * *waters to swim in,* a river that could not be passed over. This is a picture of a broadening stream,

which gets both broader and deeper. This was symbolical of the fact that the kingdom, upon returning from exile, would be exceedingly small and insignificant, but it would grow in strength and power and influence. And this prophecy was fulfilled. 7—*Very many trees.* This showed the river had life-giving power. 8—*Go down into the desert * * * into the sea.* The Dead Sea. The desert and the Dead Sea were typical of the condition of the exiles. This is also the condition of men without God. This new river of the prophet was to change the desert into a garden. *The waters shall be healed.* They were salty. To heal them would be to make pure, so that life would be sustained in them. 9-10—*Everything that liveth * * * shall come and shall live.* That which had been a maker of death and only fit for death shall be a sustainer of life. 11—*A miry place * * * shall be given to salt.* Not having an outlet, these places which gathered the overflow shall remain salt. 12—*All trees for meat whose leaf shall not fade.* New life God would bring to these exiles. They would be a new people. The life-giving stream would make the change. Old tendencies would be abandoned and new hopes, new desires and new aspirations would be theirs. So today, "The Gospel transforms the deadness of the sinful heart into the fullness of spiritual blessing and activity in righteousness."

## Comments on the Lesson

Israel was now in training, in exile. The new day of which the prophet spoke was fifty years in the future. He belonged to the "society of optimists." He was a great encourager. He held before the people the possibility of redemption. The figures he used in describing the prosperity that should attend the people when they would return to the promised land would have a tendency to rivet their attention and to make the prospect more beautiful. What a blessing is water. So frequently Jesus used it in teaching his great truths—"Life-giving water." "From their bellies shall flow living water." In Revelation it is also a favorite figure. Where water is there is life. Where it is not, there is death. Great tracts of land, once barren, are now blossoming as gardens, through irrigation; so the Gospel is rightly compared to a stream of water. "The Gospel river has become the mighty stream of influence in the world." "Wherever the Gospel goes, there always springs up and flourishes churches, schools, hospitals, libraries, better homes, more healthful surroundings and comforts and conveniences for happiness and health." It is said that Moffat and Livingston sat on a hillside in Africa, and as their eyes surveyed jungle and plain, they pictured to one another meadows and green valleys, prosperous homes, churches and school houses. They saw it all in the mind's eye, because the Gospel stream could not flow through the land without these blessings following. If we believe these things—and we do—is it not high time that all Christian people will manifest the spirit of a true patriot and will show something of the heroic, in endeavoring to increase these streams until the whole round world shall be as one garden of the Lord and everybody shall be happy in Christ? It is God's will that none shall perish. He is ready to send forth the streams that will carry the blessings, if we will but equip ourselves to receive them.

## Questions for Class Use

Who was Ezekiel? When was he carried into captivity? To whom was he a prophet? What was the burden of his prophecy? When did he prophesy the lesson of today? What is the purpose of figurative language in the Scripture? When was this prophecy to be fulfilled? What is the practical application of the lesson?

### Lesson 3—October 15.

## "THE RETURN FROM CAPTIVITY."—Ezra 1:1-11; 2:64-70.

Printed text, Ezra 1:1-11.

1 Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing saying, 2 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all his people his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. 4 And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

5 Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. 6 And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. 7 Also Cyrus the king brought forth the vessels of the house of Jehovah which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; 8 even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. 9 And

is the number of them: thirty platters of gold, a thousand platters of silver, nine twenty knives, 10 thirty bowls of gold, er bowls of a second sort four hundred ten, and other vessels a thousand. 11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

**Time.** Cyrus takes Babylon 539-8. His decree of return, 538-7. His return, 537-6.

**Place.** Babylon and Jerusalem and the journey between.

**Golden Text.** "He retaineth not his anger forever because he delighteth in mercy."—Mi. 7:18.

**Introduction.** Thirty-five years have passed since our last lesson. Jeremiah had phesied that after seventy years the Lord would bring the people back to Palestine. Even name of the king who would permit their return had been prophesied. The exile had n for the purpose of discipline. Idolatry was broken. They had a great appreciation for value of worship. They became diligent students of the Scriptures. As an outgrowth this, we have the establishment of the synagogue and its schools. During the captivity Scriptures were carefully guarded and transcribed by people who were afterwards known he scribes. The representatives of the divided kingdoms now united and the nation was . They were made one through suffering. It had been said, "And I will make them one on." "And one king shall be king to them all, and there shall be no more two nations, her shall they be divided into two kingdoms at all." The exiles had not all been in ylon, but were scattered throughout the empire. Having come in contact with other ples, they had broadened and came back home with new ideas.

**Explanatory.** 1—*Cyrus, king of Persia.* Nowhere in the Scripture can we better see hand of God among the nations than in the lesson of today. Cyrus, the Persian, having dually approached the city, after many battles in its vicinity, turned the waters of the hrates into canals and permitted his soldiers to march through the bed of the river into very heart of the city. Here the gates, through carelessness, had been left unguarded, they marched in upon the people. Massive walls had been erected on both sides of the am as protection, but when drunk and careless the enemy easily took possession. The igners in Babylon were angry at the Babylonian king and welcomed Cyrus. They were l to help place the city under his control. Cyrus permitted the people to go back to r own countries, and in place of the foreigners becoming enemies, they were now friends allies. Cyrus feared the growing power of Egypt and was glad to send the people back alestine to build up the waste places and make it the center of defense in the campaigns nst Egypt. Plutarch says that "Cyrus, in wisdom, virtue and magnanimity, seems to surpassed all kings." 2—*Thus saith Cyrus.* The proclamation that the Lord had com- ded him to build a house in Jerusalem was good tidings to all the people. 3—*Who is e among you?* Those who went were to volunteer. They were given the privilege of g back if they desired, but there was work to be done when they got back home. Were willing for the task? 4—*Whosoever remaineth.* That is, whosoever is living among captives. They are given the authority to raise funds, which are to be used for the ding of the temple and for his own support. The best men would naturally go. It was fting time. 5—*Then raised up the heads of the families.* The distinguished men of the n were stirred so that they arose to return to Jerusalem. 6—*All them that were about .* All the people remaining, such as Jews, Babylonians and others strengthened them helped them with gifts. 7—*And Cyrus * * * brought forth the vessels.* Nebuchad- ar had preserved these sacred vessels for selfish reasons, not that they might again be in worship. Cyrus returns them to the people going to Jerusalem. The gifts they ved were numerous. When they arrived at Jerusalem they contributed $400,000 in gold silver for the temple. They had 435 camels, 736 horses and 6,965 animals bearing the ens. These carried women and children, the temple treasures and the belongings of xiles. 8-11—We have here an account of the wealth that was brought back. Ez. 1:64-65 recorded that 50,000 people returned, 42,360 of whom were householders and the balance ants.

## Comments on the Lesson

God's word shall not return to him void. Judah learned her lessons when in captivity. had some mighty fine examples of loyalty to Jehovah while in a distant land. While of the people hung their harps on the willows and wept by the rivers of Babylon and ed to sing the songs of the Lord in a strange land, there were some of the finest mens of manhood filling high positions in the kingdom that were just as loyal to Jehovah e needle to the pole. These furnished great examples for the people. The Babylonian as he looked upon his stone walls lining the river, felt secure and was not fearful of s being able to capture the city; but how easily God can overrule the strongest plans purposes of men, and in the least unthought of manner bring about his desired results. useless to fight against God. Men know it: why, then, are they so careless? And why any attempts to go against his plans? While the people knew that the prophets were g seventy years ago that Judah should be peopled again and the waste places be made little did they dream then that the people into whose land they were being carried would

fill their pockets with gold and silver and even give them beasts of burden to assist th home again. They came up to their home land through tribulation. By this route we come up. Tribulation is to the soul of man as fire to the iron.

## Questions for Class Use

Who was Cyrus? Describe his capture of Babylon. What strategy was performe Looking at it from a worldly standpoint, why would Cyrus consent to the Jews returnir Wherein can the hand of God be seen in all these movements. Is God still governing the affairs of nations?

LESSON 4—OCTOBER 22.

## "THE FOUNDATION OF THE SECOND TEMPLE LAID."—EZRA 3:1; 4.

Printed text, Ezra 3:8; 4:5. Read Ezra 4, 5, 6.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of Jehovah. 9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. 10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel. 11 And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his lovingkindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. 12 But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid bef their eyes, wept with a loud voice; and m shouted aloud for joy: 13 so that the peo could not discern the noise of the shout f joy from the noise of the weeping of e people; for the people shouted with a lo shout, and the noise was heard afar off.

1 Now when the adversaries of Judah a Benjamin heard that the children of the c tivity were building a temple unto Jehov the God of Isreal; 2 then they drew near Zerubbabel, and to the heads of fathe houses, and said unto them, Let us bu with you; for we seek your God, as ye d and we sacrifice unto him since the days f Esarhaddon king of Assyria, who brou us up hither. 3 But Zerubbabel, and Jesh and the rest of the heads of fathers' hous of Israel, said unto them, Ye have noth to do with us in building a house unto o God; but we ourselves together will bu unto Jehovah, the God of Israel, as ki Cyrus the king of Persia hath command us. 4 Then the people of the land weaker the hands of the people of Judah, and tr bled them in building, 5 and hired counsell against them to frustrate their purpose, the days of Cyrus king of Persia, even un the reign of Darius king of Persia.

**Time.** The arrival at Jerusalem, B. C. 537. Foundation of the temple, B. C. 5 Delays, B. C. 535 to 520. Building the temple began B. C. 520. Completed, B. C. 516. T lesson covers a period of twenty years.

**Place.** Jerusalem and vicinity.

**Golden Text.** "Enter into his gates with thanksgiving and into his courts with praise." Psa. 100:4.

**Introduction.** When the exiles returned they found Jerusalem and the surroundi cities in ruins. The streets were choked with debris and the walls and gates had been level to the ground. The small cities now became their dwelling places. They were surround with a mongrel population. Within three or four months after their arrival, having prepar their homes, they arranged for a religious service. They built an altar for burnt sacrif on the highest point of Mt. Moriah. They celebrated the annual festivals and they ma their freewill offerings for the temple and its service.

**Explanatory.** 8—*Second year * * * second month.* This was the year after th return. Their homes had been prepared, worship had been started and preparation was n made for the foundation of the temple. *Zerubbabel,* a civil ruler. *Jeshua,* a high prie These authorities united in this service. *From twenty years old.* Young men who we strong. They were to be overseers. 9-10—*Laid the foundation of the temple.* This gr celebration was about the same as one of our corner stone layings. *Priests and their appar* The priests wore blue and scarlet and purple robes. See Exodus 31:10 and 39:27. *W trumpets.* Used to summon the people together. *The sons of Asaph.* Asaph was a gr choir leader in the time of David. The term sons applies to those who did the singi named after him. *After the ordinances of David.* David had organized a choir for temp service. They were now following that custom. 11—*Sang together by chorus.* Responsive *He is good, etc.* "These words first appeared as a doxology at the close of the psa

ritten by David and sang at the bringing of the ark to Jerusalem." 1 Chron. 16-24.—
eloubet. See Psa. 106, 107 and 118. *All the people shouted.* An expression of their great
y and happiness. 12—*Ancient men that had seen the first house.* These were men who
d seen the temple which had been destroyed B. C. 586, fifty years before this. This temple
as larger than the first. Ezra. 6:3; 1 Kings 6:2; 2 Chron. 3:3-4. They contrasted the two
mples in Judah. The old was far more magnificent than the new. Haggai 2:3. Zech.
10. The old associations were gone, the ark and sacred fire which belonged to the first
mple. They could not help but think of the olden days, which to their minds were sur-
unded with a halo. *Many shouted aloud for joy.* Those who had never known the first
mple and whose life had been spent in exile were joyous. To them this temple was grand.
was the house of God. The nation was to be saved. It was the dawning of a new day.
—*Could not discern the noise.* It was a noisy occasion. Joy and sorrow intermingled, but
e sorrow was the kind that moves toward happiness. It is a good thing to occasionally
moved to tears. 1—*Adversaries.* The Samaritans and foreigners from Babylon, Persia
d Elam. 2—*Came to Zerubbabel, etc.* The request was to help build the temple. They
sed their claim on the ground that they also were seeking God and that they sacrificed unto
im, but their worship was mingled with idolatry. At heart they were not friends, but adver-
ries. They desired this union for political, social and financial strength. The liberal giving
the Jews to the temple had left the impression that they were rich. The Jews were
al patriots and could not form any alliance with this people to undermine the foundation
their nation. 3—*Ye have nothing to do with us.* The authorities and the people united
this answer. *But we, ourselves together will build unto the Lord, the God of Israel.*
union there is strength. This was the task given to the returned exiles, and they would
rform it. 4-5—*Weakened the hands of the people.* The enemy weakened their hands by
ring persons to attempt to cause the Babylonian authorities to interfere with their plans.
hey were slandered and lied upon. *Until the reign of Darius.* In 521 B. C. During this
ne Haggai tells us the people built beautiful homes and cultivated their farms, but by
ring overmuch for their own houses and lands and neglecting the house of God, they lost
me of their enthusiasm and zeal. "The double-minded man is unstable in all his ways."
zra, 5th and 6th chapters, give us an account of the change in affairs when Darius became
nperor in 521 B. C. He followed the policy of Cyrus, and the temple was hurried to com-
etion, which was accomplished in four years.

## Comments on the Lesson

Two things are necessary to the happiness and prosperity of any nation—good homes
r the people and religious worship, which prepares for service. The exiles first prepared
eir homes. They did not wait until the temple was completed, but on the highest point of
t. Moriah, where today stands the well-known "Dome of the Rock," they built an altar
d offered incense. Every morning and night the people saw the sacrificial fires ascending.
was an aid to their worship and consecration. Along with their worship must be mani-
sted their liberality. They gave of money and material for the rebuilding of the temple.
man's religious life can sometimes be weighed pretty accurately by the way in which he
ves to the support of God's work. "These people built their new altars on the old founda-
ons and their new forms on old principles." The Psalmist says, "Blessed are they that
vell in thy house," that is, those who have regular habits of worship and who make their
vn home God's house. The blessing of daily worship is undervalued in these days of hustle
d bustle. These people did not undervalue the power of music. The orchestra idea is
00 years old. What singing they must have had. There were solos, responses, choruses
d refrains. All that would give inspiration to the great service. Beware of unholy alli-
ces. To be united with their adversaries would have resulted in a complete downfall. Two
eat preachers arose in these days—Haggai, an old preacher, and Zachariah, a young one.
oth these men urged the people to arise and believe. Their great plea was to put God first.
ese following statements made by the young preacher Zachariah, are worthy of a place
the wall of every home: "Not by might nor by power but by my spirit, saith the Lord."
Vho hath despised the day of small things." "In that day shall there be upon the bells of
e horses *holiness unto the Lord;* and the pots in the Lord's house shall be like the bowls
r the altar."

## Questions for Class Use

Who was Zerubbabel? Cyrus? Jeshua? Darius? What is meant by "sons of Asaph?"
hen did the first Jews return from exile? Who were the enemies of the returned exiles?
hy did they offer to help rebuild the temple? Why was their offer declined? Why
ere only those over twenty years old to be selected to help in the work? What caused the
d people to weep and the younger ones to rejoice when the foundations were laid? Com-
re the first and second temple. Why was the work delayed? How long was the temple
rebuilding? What two great preachers arose at this time? What was the burden of
eir message?

LESSON 5—OCTOBER 29.

## "THE PSALM OF DELIVERANCE."—85TH PSA.

Read Psalms 121, 122, 126.

1 Jehovah, thou hast been favorable unto thy land;
Thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sin. [Selah
3 Thou hast taken away all thy wrath;
Thou hast turned thyself from the fierceness of thine anger.
4 Turn us, O God of our salvation,
And cause thine indignation toward us to cease.
5 Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
6 Wilt thou not quicken us again,
That thy people may rejoice in thee?
7 Show us thy lovingkindness, O Jehovah,
And grant us thy salvation.
8 I will hear what God Jehovah will sp k;
For he will speak peace unto his pe le,
and to his saints:
But let them not turn again to folly.
9 Surely his salvation is nigh them at fear him,
That glory may dwell in our land.
10 Mercy and truth are met together;
Righteousness and peace have kissed eh other.
11 Truth springeth out of the earth;
And righteousness hath looked d n from heaven.
12 Yea, Jehovah will give that which is good;
And our land shall yield its increase.
13 Righteousness shall go before him,
And shall make his footsteps a way o walk in.

**Golden Text.** "The Lord has done great things for us; whereof we are glad.—Psa. 126:3.

**Time.** It is unknown when the Psalm was written, but in its spirit belongs to e return from exile.

**Introduction.** Someone has said, "Let me write the songs of a nation, I care not w makes its laws." The character of people is largely determined by the songs they sing, a the songs help to form the character. An official song book has been completed for use the British navy, containing patriotic selections. In the darkest times the French army vs inspired by "La Marseillaise." We know the value of our "Star Spangled Banner" a "America" in our own country. These Psalms were the great songs of Judah. Many martyr has gone to his death with a courage sustained by the singing of a Psalm. No fir sentiment is found anywhere than that contained in the Psalm which we study today. Wh we study the 85th, let the others indicated above be carefully read.

**Explanatory.** 1—*The chief musician* was the choir leader. *The sons of Korah,* t name of the choir, taken from Korah, one of David's chief musicians. *Thou hast be favorable unto thy land.* This was manifest in the bringing back of the captivity. Grea things had been done than they had expected. Of this the prophets had sung, but the peo had been disbelieving. The capture of Babylon by the Medes and Persians; the permissi of the people to return, the protection given them in the four months' journey through t desert—all helped to impress the fact that God was in the movement. 2—*Thou hast f given the iniquity of thy people.* Cancelled it; taken away. *Cover all their sin.* As som thing has been covered up, blotted out, hidden. 3—*Taken away all thy wrath. Turned * * from the fierceness of thine anger.* God had shown His displeasure in the punishme that had been inflicted upon the people. His pleasure is now shown in restoring them their country, their homes and all the blessings attending them. 4—*Turn us.* Not satisfi with temporal blessings, they desired complete forgiveness and a deep spiritual life. Th longed for that true fellowship with God. 5—*Wilt thou be angry?* The anger of God h been seen in the captivity, in the permitting the destruction of the temple, etc. They no longed for the restoration of the temple and the return to the glory of the city of Jerusale 6—*Revive.* Quicken, to give new life. The safest, happiest man is the one who can rejoi in God. 7—*Grant us thy salvation.* This was their prayer. It should be the yearning of a hearts today. 8—*I will hear.* Listening for the answer. Too many pray and never expe an answer. The returned exiles prayed and waited for God to speak. *Let them not retu to folly.* It is useless to ask God for blessings and then to put ourselves in such a positi that blessings cannot be given. Our actions often defeat our petitions. 9—*Thy glory m dwell in our land.* They longed for the glory, for the presence of God, as it had been show among them in olden times. This was realized in the coming of the Son of God, but th did not understand then. 10—*Mercy, truth, righteousness and peace.* What more could l desired? Let these reign in your life and all is well. This makes a perfect character a all the virtues are in harmony. 11—*Truth shall spring out of the earth.* It shall be fou in the lives of men. 12—*Our land shall yield her increase.* Haggai 1:5-11 tells of the cur of the land as a punishment for their sins, but now when righteous they will prosper and "o land shall yield her increase." 13—*Righteousness shall go before Him.* When we follo we will make no mistake. Our ways shall be ways of pleasantness and our paths paths peace.

## Comments on the Lesson

It is a great soul who recognizes the guiding hand of God in everything. It is a coming thought. What a dreary old world it would be if the thought of God were eliminated and we were left to chance or accident. It is always consoling to know that "our Father knows." These exiles knew what it was to suffer. After their banishment the home land, though laid waste, looked good to them. Every spot was sacred. The chief thought in their minds was getting right with God. They had now learned that they succeed best and are crowned with happiness who have God's favor and walk in his peace. For this they looked. The happiest man is he who can look towards the heavens and say to his Father, "It is all right between you and me"; who can then look into the face of every man he meets and say, "It is all right between us." Such a one is strong and has no fears and no remorse. What a thought for each today that no matter what the sin may be, forgiveness will be granted. There is pardon, blotting out, covering up and forgetting forever for each one. This is the mercy of God. This is His grace. It is ours to accept or reject. You have a debt of $10,000 against you; you are unable to pay and are liable to be cast into prison. Your creditor comes along and asks you to receive the cancelled note—that your debts are forgiven and he makes you free. Would you accept it? Would it be necessary for men to plead with you, to coax you, to reason with you, to get you to act? Would you not be happy and always grateful to the man who had forgiven? Then why not be just as reasonable towards Jehovah? "All have sinned and come short of the glory of God." We are debtors; God offers to pardon. Will you comply with the conditions? They are within reach; accept the pardon.

## Questions for Class Use

When was this Psalm written? What is the purpose of the Psalms? Who was the great Psalmist? What is the value of the Psalms to us today? What is the advantage of having our children commit the choice selections among the Psalms? What does this Psalm teach us concerning prayer?

LESSON 1—NOVEMBER 5.

## "ESTHER PLEADING FOR HER PEOPLE."—ESTHER 4:1-5; 3.

Printed text, Esther 4:10-5; 3.

Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: 11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. 12 And they told to Mordecai Esther's words. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this? 15 Then Esther bade them return answer unto Mordecai, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. 17 So Mordecai went his way, and did according to all that Esther had commanded him.

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. 2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. 3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

**Time.** Esther became queen 479 B. C. Haman plotted B. C. 474.

**Place.** Shushan, the winter capital of the Persian empire, twenty-five miles north of the Persian Gulf.

**Golden Text.** "The Lord preserveth all them that love him."—Psa. 145:20.

**Introduction.** The story of Esther belongs between the sixth and seventh chapters of Ezra; between the first and second return of the exiles. This story of Esther is one of the most fascinating in the Old Testament. Read the entire book. You will find "truth stranger than fiction." The husband of Esther, Ahasuerus, also called Xerxes, was the king of Persia. This is the man whom Themistocles defeated at Salamis, near Athens, October 20, 480 B. C. Xerxes was the son of Darius. He came to the throne 486 B. C. and ruled twenty years. He made great invasions and aimed to be master of the world. Almost any encyclopedia will give one a good insight into his life and works. It is necessary to know of his life and peculiarities to have a thorough understanding of the story of Esther. It is said Xerxes was known for his beauty, but he was proud, self-willed, amorous, reckless of human

life, impetuous, changeable, vainglorious and licentious. *Chapter* 1 gives an account of t great banquet, to which Xerxes had invited the noblest of the Persians. His wife at t same time entertained the ladies. In their drunken revelry she was ordered to appear befo his guests to reveal her beauty. She refused, and because of this was deposed from bei queen. *Chapter* 2. The fair young maidens of the realm were brought to the palace Shushan. Here the king selected a maiden to be queen instead of Vashti. An old Je named Mordecai, who had been carried into captivity under Nebuchadnezzar, had been as father to his cousin, Esther. This beautiful girl was selected as the wife and queen Xerxes. *Chapter* 3. Haman was promoted to first place in the kingdom, next to the kir All the servants bowed to Haman except Mordecai, and through Haman's instrumentali the king issued a decree whereby all the Jews should be put to death. He did not know h wife was a Jewess. This decree was to go into effect on the thirteenth day of the twelf month. *Chapter* 4:1-9. Mordecai rent his clothes and put on sackcloth and ashes. Weepir he sat before the king's gate. Throughout all the provinces there was weeping among t Jews. Esther heard of Mordecai's plight and sent Hathach to have an interview with hi This servant carries the news to Esther of the decree, also the request of Mordecai to appe before the king and if possible to spare the lives of the Jews. With this our lesson begi today.

**Explanatory.** 10-12—*All the king's servants and the people * * * do know.* It w a serious thing to appear before the king. He was a man of moods. If his sceptre w not extended, it meant death to the intruder. Esther would be taking her life in her han to comply with Mordecai's request. 13-14—*Then Mordecai commanded to answer Esth* Here are four reasons for her acting: 1 For her to escape the massacre would be impo sible; 2 She had probably been made queen for this very purpose; God was behind it all, a that being true, her visit would be successful; 3 Not only she, but her friends would massacred if the decree is not stayed; 4 Here was a great opportunity to save her peop 15-17—She accepted the mission. *Go gather * * * all the Jews that are present Shushan.* Here was worship. She relied upon God. Those whose lives were in danger we to help her. There was power in concerted effort. *If I perish, I perish.* Here is dete mination. She meant to do her best for her people, regardless of the results for herse Mordecai could not approach the king, but he could do what Esther bade him do. I could be as a bell to assemble the people together, to take part in the great fasting a prayer. 5:1-2—*Esther put on her royal apparel.* She looked as beautiful as possible, a now stands before the king as he sits on his throne. No sooner had he caught sight her than the golden sceptre was extended and her life was safe. 3—*Then said the ki unto her, "What wilt thou, queen Esther?"* Anything she would ask was to be given, ev to the half of his kingdom. We have a very incomplete lesson unless the student will re the remaining chapters of the story. By further reading it will be shown how Mordecai w honored, Haman humbled and finally put to death on the scaffold built for the executi of Mordecai. The Jews were saved, Haman's ten sons were put to death, and the fea of Purim in commemoration of the event was established, and there was joy among all t Jews throughout the colonies.

## Comments on the Lesson

No other lesson in the Old Testament reveals more perfectly the providence of G than does this one. In it we behold the workings of both good and evil forces; through it there can be clearly seen the hand of Jehovah. The king furnishes us an example of a m who could not think for himself and was influenced by a lot of worldly advisers. His is al a striking example of how a man will make a fool of himself when he is drunk. Mordec was a shrewd, faithful and independent man who got his reward in due time. Be caref how you make gallows for other people. Haman swung to death on the one he had built f Mordecai. How a little thing can sometimes spoil one's happiness and prosperity. Hama would kill Mordecai and all the Jews because this old Jew refused to bow to him. Ho easily God can overcome evil with good. How useless for men to attempt to defy H power and change his plans. We do not think of attempting to run an electric car without trolley. Who would attempt to send a locomotive across the country without a steel tra on which to run? The river moves on swiftly and smoothly and is controlled when with its channel. When over the banks it is uncontrollable. How easily and without any thoug the ball and socket joint of the thigh work when the ball is in the socket, but O! what pa how helpless, when dislocated! In all these things certain laws must be observed. There a place for everything. So, with the soul's race in life, find the place God has selected f us, get on the track prepared for us, and thus, by complying with His laws, we have h promised blessings. Any other attempt is futile.

## Questions for Class Use

Who was the husband of Esther? Of what kingdom was he king? How did Esth come to be his wife? Who was Mordecai? His relation to Esther? Who was Hama Why was the decree issued that the Jews should be put to death? What was the folly Haman? What his punishment What is the practical lesson we get from Haman's caree Wherein is the providence of God shown in this lesson?

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Volume 6 — KANSAS CITY, MISSOURI, NOVEMBER, 1911 — Number 5


# THANKSGIVING MONTH

November is here with its snows and flowers. Vacations are over and activity reigns supreme. What we have done or failed to do is paled by the promise of greater things in the future.

**GIVE THANKS** We pause to give thanks for what we have—for home—for family ties—and for the Church—yes, the Church is the best institution on earth still, although commerce and politics overshadow its doorway and cause some to think and a few to say that religion is retrogressing.

**OUR WORKSHOP** A glance into the religious workshop reveals wonderful progress in the Church. All departments are flourishing in spite of temporary drawbacks. Our schools and colleges report unprecedented attendance this year.

**OFFERINGS** The offerings of our Foreign Society were some thousands of dollars in excess of last year, and more progress on the field is reported. The work in our homeland goes steadily on with leaps and bounds. New territory is being invaded on the frontier and work is being established and strengthened in our growing cities. Sad indeed is our failure to bring our Church Extension offering this year up to the high standard which its crying need demands, and as a result many

HOMELESS CHURCHES

homeless congregations will remain in upstairs halls and rented quarters for a season. Time yet remains for our men to put their hands deep into their pockets and raise the offering this worthy work should have. The C. W. B. M., with

THE C. W. B. M.

its efficiently managed institutions at home and abroad, orphanages, hospitals and mission stations, its Bible chairs and training school, is a shining example of pluck and grit, and ought to shame us men into doing our real duty toward those organizations in whose management we

THE SUNDAY-SCHOOL

have a voice. The great Sunday-School movement with its adult class activities is a challenge to Satan, and with the Men and Religion Forward Movement are heralds of a new day in the Church of Jesus Christ. Our

BENEVOLENCE

Benevolent work in the hands of sterling business men and women continues to thrive, but how much—oh, how much greater should be this work. We hear suggestions for the Brotherhood movement on all sides. Insurance, hospitals and orphanages, old folks' homes and the like—work now done by the lodges and secular organizations are thrust before us as specific tasks. These we should do, and more. Every field of activity opened to church men should be most royally supported. Thanks be to God that these tasks loom large upon our horizon and quicken our determination to give to the 400,000 men of the Churches of Christ a program of activity that will test the very mettle of manhood. We do not need more machinery, but do need power applied to the machinery we now possess.

THE CALL HOME

Some great men have gone to their reward this year—Power, Moninger, Kenoly and McGarvey. Their lives were an inspiration, their memory a benediction. Who will take their places? Christmas cheer will pervade our homes and firesides next month. What will our men's organizations and Bible classes do to bring cheer to cheerless hearths this year.

MEN FOR THE MINISTRY

In January comes the call for volunteers for the ministry and mission field. Hundreds of pulpits are vacant and the doors of many churches are closed for want of gospel emissaries. This subject should lie heavily upon the heart of every man among us. Men for the ministry and a large student aid fund will be emphasized in our January magazine. Get ready to observe these programs. A better paid ministry should be the aim of us all. Let us pay our ministers so they may live as the best men in the communities, which they are. Brethren, let us be truly thankful for what we have, but let us have a thought for those bereft of the comforts of life. The programs for Brotherhoods and men's classes published in this issue are worthy of observance. We need now more than ever to continue in prayer and sympathetic coöperation.

# We Thank Thee

FOR a place to work and the strength to serve; we thank Thee. For the friends we have and those we are yet to know; we thank Thee. For the burdens so heavy they make us strong and for the tasks so difficult they keep us alert; we thank Thee. For enough to save us from want and for the spur of need inciting us to increasing toil; we thank Thee. For those loving us so well they impose no conditions and for those we so love that we exact no surrenders; we thank Thee. For these all we thank Thee; and for all the others unnamed, a great host; we thank Thee. And more: for the spirit that is thankful; we thank Thee. And most of all; for Thyself and all Thou art to us; we thank Thee—God of our passing days; we thank Thee for all that now is and for all that is yet to be.

# Death of J. W. McGarvey

J. W. McGARVEY

J. W. McGarvey is dead. This startling announcement will be received with profound regret by readers of CHRISTIAN MEN, many of whom were acquainted with this eminent man either in person or by reason of his utterances from the printed page. J. W. McGarvey was a preacher of rare abilities and a writer whose pen flowed as freely as his mind thought, with judgment and power. It is a singular thing that of all the men whose characters have been depicted in CHRISTIAN MEN Magazine two should have passed to the Great Beyond during 1911. Herbert Moninger, whose boyish countenance beamed from the cover of our magazine for September, 1909, but recently stepped across the line; and now we are called upon to mourn the loss of Brother McGarvey.

At this writing we are not in the posession of the details surrounding his going away, and certainly we were not prepared for the information. It has only been a few days since we received a letter penned with his own hand; the tracings of the pen indicating the infirmities of age, but the words speaking from the white page gave no hint of uncertainty. Behind those trembling fingers was J. W. McGarvey the man, firm and steadfast. While his hand trembled, and likewise his voice, and a slight imperfection in his organs of hearing, he was, if anything, more powerful a spokesman through the printed page at the close of his successful career than at any time in his successful history. J. W. McGarvey educated more preachers than any teacher alive today among the Disciples of Christ. Men who sat at his feet in Lexington are now preaching the gospel throughout the world. Only God himself can measure the good resulting on the life of this man.

We join the bereaved family in sincere sympathy, and can only say that it is our earnest prayer that every man who never knew J. W. McGarvey, or heard his voice, or read his pencilings is a better man by reason of such contact. Brother McGarvey died on Friday, October 6 at his home in Lexington.

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## The Morning Mail

Each day we receive numerous letters from Pastors who are struggling with the Brotherhood problem,—one that means a religious awakening among the men of the Local Church when once they undertake the work in real earnest. One pastor writes thus:

> "This Church has never had a real organized Brotherhood among the men (we have among the women), but I am about half way convinced, if I could fully convince the other fellows it would be a pretty good thing for us to wake up, and start things a-going; I want to be sure of my ground and work in the staying qualities somewhat, before beginning."

We are certain that this Pastor will get a Brotherhood, and when he gets it it will be a Brotherhood indeed.

△ △ △

## The Man Who Makes Mistake

"The man who acts often makes mistakes and the man who does not act makes a mistake by not acting."—R. A. Long in his Campaign Address.

# Men and Religion Campaign

MENT
INED

The Men and Religion Forward Movement is an attempt on the part of the hes of America, to arouse the man- of the churches and of the world to responsibility for carrying on the of the Kingdom. The Movement ractical combination of the mascu- forces of the united protestant hes of the land, being participated the International Sunday-School iation, the International Y. M. C. he Gideons (Christian Traveling , and the various Church Brother- . The plan is to prepare the com- y of visitation for the coming of a f religious experts, who will inspire nstruct the churchmen in the ways church, giving them scientific in- ion in the best methods of church within and without the church g. Evangelism and Personal Work, Service, How to Treat the Masses, Vorkingman, Employer and Em- , Bible Study, Boys' Work, Shop ngs, Street Meetings, etc., Inter- Work, all come in for a very e and vital program, giving in- on not only in theory but in prac-

O GET
CH

Each of the 76 cities to be visited by teams between now and May 1, 1912, central committee composed of rep- atives from each of the commun- nd foremost in many of these com- should be found men of the Chris- hurch. This Central Committee b-committees to handle the various ts, gathering statistics, arranging g places, etc., and only those men the tremendous enormity of the nent. Churches without the cities tation will be in the zone of communication, and will send churchmen to the campaign centers for the convention days, Tuesday and Wednesday. Here they will be inspired to a great determination to go home and organize their own community for a similar campaign. Every minister should get his men personally in touch with the nearest campaign point and if you are not now getting literature and letters about the movement a letter addressed to the Executive Secretary of the Movement in care of the Y. M. C. A. will usually bring a response.

45 MINUTES FROM ST. PAUL

Up in beautiful Minnesota, nestling away among the forest trees, surrounded by neat white cottages, with neither post office nor store, is Bald Eagle Lake. Thither the Men and Religion Teams—thirty sterling men—wended their way during the closing days of September. Few such groups and fewer gatherings of such expert workers in affairs of the Kingdom have ever come together. Fred B. Smith, whose life story is briefly recited elsewhere in this issue, led the group whose faces beam from the white page across the way.

WHAT THEY DID

Conference — Conference — Conference — morning, afternoon and evening, was the regular order, with base-ball, walking in the brisk atmosphere, rowing, and tennis for diversion. Step by step these men covered the field of activity to be followed in every one of the 76 cities to be visited between now and May, 1912—how the thing will be carried on—what each man will do from the time he arrives until his train leaves the depot for the next city, was carefully and prayerfully con-

SNAPS OF BALD EAGLE

1. Three Brotherhood Secretaries: W. L. Getty, Presbyterian; E. E. Elliott, Disciples; W. I. Bunger, United Brethren. 2. J. Alexander. 3. Hotel Register 4. Raymond Robins on Hotel Steps. 5. Dr. W. R. Lane, of London, England. 6. The Church at Bald Eagle. 7. Teams at Recreation.

ed. Prayerfully—did I say—? —and the most fervent prayers ever went through the skies to en—such were offered by those of God in the hotel parlor at Bald e. Ideas were advanced, adopted tandards or dispelled as impracti- in short order. Precision was the of the day. The whole group iced "Team Work" to the highest ee. When the hour for conference ed every man was in his place. ecreation hours it was good to hese religious experts in sporting me out on the playground, for one e cardinal philosophies of the Men Religion Forward Movement is ation and play.

HURCH IN ILDWOOD

On Sunday morning the countryside was systematically visited embers of the teams and invited nday-school and church in the Brown Church in the Vale, and W. C. Pearce—yes, Pearce of go, and member of our Engle- Church—the very same, arose to he company in consideration of sson of "Daniel in the lion's den," ttle meeting house was filled to owing. Following the lesson the International Y. M. C. A. ette sang, the very atmosphere npregnated with the spirit of Je-, and gave the song a tone of c sweetness, carrying the im- ion into glory. David Russell, uth Africa, preached the ser- as only the typical Scotchman Thus opened the first campaign Men and Religion Forward nent, which is now permeating city, village and hamlet of the can continent.

# The Men Who Deliver the Goods

### Fred B. Smith, Campaign Leader

There is only one Fred B. Smith, and when he dies there will be a permanent vacancy. But Fred B. Smith is not going to die for a while yet—no, not Fred—he is one of the most active men alive today, devoting his time exclusively to religious work. Every man in America has at some time or other heard of Fred B. Smith. His name has appeared on more bill boards of theatres than any living actor, yet he is not an adept of the footlights. Newspapers have devoted more glaring headlines to his evangelistic campaigns than to any other living evangelist, not excepting Gypsy Smith or any of the great world wide evangelists, yet Fred B. Smith is not a sensationalist. He enjoys the personal acquaintance of more churchmen, and can probably call by name more pastors, laymen, and Y. M. C. A. workers than any living person. Fred B. Smith is a greater general than ever led an army into bloody battle. He absolutely controls situations intrusted to him. He not only directs men what to do, but how to do it. He never asks a man to do a thing that is impossible of fulfillment under trying conditions. In conferences, he never forgets the minutest details. He arranges great gatherings of men on twenty-four hours notice by telegraph, and never fails to get crowded houses.

Fred B. Smith, is one of the really extraordinary figures of modern life. His fame as an evangelist to men has spread across two continents since the close of the Spanish War.

Mr. Smith was born in Iowa, forty-six years ago, of sturdy New England parents. His boyhood days were days of struggle, of hard work, of discipline

## MEN AND RELIGION TEAMS

1 R. A. Waite, Boys
2 H. F. Schwartz, Missions
3 J. A. Whitmore, Boys
4 W. A. Brown, Bible Study
5 International Association Quartette
6 F. S. Goodman, Bible Study
7 A. M. Bruner, Community Extension
8 Chas. R. Drum, Cummunity Extension
9 Jno. L. Alexander, Boys
10 Jno. M. Dean, Community Extension

hool and at home; and one result at rigorous life was the develop- of a bodily engine, of a physique, ormous power and of correspond- ndurance.

er he had obtained all the school- hat was possible at that time, Smith worked for several years alesman in the Western country, ter becoming converted to active tianity in a little South Dakota mission church, he became inter- in Y. M. C. A. work and served n of service as a Secretary at Falls. From 1891 to 1896 Mr. was General Secretary at Du- . But his great desire was not age permanently in the manage- of a Y. M. C. A. What Fred B. wanted to do was to get out in rld face to face with men, in- ally, or in groups, or in great eetings, and preach to them the of Jesus Christ, absolutely, ly; giving them the Gospel t, and without frills. So, in the 896, the young man cut loose e work of a Y. M. C. A. Secre- d sprang into the field of evan- endeavor, and for nearly two aveled from town to town and city as an evangelist, working rious associations and in many

the Spanish War opened, the ional Committee of the Y. M. und itself face to face with a ing opportunity for work with iers and sailors of the United It was at that time that Fred omed up as a national figure. of his success as an evangel- nearly two years, the Inter- Committee picked him out as nan above all others to go to camp of 65,000 men at Chick- there to preach the Gospel, to comfort the sick and dying in hospitals, to give courage to those who needed it sorely, and to strengthen them by his presence as well as his words, among the temptations always present in an army camp. For nine weeks Fred Smith engaged in daily evangelistic meetings at Camp Thomas, and afterward came work in half a dozen other Southern camps, and then an evangelistic campaign with the army of occupation in Cuba.

In the fall of 1899 Mr. Smith was asked to enter the service of the International Y. M. C. A. Committee for the purpose of campaigning the American City Associations, holding conferences with officers, committee-men, and active members, on the organization of their religious work, and impressing upon the leaders the need of giving greater emphasis to the religious work of the Association. His success during the following eighteen months will stand as one of the high lights in the historical picture of contemporary Christian work.

The most important work ever undertaken by Mr. Smith is The Men and Religion Forward Movement which he has organized through and through, from the first meeting in May, 1910, during all the hundreds of meetings and dozens of conferences which have been held since then all over the United States and in many Canadian cities. The phenomenal success of this organization is well known to those connected with it, and before long will be well-known to every person in the Western hemisphere; for it is a campaign which has never been equalled in the history of religious work. The Men and Religion Forward Movement is now under way actively in some 1,500 cities and towns.

MEN AND RELIGION TEAMS

1 W. C. Biederwolf, Social Service
2 I. J. Lansing, Social Service
3 W. C. Pearce, Bible Stud
4 David Russel, Evangelism
5 J. G. Cannon, Chairman
6 Chas. Stelzle, Social Serv
7 C. A. Barbour, Evangelism
8 W. R. Lane, Evangelism
9 W. L. Bunger, Conservat

rom first to last Mr. Smith has di-
ed this Movement to the smallest
ils, with consummate skill; and
that the campaign is actually to
place he will devote himself very
ely to the work he loves more than
lse—that of the evangelist who has
one message for his fellow-men.

### Roy B. Guild, Executive Secretary

M Fred B. Smith's associate as Ex-
ite Secretary in this great cam-
g is the Roy B. Guild, one of the
st successful and widely known of
e ounger clergymen in the Con-
g ional Church. Mr. Guild was
n n Galva, Ill., forty years ago.

M Guild is a man who believes in
sc lar development for ministers
w l as for laymen, and he contin-
l h theory after leaving Knox Col-
e. For three yeas he was captain
th Oliver Typewriter Foot-ball
m in this way coming in constant
l ose association with the great
ny f young men and boys employed
th principal industrial enterprise
th locality where he was serving
a nister of the Gospel.

n nuary, 1911, Mr. Guild accepted
of e of Executive Secretary of the
n a l Religion Forward Movement,
ce hich time he has been the chief
oci e of Mr. Fred B. Smith, special-
wit the publication of literature, with publicity matters, general correspondence. From now on Mr. Guild will precede the teams of experts in their visits to the various cities, collaborating with the local committees of One Hundred, making final preparations for the eight-day campaign.

When the Spanish War broke out Mr. Guild went to the front with the Third Illinois Regiment to do hospital work and religious work in every possible direction, and is an honorary member of the Spanish-American War Veterans.

### Charles Stelzle, Social Work Expert

One of the most interesting and one of the strongest of these teams of experts is under the leadership of Charles Stelzle—one of the most remarkable figures in modern religious life. Almost every working man in the United States and Canada knows about Charles Stelzle, the machinist who turned preacher and who has been so successful in his plan to take the Christian Church into the field of labor, instead of following the usual plan of trying to lasso labor and take it into the Church.

It is hardly necessary at this late date to tell of Mr. Stelzle's remarkable achievement in establishing the "Labor Temple" in the heart of the Red-Light District, New York City,—an active, spiritual church filled to overflowing, where thirty meetings are held per week, most of which are inspirational. Outside of this building at 14th Street and 2d Avenue, there pass by on the sidewalk and in the street cars not less than 1,000 persons per minute during certain hours of the twenty-four. Within a few hundred yards is the center of the great downtown amusement district of the working people, with its dozen theaters and moving picture shows, and scattered around on the

sides, saloons and dance halls by the dozen. This is distinctly not one of the city's slum regions because the people who live within easy walking distance are mostly respectable workmen and their families, who occupy tenements. As was recently said in the *Outlook* it is a neighborhood composed of honest, hard-working men and women who are as human as the rest of the world with all the frailities of mankind in the midst of constant temptation. And it is in just that locality that Mr. Stelzle has founded and developed his Labor Temple, which serves the people there as no other institution attempts to serve. Mr. Stelzle and his association are winning the friendship of the people, and are breaking down long-time prejudices against the church, showing men and women of all religions and of no religion just what practical Christianity means.

### W. R. Lane, Evangelist

One of the evangelists taking part in the Men and Religion Forward Movement comes to this country from England after a career full of romance and unexpected situations. He is Mr. W. R. Lane, one of the best known evangelists in Great Britain, who has achieved marked success as one of the Special Missioners of the National Council of Evangelical Free Churches.

Born in Kent, he grew up as many young men do, falling into careless ways and giving no heed to spiritual matters. At 17 years of age he became a volunteer, which was the means of his ultimately entering the Army. The drill instructor of his corps was an old Coldstream Guardsman, and so interested the young volunteer in this particular regiment that when he was 18, young Lane enlisted as a private in the ranks of the Coldstream Guards. A fine young fellow, he speedily became very popular with his felow soldiers, and also entered into some of their evil practices, among which gambling was the chief. Private Lane soon became as keen a gambler as any of them. One day when the regiment was stationed at Windsor for duty at the Castle, Lane and some comparades were seated about the card-table. He had come to his last copper. Presently a Christian soldier approached the gambling table, and offered the men some cards. They were tickets of admission to a religious meeting.

"Won't you take one, Lane?" asked the soldier. Lane had literally staked his last penny and exclaimed.

"Well, I may as well have one."

Private Lane attended the meeting which was held in the old National Schoolroom and from that hour his life was changed. He entered a room at the back of the Hall at the close of the meeting, and there and then gave himself to Christ. But the great struggle of his life was yet to come. His comrades soon knew of Lane's conversion, and upbraided and mocked him mercilessly but the young soldier of Christ stuck bravely to his colors. Often when kneeling on the cold barrack-room floor in prayer missiles were hurled at him. Yet his example and his words began to have effect, and within three months of his conversion about forty soldiers came out of his regiment and openly confessed Christ, and he became an active worker on the side of the Gospel as long as he remained in the Army. He had been a soldier only four and a half years and had risen to the rank of corporal when he left the Guards and returned to civilian life to give himself entirely to evangelistic work.

For a number of years Mr. Lane was associated with the work of the Y.M.

d enjoyed the close friendship of e Sir George Williams.

Lane is a muscular Christian, and nly bearing and sturdy character e attract an audience. His military ences have not been without their in his service as an Evangelist.

**mond Robins, Social Work Expert**

of the most forceful and pict- e figures in the religious and civic America is Raymond Robins, who ars has made it his business to go h the country preaching the Gospel hteousness in every day life. He an for his time, filled with the that sent John Wesley out into ld, and so convinced of the su- importance of his message, that mands and holds the attention of udiences whenever he appears be- em.

Robins was born in New York on Staten Island, fifteen minutes th of the Statue of Liberty. But ter his birth in 1873 he was taken y his parents, and spent his boy- Ohio, Kentucky and Florida. As ication of his fearlessness and f adventure, it may be mentioned ran away from home in Louis- en only eight years old, and hired a water-boy in a brick yard. But long he returned home to report was well, and remained there years, when he started off again e at the age of ten, in order to s living in Florida. It is a re- le thing psychologically to see n in early childhood this boy was s within himself of the passion lependence and industrial free- action which later on he has d from one end of the Continent ther.

some years the adventurous lad on a Florida farm and in an orchard, attending school in the winter seasons. And it was during this period of his life that he came in contact with a young theological student, William A. Fulton, who had left his seminary temporaily in order to regain his health in Florida. The meager education which the youthful Robins had been able to obtain in the country schools in winter, was now supplemented and solidified through the personal efforts of Mr. Fulton. From that time on young Robins swept ahead in a career of business success unusual even in this country. While still under twenty-one he was manager of a branch store near a Florida phosphate mine, and qualified himself to prospect for phosphate and kaolin. His efforts being rewarded with a discovery of a rich deposit. In this he laid the foundation of a small fortune, and soon afterwards went on a prospecting tour for asphaltum lands in Texas and the Indian Territory. Then he turned to the study of law and was admitted to the Florida bar before he was twenty-two. But this did not satisfy him, and he entered the law department of the Columbia University at Washington, D. C., covering a study period of three years and completing the entire course in one year. Then to San Francisco was his next move, where he threw himself into the work of civic reform with success, after which he joined a procession of gold hunters to the Klondike.

In October, 1897, his party was caught in ice flows four hundred miles up the Yukon and he made the trip overland to Rampart City with great hardship and at extreme risks. It was on this hazardous Arctic journey that Mr. Robins' growing appreciation of the ideal and human life reached a sudden and definite climax. He had up to that time been an agnostic in religion. The churches as he thought he knew them

had repelled it, and his expanding ideals and hopes had not yet impressed him with a consciousness of a religious experience. But in his cheerless wandering in the Arctic Zone he came upon a Jesuit Mission and Convent, and made friends with the inmates, through his devoted life in voluntary exile, amid the snowy wastes of a country of almost endless night were devoted to helping in practical ways and to teaching spiritually tribes of men and women and children whose dreary round of existence was passed in that desolate land.

This personal knowledge of the service to humanity which various branches of the Christian Church are rendering, struck young Robins between the eyes and he thought of it constantly while continuing his gold hunting adventure. The day soon came when he turned from business pursuits to the Christian Ministry. Authorized by the Congregational Ministry for Alaska, Mr. Robins assumed the pastorate of the First Congregational Church at Nome, to which he had been elected by the congregation. The Methodist missionary also authorized him to act for the Methodists as occasion demanded. And he at once jumped into the field where he has since remained, preaching not merely spiritual growth, but righteousness, fairness, sympathy in civic life, in political affairs, in industrial conditions. An epidemic of typhoid fever at Nome caused him to become a fever nurse in addition to being a Pastor, and he fell a victim to the disease, for weeks hovering between life and death. As soon as he was sufficently recovered he started back to civilization, and since then has become one of the most widely known and influential Christian workers in the Capitals of the world.

### "Railroad Jim" Smith, Evange

James R. Smith, commonly kn "Railroad Jim," is the son of a professor, of Scotch and Quaker tion, born in the South where hi was the principal of the Barton Ac in Mobile, Ala. His parents rem Jacksonville, Ill., where they we well-known instructors. Young was educated there.

In the early 80s, becoming rei the restraints of a college town, West, going first to the lumbe of Colorado, near Denver. Af months, hearing of the activities ville, the most remarkable mini in the West, he removed to th where he met the general superin of the Old South Park railroad, Colorado & Southern. Here he railroad service and was sent to Vista, where he became a sw Through an injury in the yards transferred to the motive power ment where he was specially emp connection with the Westinghou matic school, the first establishe section of the Rocky Mountains

Soon afterward, Mike Egan, wo became general master mechan charge of this department and very much interested in young whom he pushed to the front Smith saw service on the road sides of the cab. Egan so trus that at one time he was appointe foreman of the shop and round Buena Vista in Egan's place. The strenuous days and amid terrible tions. The difficulties of railro the mountains were beyond des Smith was a member at one tim Alpine Snow Crest, when Alpine was the highest piece of railroad rado. All of these experiences training school of this man for h work for Christ among his fell

was no religious influence to bear on railroad men in those However, the ties of home were and the influence of a Godly nd a praying mother, with the aining, finally bore fruit, and s brought as a prodigal to the house. Several years after his on he came in contact with Y. M. nd his first secretary, James B. rs, now State Secretary of Penn-, brought Smith to see that he ded among his fellows. Leaving ness he went first to Parsons, the Katy, where he became Gen-retary; afterward he was called State Committee's office at To-Here he met Mr. Moody and went al evangelistic work to Chicago. e became pastor in the Fourth that great city, where he served ly for ten years among the work-es.

g the World's Fair Evangelistic n in St. Louis he was associated . Charles Stelzle. The following oving to St. Louis where he be-stor of the Hope Congregational In all these years of Christian Mr. Smith has never lost sight ailroad men who he knows and in. Owing to the increase of ial work Mr. Smith gave up his pastorate and again took to the here he has given all his time d centers under the direction of oad Department of the Interna-mmittee. During the past year aveled over 30,000 miles in the States and Canada seeking out wherever they can be found at of day and night, bringing to gospel message.

**M. Dean, Community Extension Expert**

years ago three little five-year-played together in the streets of Cobleskill, N. Y. One now sleeps on the slope of San Juan Hill, "slain by the bullets of Spain." The second one survived a terrible hand-to-hand fight with insurgents, and is the Military Governor of Mindoro in the Philippines. The third lad gravitated into the Christian ministry, but not unnaturally found himself in Christian Commission work among the troops in the Philippines, by appoinment of the International Committee of Young Men's Christian Associations. Here he, too, received his baptism of fire, being taken in action by the insurgent army.

This third brother is John M. Dean, one of the Community Extension men of The Men and Religion Forward Movement.

Prior to Mr. Dean's work in the Islands, he was engaged in evangelistic work in Pennsylvania and Michigan, and after a remarkable revival became pastor of the First Baptist church of Reynoldsville, Penn., before the was twenty-one. Since his return from the Islands he has served the Oregon and Washington State Committees of the Y. M. C. A. in Bible Institutes and evangelistic services for men. More recently he has been the pastor of the Tabernacle Church of Seattle for six years. This church, founded indirectly by Dr. A. J. Gordon, became famous on the coast as a missionary and Bible studying church. It was the first of its denomination on the Pacific Coast to support a "foreign pastor."

In this pastorate, Mr. Dean deliberately adopted the Association methods in Bible study and methods of organization to the local church. Even the Student Conference methods were adopted and the results were surprisingly good. Mr. Dean contends that The Men and Religion Movement can do nothing more valuable than to contribute approved methods to local church work. His last pastorate

was that of the First Baptist Church of San Jose, one of the largest churches on the Coast.

### W. E. Biederwolf, Evangelist

Another man who will conduct the Evangelistic work is Dr. William Edward Biederwolf, who has a national reputation through his independent campaigns as well as with campaigns conducted in conjunction with Dr. Chapman and other widely known evangelists.

Dr. Biederwolf is of German parentage, born at Monticello, Indiana, where his home is. Is a graduate of Princeton University and of Princeton Theological Seminary. At the second call for volunteers during the Spanish American war, he offered his services as Chaplain, and as such went South with the 161st Indiana Regiment.

Since his return from the Spanish-American war, Dr. Biederwolf has devoted most of his time to evangelistic work, having been prominent in connection with some of the great religious conventions of the country and having served as President of the Interdenominational Association of Evangelists. At the great Christian Endeavor Convention in Baltimore, Maryland, in July, 1905, Dr. Biederwolf conducted a service which the *Baltimore Sun* characterized as the "greatest evangelistic appeal to men ever held in this city." About 10,000 men were present, and at the close 500 or more signified their desire to become Christians.

### W. C. Pearce, Bible Study

The Men and Religion Forward Movement has many objects in view, but none of them of more importance than that of Bible study, in which comes not merely such departments of church work as adult Bible classes, but also the Sunday-school. Trained men able to deal with the best methods for extending Bible study have been carefully sele accompany the teams of experts the campaign, and among them W. C. Pearce of the Internation day-School Association of Chica

Mr. Pearce has been a nationa in church work for so long th hardly necessary to introduce hin general public. But it may be sa he was born in Crawford coun nois, forty-seven years ago, an his boyhood life on a farm in that attending school near by until ready to enter Union Christian at Merom, Indiana, two miles where he began studying at the 17.

Like many another ambitious Am lad young Pearce taught school the time to help pay way throu lege, and after graduating with t of '87 he taught for two years meanwhile studying law during t mer vacations in order to prepa self to enter the Law Department Arbor University. But he was n tined for the practice of law, as proves.

When Mr. Pearce was nine yr age a young college student from Christian College, at Merom, st Sunday-School in the school hou his father's farm. A revival brc and one night young Pearce, tho a child, went to the altar accor by his three sisters and followed father. That night the mother sw prayers answered and her faithfu tian teaching bearing fruit, as the took down the family Bible, ar pages open, dedicated his house God. A church was organized, the Pearce family uniting, and the was ordained to preach the Gos

Mr. Pearce's love for Sunda work was shown early in his life, desire to do something definite

day-School came while attending, ccidentally, a small county Sun-ool convention at Huttonsville, re he heard one of the remark-resses of Mr. W. B. Jacobs, and lso, he was strongly influenced inging of Prof. E. O. Excell. portunity afforded, in 1889, he d and taught a successful Bible his own school at Robinson, Ill., place he moved after his mar-One year later he organized a' Training Class, which he the completion of the course, velve members had the honor to om Professor Hammill the first ever given for the completion gion of Honor Normal Course.

### H. E. Rood, Publicity

r man who will be in the field s many cities as possible in of the eight-day campaign is y Rood, who was selected by rvation Members of the Com-Ninety-seven to prepare for Official Manual of Practical Plans for Building up Sunday-Schools and allied or-s. This Manual will be pub-t April at the conclusion of American Campaign, and will th the Churches all over the Iemisphere as the permanent the movement. It is expected lual churches of all commun-all localities will find in this ractical plans which they may in order to continue indefi-increasing growth and influ-e uplift of mankind.

d was selected for this im-rk owing to the fact that he a special study of religious t in different parts of the Ie was born in Philadelphia l with the exception of the at Dartmouth College as a special student, he has been from early manhood continuously engaged in newspaper and magazine work, having served on the staff of two of the most important New York newspapers and having been associate editor of *Harper's Monthly Magazine* for ten years. With Col. W. H. Crook, who was President Lincoln's personal body guard, and who has been Disbursing Officer of the White House for forty years, Mr. Rood has written an important historical work which appeared serially in the *Saturday Evening Post* a year ago, and is now just published in book form.

Mr. Rood accepted the engagement to prepare the Official Manual of Practical Working Plans for Churches, simply as a business matter, but when he saw the great need for a trained Publicity Secretary to carry on one of the most important phases of the whole campaign, he volunteered to do this work without compensation, and will spend the next eight months in going from city to city conferring with local committees and talking to his fellow newspaper workers from the standpoint of one who is neither a minister, a Sunday-School superintendent, nor a Y. M. C. A. man.

### A. M. Bruner, Community Extension Expert

A very important department of "Community Extension" work on Mr. Stelzle's team will be in charge of Mr. A. M. Bruner, of Chicago, who has long been known especially as a railroad evangelist. Railroaders all over the country have heard "Bruner's Shop Talks" and his ability to gain the confidence of those among whom he has worked, and his earnestness and common-sense methods have appealed very strongly to men who are not generally interested in evangelistic meetings. During a stay of fifteen days in Bloomington, Ill., for example, he conducted thirty-seven meetings

in which he addressed thirty-five hundred people, including street-car men, railroad workers and machinists, university professors and students, the City police, Y. M. C. A. employees, Boys' Gospel Meeting, the Bartenders' Association and various other gatherings.

Mr. Bruner is not merely a forceful speaker, but he knows ject, and invariably commands t tion of those whom he addres is a specialist in Community E work, which is one of the mos tant phases of the modern chu

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# Two View Points

## The Men and Religion Movement

### A Minister's View Point

BY CYRUS NORTHROP.

A campaign to promote the moral and religious welfare of the men and boys of North America, if it is conducted with sincerity and enthusiasm, must appeal very strongly to the sympathy of all who wish well to humanity. Such a campaign is needed now as much as it ever was. A crisis has come in the progress of Christianity.

More, perhaps, than ever before there is need today of removing the creeds and dogmas with which real Christianity has been covered up, and of revealing the risen Christ as the "One who taketh away the sins of the world." More than ever before, the emphasis must be put upon the Christian life as outlined and exhibited by Jesus, Himself, if Christianity is to hold even its nominal adherents, and still more if it is to carry successfully the Gospel to every creature as Jesus commanded.

What the Christian world especially needs is more spirituality, heavenly mindedness, and less worldly mindedness. "Love not the world, neither the things that are in the world. If any man loves the world the love of the Father is not in him." We must love the things that are in the world less, and the people that are in the world more, for they are the children of our Father and our The gospel of Jesus is a gospe and there ought to be in the as there is in Jesus, Himself, lov to reach and to bless all the peo world. The call of the world love for Christ and for the ch God whom He came into the save. "For God sent not his the world to condemn the worl the world through him might Shall we not all do what we c save the world?

### A Business Man's View

BY W. PALMER CLARKSO

National Director, Brotherhood of Discip

W. PALMER CLARKSON

As for the Men and Religio Movement, I am extremely an interested in this movement an ing on the Executive Commi Louis and Chairman of the on Community Extension. No has ever appealed to me as

and I think it a splendid oppor-
or the men and boys of the Dis-
Christ to get in line and make
es felt in every community of
ntry. I think the Disciples of
we a deep debt of gratitude to
who made the Brotherhood of
of Christ possible, for the rea-
were it not for this organization
would have had the recognition
en and Religion Forward Move-
t we now have, and I sincerely
t the men of our great Brother-
l rally to the support of this
ion as they never have before.
ghted to note that our religious
e giving so much space to this
t.

We of this age should indeed consider ourselves fortunate that such a movement has been inaugurated during our time, as it will afford us greater opportunities for working for the uplift of mankind. This movement should cause a great awakening among the men of our Churches and set them to thinking and working as they have never done before. No man can study this movement without being sincerely and deeply impressed with its magnitude and the wonderful good it will accomplish. It is a God-given movement, else it could not assume the magnitude it has, and it is simply started.

It is a source of great joy that our own Brotherhood are taking such an active interest in this splendid movement.

# A Father's Prayer

We thank Thee, O Lord, for the world into which we come. F mountain and plain, for hill and valley. For swift running rivers, fo quiet lakes and for the great ocean. For the shade of trees, for th fragrance of flowers, for the song of birds and for every living cıature.

We thank Thee for city and town and village where the chil-dı n of men make their abode. We thank Thee for homes; that thou ha set the solitary in families, that we might be bound together in tie of intimate love. We thank Thee for fatherhood and motherhood, br herhood and sisterhood.

Make all our homes, we beseech Thee, places where thou may-es send little children to be loved, to be cared for, and to be trained fo unselfish service in the world until Thy kingdom shall come and T will be done even on earth as in heaven. Through Jesus Christ ou Lord. Amen.—*The Brotherhood Era.*

# Why Organize Your Men

BY G. M. ANDERSON, RIVERSIDE, CAL.

A Pastor who has a Brotherhood in His Church

ANOTHER ORGANIZATION

"A Brotherhood! What—another organization? Why, we have more organization junk now than we know what to do with. Not more wheels and rails and things, but more power is needed.

"Are we not making the machinery so unwieldy that it takes all its power to drive itself, so that when it is hitched up to its load it just whistles—a whole lot—then puffs and puffs and groans and creaks a bit and stops?"

MORE STEAM

Yes, preacher, that is true; but you will admit that power can not be satisfied except through machinery. It is the horse that moves the load, but harness connects him with the load. Now if the horse cannot move the load it may mean that the horse is too small and not that the load is too big. If the power can not make the machinery whir it might be that the power is too weak, and not that the machinery is too heavy. What do you say?

"Right, you are right."

And the more machinery you have the better, provided you have horse-power enough to drive it—what do you say?

"Right."

PREACHER THE HORSE-POWER

Well, remember, you are—the horse-power in the case—you, yes, Y-O-U. Please do not make such a face. And all the wheels and belts and cogs and spindles and shafts and cranks and things that you said just creaked and groaned a bit and then stopped, stopped—could it have been because the horse they had was too light? Pardon me; it is that preacher away of I was thinking of; you are a goo and true, and, in your case, it wa ing but the "cussedness" of the m ery. Do I not know how you prayed and tried, but there the stuck. Pray again. Put traction on. It may tear up the earth a that is just what is needed, perh

MACHINERY OR POWER, WHICH?

But, after all, Brotherhood ma or power? Think a while. Have I not heard y about latent power—the latent of the men? And wish, O so ea that it could be called out and m fective?—hitched up to the lo were trying to move and could no haps the Brotherhood is power a chinery—both; but ought to be fied as power rather than machin cause of the dominance of that Ask the men who have a properly ized Brotherhood with an efficie ident how they would classify it. found it power. Why, there I w in the mud and tugging away an ing and wanting to say something proved by the dictionary—unless cannot help it.

HITCH ON THE BROTHERHOOD

Now, I had reached point where well, just th Brotherhood team swung in, hit in front and pulled me out. Why we were mired to the bed, but ought to have seen that big Broth team lean low in the collar and us out! And do you know th never had the harness off since

great day in your church when you that male junk converted into power. l that is what Brother Long is trying lo.

ISTIAN MEN

The Brotherhood is his method. And it will do it—if you follow instruc- s and take CHRISTIAN MEN, and ply the men in your Sunday-School 1 CHRISTIAN MEN, paying quarterly it out of the regular treasury.

o you know that men will either pull -ride, and if you do not have harness them they have no choice. The aver- church had no harness for them till advent of the organized adult class the Brotherhood. It was a good as if the farmer should crack his p at the harnessless horse urging him he plough, the harrow or the wagon, swearing because the implement did move.

PROCAL S

There lie the half-solved and unsolved problems which only men can solve, ly because they are masculine tasks, here the men dying of ennue, for t of the very exercise attack of those lems would give. Look at it: there burden to be lifted, here the man ft it; burden not lifted for want of man, man dying for need of the bur- And think not you are going to get at it by simply talking at him. He not know how to do it in spite of your fine talking. Are swimmers e by lectures or by making them n? Did they get the blood down to Klondike's cold feet by coddling y making him run a race in which feet themselves did the racing?

ST

Do you first learn how and then do, or first do and then learn how? Is it not doing that makes the how interest- I asked that of our men. One "I did and now I am learning how. If I had waited to learn how before I did, I never would have 'did.' If I had not first 'did' I should never have taken any interest in learning how." The others saw the point, and nodded assent.

TWO KINDS OF BROTHERHOOD

There are two kinds of Brotherhoods. One brings in a leading citizen, sits back, listens to him "spout," applauds, eats a bite together perhaps, enjoys the fellowship, then goes out. All they did was to listen, just as they listen on Sundays. That is all men are good for, you know—just to listen, to be entertained—tickled a bit and then let loose until they need tickling a little more; when another leading citizen is brought in to keep them up with the times on the cause of high prices, the Hague tribunal, etc. This Brotherhood never gets anywhere. It does not develop its men—its only reason for existence.

MORE JUNK

It is only so much more junk added to the machinery. It draws for a few meetings, then peters out. Sad, sad; they did not have ticklers enough to keep it tickled, and, as there was nothing to do but be tickled—well, nothing but the coming of summer saved it from extinction, saved it by voting a three months' recess which was badly needed after the strenuous work of the winter, and maybe the spirit would come back into it again in the fall.

TICKLED TO DEATH

These men had not learned to talk nor to do, nor to feel. Their committees kept up their courage by marking time. Really, they hardly knew that they had been put on those committees except for the honor there was in it. It reminds me of the four harnessless horses I once saw hitched two on each side of the horse that was pulling the gypsy wagon and trotting along as if they thought it was they that were doing the work.

THE OTHER KIND

The other kind of Brotherhood gets some expert to give them a start—to push them off; then they depend on themselves. Do they think they cannot entertain themselves, the president is quick to show them entertainment is not the purpose but only an incident of Brotherhood work. Do they say they can not make talks, the president declares that to be one of the very best reasons for the Brotherhood organization—to teach them to talk. Do they assert that men will not come to hear men talk who can not talk, the president says simply, "When there was a prattling babe in your house stammering, 'Pa-pa-pa-pa,' and a ten-year-old talking glibly, which was the spell-binder."

SPELL-BINDERS

The men laugh and see the point and wonder if that is not really the way it will work out. Do they say they doubt their ability to keep life in it without outside help, he affirms that the only way to keep life in it is by developing themselves; that it is what men do themselves and others, particularly others.

THE ACTIVE MOOD

they retain interest in and not in what others do for them. The active mood comes by acting, the passive by letting others act. Do they say they can not do the things required of them, he reminds them of Billy Klondike and the other man who said he "first did and then leaned how," that it was "the doing that made the how interesting," and turned it sometime into a very passion for service.

This Brotherhood does not go into summer recess; it does not want to; it has many things to do, and, besides, it would not know what to do with itself without the Brotherhood meetings.

# Men and Religion Prayer

Time: November 12th to 19th

Every man prays—consciously or unconsciously. The call we make this month to men of prayer ought to cause the heart of every man who reads it to leap with joy.

## Pray for—

1.—Consecrated Leadership.
2.—Greater Harvests.
3.—Men to Study the Word of God.
4.—Men to Inform Themselves with Facts of the Church's Mission.
5.—World-wide Evangelism.
6.—Church-wide Enlistment.
7.—Realization of Stewardship.
8.—Elevation of Christian Citizenship.
9.—That They All may be One.

# The Mission of Our Brotherhood

BY S. M. PERKINS, DAVENPORT, IA.

S. M. PERKINS

INDIVIDUAL MEN

We never have debated the question as to whether the individual man in the church has a mission. He may have never discovered that he has a mission, if so what his mission may be, and he may, yet we believe that he has a place in the church which only he can fill. The church is likened to the organic human body, each part having its own function to perform, and each man who is a part of the church has a distinct mission.

ORGANIZED MEN

But we are forever debating whether organized men, a number of men banded together, have a mission. If it is sometimes difficult for one man to discover his place in the church, and if it is often a problem for one man to choose a life's vocation, one to which he is temperamentally suited, we should not wonder that it is difficult for a great body of men to discover their mission as an organized body. We should, however, drop the question as to whether our organized men have a mission, and spend more of our time trying to discover what their mission actually is.

INDEFINITE? NO!!!!

It has been urged that the mission of our Brotherhood should be the promotion, stimulation and strengthening of all the departments of the local church and every organized agency among us as a body of people. This suggestion, however, has not been received with favor because it seemed too general, vague and indefinite. It seems to make our Brotherhood a "Jack of all trades and master of none." Some think it would soon become monotonous for the local societies of the church, especially if the men were too persistent in the promotion of the Aid society and the C. W. B. M., their women, in that instance, might make some odius comparisons.

PROMOTION AGENCY

Yet, notwithstanding this is just the mission of the Brotherhood of Disciples of Christ. It is possible for this agency of the church to promote every other agency, to be back of every other society, urging them on to perfection. It is possible for our Brotherhoods to raise the standard of the entire church, to promote every interest, and still have a very definite mission.

THE I. S. S. A.

It must be admitted by every student that the greatest organized agency in the entire church of God in modern times is the International Sunday-School Association, comprising some thirty-three religious bodies and thirty millions of people. Its organization is the most

complete and practical movement in the world today. It serves as the only clearing house for all the Communions of Christendom, having as its basis the Bible alone, with no theories to float, no doctrinal peculiarities to give or take; having also at her command the greatest specialists of all the great bodies of the Christian world. Thus this association easily becomes the international interdenominational distributing center of the age. The Y. P. S. C. E., the Y. M. C. A., the W. C. T. U., etc., etc., any and all of the interdenominational movements put together, have not come within hailing distance of this association in service rendered, although all of them have rendered valuable service. In the International S.-S. Association are the ablest experts of all Communions, the sum total of the best thought, the tested methods, those that have passed through the crucible of fiery trial and have come to us purified and ready for our adoption. This accounts for the great advance in recent years of the Sunday-School among all Protestant bodies. One man in one communion, such as our own late Herbert Moninger, tests out one principle, and then through the medium of the International Association it is distributed to all the rest, and thus no church lives to itself or dies to itself, for each religious order has a connecting wire running into this grand central office.

BIBLE SCHOOL STANDARDS

But what has this to do with the mission of the Brotherhood of Disciples of Christ? Simply this: To bring the whole church to the standard of the Bible School movement in all its departments. It is evident to every thinking and observing man among us that the Bible School is far in the lead of every other organization among us today. She is leagues ahead of the P. S. C. E., and I am not "knockin" the Endeavor movement. She is ahe of everything. This is not acciden

FALL IN LINE

This means that the B therhood of Disciples f Christ must fall in line a get into touch with all the organiz men's classes over the entire count and the men's classes of the coun should fall in line and get into tou with the Brotherhood. Coöperations the very first step, for they have a serve to render to each other. This combi tion must be effected, brethren, befe Our Brotherhood will ever make vy rapid advance. Wherever this unions effected we have our Brotherhd studying the Bible systematically eve Lord's day, the only time when te majority of men will study the Bile systematically. We have the soc

BALANCING PROCESS

center formed, the f quent fellowship, te common purpose, te binding tie, the Bible. In the Book e have the balancing of the social and te devotional, which must obtain if e are to long succeed with *men*. In te L. B. D. C., with this plan, the soc life is kept from becoming *merely* soc life, and we always have something p do, something to talk about, somethi to plan for, and a fine opportunity p put our plans into actual operati, which is psychologically necessary w men as well as with women and ch dren. The L. B. D. C., and the Me Bible Class are complements one of te other.

GRADING PROCESS

The Brotherhood th should begin with class ganization and a gene grading of the entire Bible Sch which is practical in all schools, lar and small, in whatever kind of bui ing you possess. Better than any oth

ram in the monthly meetings for next year, the Brotherhoods should y the grading of the Bible Schools, class organization. Expert speak- should be called in to inform you e movement and tell you the great- story of modern days, and how the g is done. Then do it.

**PROMOTION DAY**

You will discover in the grading of the school there will come a promo- day. The young people in the high ol and the children in the grades take to it like ducks taking to er. They live in that atmosphere days in the week and nine months he year. You will have the en- sement of all the great educators of lern times. Your own men who employed in great business con- s or who are employers are living principle of promotion six days in week. The only men who will not eve in it will be the drones, who er have had a promotion in the ld and would not know what to do one in the church, if they should ive one. Make a big thing out of motion day.

**KEEP ON KEEPING ON**

After the adoption of this in your Bible School it should be adopted ughout the whole church. This take time. It may take months or rs. You will find that the various ieties of the church have already orbed unconsciously most of the gram. Even now the C. W. B. M., a Cradle roll, and a Home depart- t, only they are not called by those es. The Endeavor society and the g's Daughters and all the rest have r Sunshine bands, Juniors, Mission ds, Rosebuds, and it remains for our therhoods to make promotion day ctive throughout the whole church.

**THE TROUBLE WITH THE C. E.**

What is the matter with the average Endeavor society in the average church? Nothing? Well, yours is mighty fortunate. We dislike to admit it, but nevertheless the Endeavor movement is slowly but surely on the down grade. She has lost her sense of her great mission. The Brotherhood can save the Endeavor societies of our churches. The B. D. C. has the remedy, not only for the Endeavor societies, but for all the societies that are rendering a merely perfunctory service. On promotion day promote your people from one de-

**PROMOTE THEM OUT**

partment to another, not only in the Bible School, but throughout the entire church. Promote your young people into the Endeavor and promote them *out*, emphasizing that word "out." The trouble with the average Endeavor meeting is that it is simply a "mid-week" prayer-meeting held on Sunday evening. The young people and newly made converts are generally conspicuous by their absence, or if there they have to sit and listen to a lot of dry, grey whiskered, perfunctory talks, by the good men and women who have been faithful members ever since Father Clark launched the movement. No new blood. No testimonies throbbing with fresh acceptance of Christ. Do not ask your young people to sign the pledge, at least do not require it. Promote them from your Junior into the Intermediate and from the Intermediate into the Senior society, and by all means do not forget to promote them OUT. Leave them in the Senior Endeavor society about six years and then have a great promotion day and promote the young women into the C. W. B. M., and the young men into the L. B. D. C.

MECHANICAL VS. EDUCATIONAL

You say this is not practical, but a mechanical and forced affair. Of course it would be without education. But we must make it an honor to be promoted. The Bible Schools of the country, in all communions, find no difficulty whatever. All is enthusiasm. Exceptional cases occasionally require tactful handling, but outside of the few cases, no trouble at all. Your men live the principle, whether employees or employers; your young people in the high school and your children in the grades are right at home with the proposition. Psychologically speaking the plan is practical, except for drones and dead beats.

NEW BLOOD NECESSARY

Life insurance companies, lodges, great business concerns, institutions good and bad, depend upon the infusion of new blood for the perpetuity. The very moment the church or any other organzation fails to infuse new blood that institution gets into a rut, and some one has said that the only difference between a rut and a grave is that the latter is only a little deeper and wider than the former. If you would keep the church and every department of the church throbbing with new life, and from mere perfunctory service, we must somehow adopt a plan of promotion, in and out. It is within the power of the B. D. C. to relegate the "canned goods" of the Endeavor into "innocuous desuetude," and to deliver every department of the church from indifference.

TRAINING FOR LEADERSHIP

By working in and through class organization the Brotherhood will have ample opportunity to train the old and the young for leadership and service. T young people should be trained in p and public testimony through suppl tal work in the class. The wo classes should study as supplen work their own field of conquest, the men's classes as supplemental study the qualifications and duties various officers of the church, the treasurer to the elder, and al all these classes we have opportun teach the lessons that all need to about the various organized missi agencies of the church. It would n long until we would have our boys girls and men and women attendin conventions and conversing intellig about the great religious problems c hour.

WORK OF A GENERATION

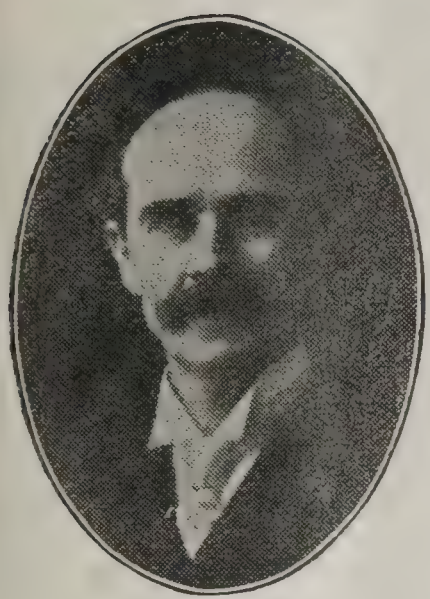
This is not simply the of a day or a year, bu work of a generation will take much education. It will gi an opportunity to educate. It wi a work of demonstration, and we see the fruit of our labors as the fa sees the fruitage of seed time in growing harvest Nothing will forced, but an atmosphere will be cr in which the natural harvest will d op. The appeal will be to man's no faculty, his honor, and hence not mec ical, but voluntary. Some will clain task is impracticable, others that difficult and a long drawn out pro but after all its practicability has demonstrated a thousand times in Sunday-schools of our country. very minute there are ten thou schools working the problem out suc fully. It simply means the extensio the task into all the departments o church.

All great achievements have three elements: (1) A great purpose; (2) A plan commensurate with the purpose; (3) And power adequate to the plan.

—*Dr. Frank G. Smith, in the Brotherhood Era.*

# Thanksgiving Hints

BY I. N. McCASH



I. N. McCASH

D OF
OHIP

Thanksgiving Day is not, primarily, to stimulate patriotism. It is a day for o hip. A review annually of the na- or prosperity in material, moral and pi ual things is helpful. It awakens ra ude. A recount of national ch vements belongs to addresses on d endence and memorial days. But er its from God and progress in g eousness during the year should e ummarized to quicken our re- gi s life. Gratitude gives little, but a f al to be grateful is robbery. In- ra ude congeals the flow of blessings. ia ara Falls, in winter, freezes from el , and as the water pours over the re pice, ice builds up, up, up, until the ov ceases. God's mercies and benefits ou continually over the heights of a ea and are often congealed from be- ea by ingratitude, which, mounting pv rd, chills the expression of appreci- ic and stops the current of thanksgiv- g

RCER
BSERVANCE

Proper observance of Thanksgiving Day rests upon the appreciation of the tt ance of the Psalmist: "What shall r der unto the Lord for all His bene- ts oward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. I will offer to thee the sacrifice of *thanksgiving,* and will call upon the name of the Lord."

Acknowledgment of God's goodness enriches the heart. Its absence takes away respect. It affects others by impartation. It is the irrigation ditch which, overflowing, prepares the harvest and brings dew to the orchard and vineyard. A grateful man is worthy of more blessings. The ungrateful is not entitled to what he has. From him that hath not shall be taken away that which he hath. A thankful heart doubles its own gifts and prepares to return them cheerfully on opportunity. Isaac Walton, the Angler, said: "Count your blessings. A blessing remembered is a new blessing."

ASK
YOURSELF

Let each man ask himself, "What shall I render unto the Lord for all of His benefits? What has God done for me, *physically?*" The answer of each normal man is that he has been endowed with the processes of living, well controlled appetite and sensitive touch by his senses with all nature. Eyes, ears, nose, tongue and hands have empowered him to enjoy his gifts. If these are esteemed only as commonplace, let him go to an asylum for the blind, deaf, dumb, and compare his lot with those unfortunates. Then he will lift his eyes and thank God for these benefits.

MENTAL
BENEFITS

Let a man ask about benefits through his mental life. Every research, however limited or extensive, one has made, the books he has read, problems he has partially or wholly solved have furnished

him with delightful emotions accorded only to the sane and normal. Contrast and comparison with the insane, demented and incapable will provoke devout thankfulness.

Archimedes leaped from the bath tub and reveled in the wild enthusiasm of a new idea as he shouted, "Eureka! Eureka!!" Sir Isaac Newton could not finish his geometric calculations that confirmed in figures the law of gravitation, so great was his joy and mental excitement.

SPIRITUAL LIFE

That life, nourished by nature and revelation from God, aspires, longs, hungers and thirsts. It is meat and drink to do the will of God. Inestimable boon; the soul cries out, "O, give thanks unto the Lord for he is good, his mercy endureth forever." A government without the revelation from God and a nation where Christ is unknown show spiritual destitution. The home and social life of their people feel waves of desolation beat and hear them sing requiems to dead hope. These contrasted with a nation that knows God and returns thanks to Him will prove the high values of these benefits. Our thanksgiving puts us in places of happy surroundings instead of in the blackened path of devastation and destruction.

Such gifts to body, mind and soul are real, and may be increased with rounds of years.

DEEPENS CHARACTER

Thanksgiving deepens character of the individual and nation. This is noted in the type of men, at the present time, who are foremost in guiding American institutions and statecraft. These men recognize God and stand as bold sentinels to defend the nation's interest and uphold righteousness and truth.

The proper observance of Thanksgiving Day will broaden the character of our men. No year has emphasized benevolence, mercy and upbuilding institutions that minister to humanity more than 1911. Such a spirit and such an age are anti-provincial, anti-sectarian, unselfish. Royal comradeship, loyal service to the church, to the state, to the nation, to the world are increasing effects, as widening of circles in the sea.

THINGS UNIVERSAL

Magnificent gifts to Y. M. C. A.'s in all parts of the world, establishment of free libraries in all parts of our land, erection of a Temple of Peace at The Hague, creation of an education foundation with benefits for educators in all institutions, donations of millions for home missions are monuments of this age, and witness of the broadened character of Christian men of our time.

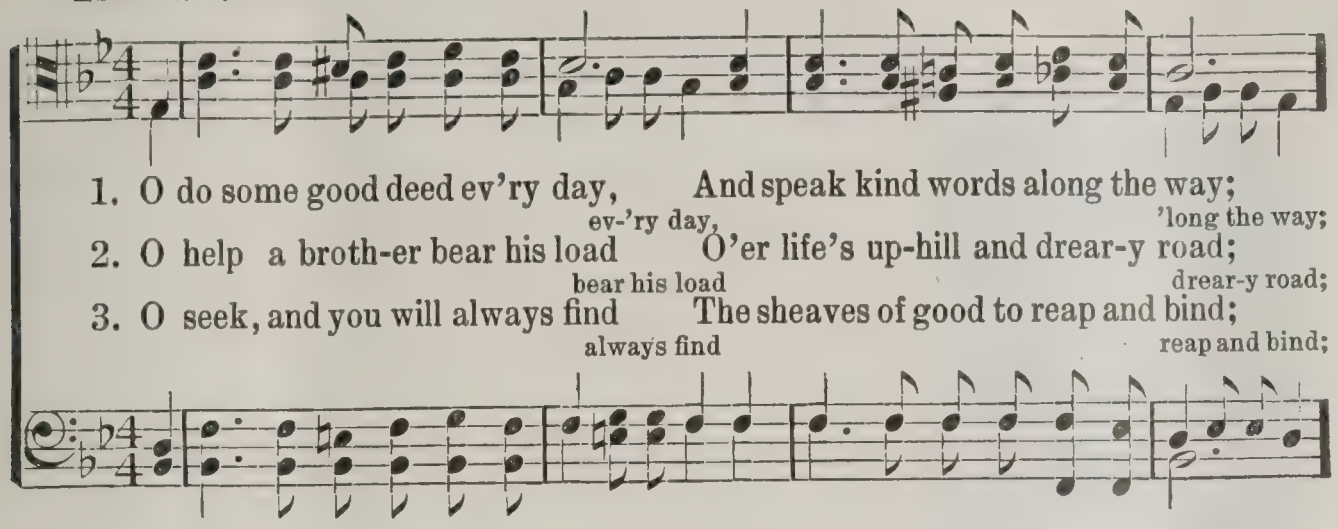
I could express no higher wish or formulate a greater need than that the Brotherhood of Disciples of Christ should kindle the fires of gratitude to God for all of His benefits, and endeavor through united effort to promote righteousness and truth by allying themselves with the benevolent, educational and missionary agencies of the church. Hope threatens all that the splendid magazine, CHRISTIAN MEN, shall become even a greater medium of instruction, cheer and herald of achievement.

# From Brotherhood Hymns

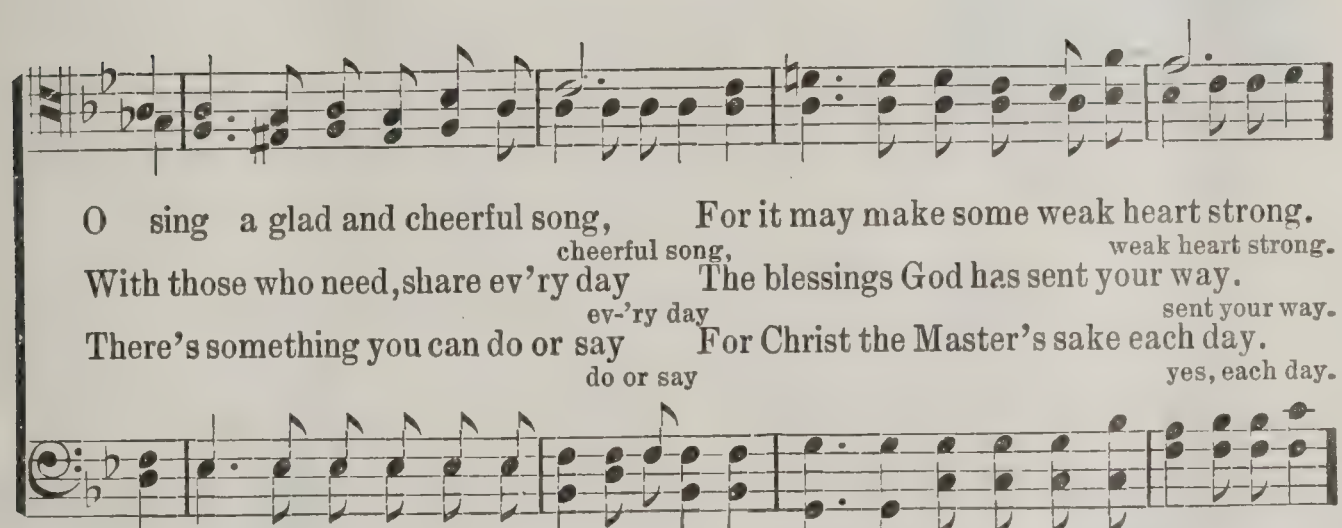
## No. 2. O Do Some Good Deed Every Day.

COPYRIGHT, 1911, BY W. E. M. HACKLEMAN.

Eben E. Rexford. Samuel W. Beazley.

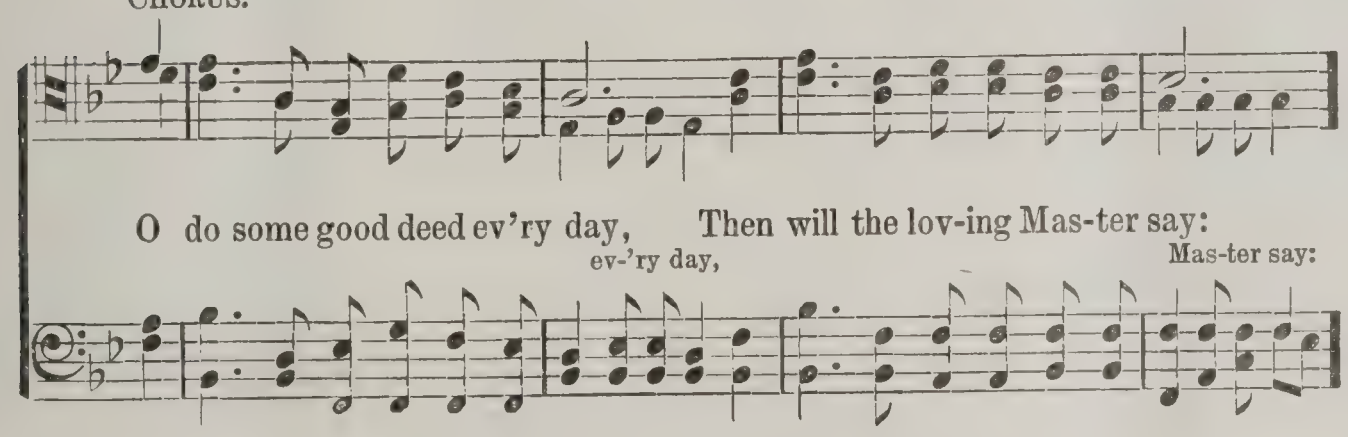


1. O do some good deed ev'ry day, And speak kind words along the way;
ev-'ry day, 'long the way;
2. O help a broth-er bear his load O'er life's up-hill and drear-y road;
bear his load drear-y road;
3. O seek, and you will always find The sheaves of good to reap and bind;
always find reap and bind;

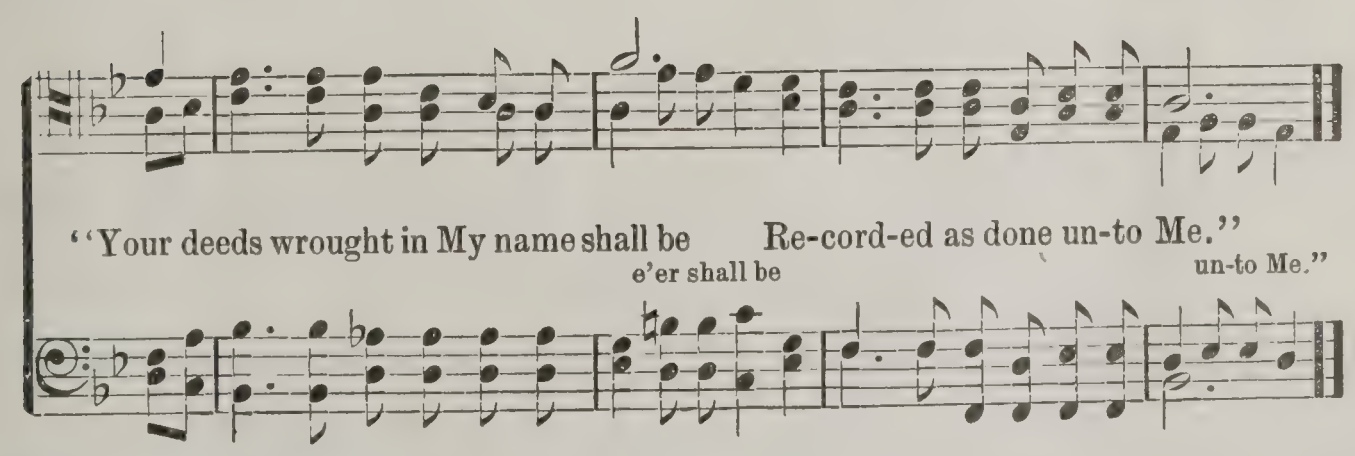


O sing a glad and cheerful song, For it may make some weak heart strong.
cheerful song, weak heart strong.
With those who need, share ev'ry day The blessings God has sent your way.
ev-'ry day sent your way.
There's something you can do or say For Christ the Master's sake each day.
do or say yes, each day.

CHORUS.



O do some good deed ev'ry day, Then will the lov-ing Mas-ter say:
ev-'ry day, Mas-ter say:



"Your deeds wrought in My name shall be Re-cord-ed as done un-to Me."
e'er shall be un-to Me."

**Brotherhood Hymns** contains 131 choice selections for the male voice. The cream of the old, and choicest of new songs. Price the book, 35 cents per copy, $3.60 per dozen, $25.00 per hundred, postpaid. Order from

BROTHERHOOD OF DISCIPLES OF CHRIST

420 R. A. Long Building KANSAS CITY, MO.

# Bible School Day for American Missions

BY ROBERT HOPKINS
National Bible School Superintendent

ROBERT HOPKINS

WHY THE DAY?

It may not be generally known why the American Missionary Day in the Bible Schools is no longer termed "Children's Day," or "Boys" and "Girls' Rally Day." These names were applied to this fall missionary day until a year or so ago, when the adult classes began to grow so rapidly, changing the constituency and work of the Bible Schools so completely from its previous hundred years of history. The Bible School is no longer reckoned a place for children only. Hence a day which is to make its missionary appeal the whole school must be known by some other name than "Children's Day." As a matter of fact, the suggestion to change this name came from many earnest workers from various states, and while several names were suggested, the best one proposed was adopted, "Bible School Day for American Missions."

Since the advent of adult life into the school has been so largely responsible for this change, it is but right that these adults should do much to show their interest. If a day had been named for you individually and was observed quite generally in all America, you would, of course, do all you could to show your cordial appreciation. This principle holds good with every class of men and women in all our schools.

WHY MEN SHOULD HELP

There are other substantial reasons why every man should enlist heartily in the observance of this day. This is the one offering of the year which the Bible Schools make the American Missions. America is indeed a ripe mission field. The growing states of the West, the populous cities of the East, the millions of aliens coming annually to our shores, the more than fifty millions of churchless people, all need the gospel. This offering also promotes the organized Bible School work among the Disciples of Christ both in the national and state departments. Then, too, America is the base of supplies as no other nation on the globe is for world-wide evangelization. Every church planted on American soil means increased support for all missionary and benevolent enterprises.

WHAT MEN CAN DO

What can men do to help Bible School Day for American Missions? Let us give a few pointed statements in answer to this question.

1. Build up your local Bible School to the highest possible stage of efficiency.

2. Have your school appoint a wide-awake missionary committee or secretary, if you have to serve yourself.

3. Get that committee or secretary in touch with the American Bible School Superintendent at the earliest possible moment.

4. Make a study of the needs of the home land and see that all the school

loes this. The monthly mission charts nd programs will help you in this.

5. Use the new educational program prepared by the American Christian Missionary Society for the day. Copies are sent free to all who request them.

6. See that your class makes a generous pledge or accepts a generous portion of the apportionment of the school.

7. Do everything in your power to secure an every-member contribution. This will insure the raising of your own class offering and may help out some of the other classes of the school.

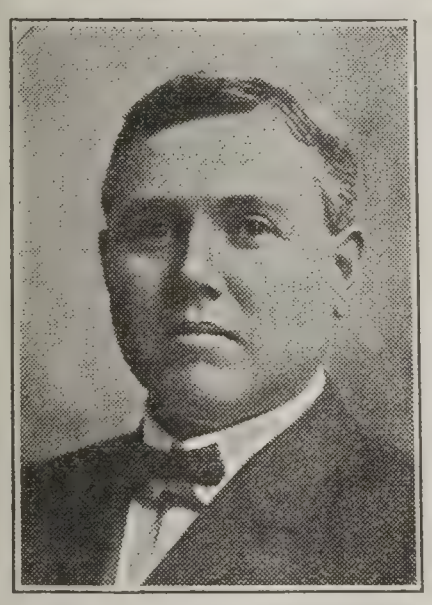
8. Prayer, work, consideration, sacrifice—these are the manly words, for the life of the Man of Galilee contained all of them, and they constitute the making successful of Bible School Day for American Missions.

9. Send offerings to the American Christian Missionary Society, 108 Carew building, Cincinnati, Ohio.

## National and State Bible School Field Workers' Association Endorse Brotherhood Movement and Name CHRISTIAN MEN as Official Organ in Men's Work.

**Extract from 1912 Front Rank Standard**

### STANDARD OF SERVICE FOR ADULT CLASSES



CLARENCE L. DePEW
President

1. **Increase the Class Membership Fifty Per Cent by January 1, 1912, or Secure an Equivalent Increase Through the Organization of Other Classes.**
2. **Bibles Used in the Class.**
3. **A Definite Contribution to Missions.**
4. **Personal Evangelism.**
5. **Some Other Definite Christian Work in the Community.**
6. **Representation in Teacher-Training, Study Class, or Reading Course, with a View to Larger Service.**

MYRON C. SETTLE
Secretary

### BROTHERHOOD AFFILIATION

1. In order to make the above standard effective it is recommended that the men in all Adult Bible Classes affiliate with the General Brotherhood of Disciples of Christ.
2. Observe at least one Brotherhood program each month throughout the year.
3. Make an annual contribution to the support of the General Brotherhood of Disciples of Christ.
4. That the magazine, CHRISTIAN MEN, published by the Brotherhood of Disciples of Christ, be recognized as the official organ of men's work.

UNANIMOUSLY adopted by the Bible School Field Workers' Association, in convention assembled at Des Moines, Iowa, October 11, 1911.

CLARENCE L. DePEW, President. MYRON C. SETTLE, Secretary.

# The R. A. Long Tour

Among many columns of news items regarding the Brotherhood Campaign now ur der way, the following account clipped from the *Joplin Globe* is an indication of th enthusiasm felt all along the way of the tour of our president:

## Manhood is First, Long Tells 1,000

### Take Care of the Men, Then Natural Resources will Care for Themselves

## Campaign is Launched

### Religious Workers Subscribe to Fund for Furthering Movement in This District

With the entire lower floor of the Auditorium packed with men, and the galleries filled with women, one of the largest and most enthusiastic religious meetings that Joplin has seen for years was held last night. About 1,000 persons were present.

About $700 was raised at the meeting last night, which will go towards the forwarding of the Brotherhood movement in Missouri. It was not known before the meeting that the money was to be raised, and it is said that the amount was large for the short time in which subscriptions were taken.

A large number were present from out of the city, delegations being sent from nearly all towns in a radius of fifty miles. Diamond sent a special car with about fifty men to attend the meeting. Baxter Springs, Miami, Vinita, Parsons, Webb City, Carterville, Carthage and Galena also sent large delegations.

### Contributes a Million

R. A. Long, millionaire philanthropist of Kansas City, delivered the principal address of the evening. Mr. Long is national president of the Brotherhood of Disciples of Chris and has had almost entire charge of th Brotherhood work in the past few years.

In addition to the time that he has give to the work he has given it much financia assistance, although very reticent about th matter. J. K. Shellenberger, who has bee closely connected with Mr. Long, said las night that although Mr. Long had declined to give him figures on the amount of his donations to the Christian Church, he knew personally of $1,055,000 that had been given.

Mr. Long dwelt much on the work of men in the church last night. He said that if the church boards of this country were organized like the directorate of a bank or business concern the social fabric of this land would be revolutionized in a month.

"We have heard much of conservation of forests and water power, of lands and mines," he said, "but nothing of the conservation of manhood. Whatever else we do, we must not allow the foundations of our American men to be undermined and the energy of the magnificent manhood back of our churches to be dissipated.

### The Men First

"I want to say to you men here tonight that when the men of our country are taken care of and are working as they should work, then the waterways, the forests and the mines of our country will take care of themselves."

C. M. Chilton, president of the American Missionary Society, outlined the work of the Brotherhood, and told of the work done and that is being done among the organizations in the United States.

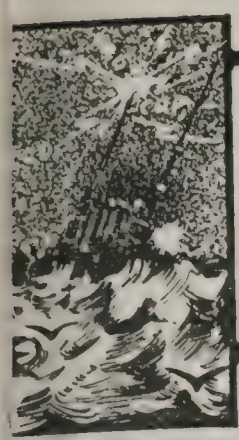
Mr. Chilton said that the Brotherhood movement and the men and religion forward movement were creating a widespread interest in the church among men and that he expected the influence of the societies to be felt over the entire world before their work terminates.

———o———

WICHITA, Sat. A. M., Oct. 7, 1911.

DEAR BROTHER ELLIOTT: Have time but for the briefest note to say that the Brotherhood Campaign conducted by Brothers Long, Chilton and Shellenberger was a great success. Fine crowds at both sessions, great addresses, and untold good accomplished. I feel our men will rally to the support of the Brotherhood in person and in finances.

Sincerely, W. S. PRIEST.



# Wireless Whispers

## . M. C. A. Work in the Foreign Field

BY A. E. CORY.

[ have studied very carefully the Associa-
n's work in Japan, China, Hawaii, and the
ilippines, over a period of now nearly
elve years. In Hawaii, I can say without
serve, that twelve years ago, the emphasis
s entirely on the religious side of the work.
ey were working in the very closest touch
th the church. In the Philippines, the Mis-
ns bear testimony that the Y. M. C. A. is
t a competitor, but the center of coöperative
rk. In Japan, the head of the Y. M. C. A.
Mr. Gayland Fisher. Mr. Fisher is an in-
sely spiritual man, a statesman on great
oblems. I was told many times that the
hole force of the Y. M. C. A. in Japan, con-
buted to the church. There are of course,
every country, a few critics, but when any
ominent committees were appointed in Japan
r. Fisher was put upon them and they tried
center the work about the Y. M. C. A.
ere may be one or two exceptions of in-
vidual secretaries, but the National trend in
pan is religious and towards the church. In
ina, I have had a most intimate experience
twelve years in the Y. M. C. A. I know
e policy of the men from Mr. Mott down.
believe it can be stated very briefly and I
uld bring dozens of examples to bear upon
s:

First—To make the Y. M. C. A. a coöper-
ng force with the Missions.

Second—They work almost entirely through
e Missions.

Third—When any man takes a stand for
rist in any Y. M. C. A. they urge upon
n church membership, at once.

Fourth—The strongest men that they put
o the field, are men emphasizing Bible
dy, a Christian Ministry, etc.

Fifth—I know that at least one man has
en sent home from China, because in his
rk he tried to build up the educational and
e social side, emphasizing that the Y. M.
A. was a separate institution, rather than
institution standing peculiarly for religious
velopment.

When some of the younger men first came
China, they tried to appear as critics of
issionary methods, but Brockman, Lyon and
ott, the leaders in the far East, soon put
stop to this. I could also add my testimony,
to their work in Korea. The Koreans tried
make it a movement independent of the
church, but the men there have stood absolutely against any such trend, and have made the Y. M. C. A. a great factor in the missionary life in that country.

I am very glad to bear this testimony of the work of the Y. M. C. A. in these foreign countries. They have been a real force in our work.

* * *

## What Our Men Are Doing

BY C. L. HAYS, ELDORA, IOWA.

We are fathering the boys to a considerable extent. Will have them to a 7 p. m. program and lunch tomorrow evning. Will have a talk on high school and with some literary turn by a graduate of the high school; a short lecture and demonstration on care of the mouth and teeth by a dentist; and vigorous brief pointed talk on ethics and religion by the pastor; sandwiches with novel flavor and contents, and social time, with perhaps some music.

The Brotherhood has talked of a campaign by men of all the churches for practical measures to afford innocent, clean and self-developing occupation for young men and boys during their otherwise unoccupied hours when they get into moral danger and trouble, and hope to arrange a meeting of the men of the churches soon to study the problem first. It has already been talked with twenty or more men and pastors of the other churches, the superintendent of the schools, and ourselves, and will probably be arranged.

Tonight, following agitation by our Brotherhood and pastor, some half dozen men from the Baptist, Christian, Congregationalist and Methodist churches are to meet in the church of the latter body to discuss the Men and Religion Forward Movement, with the purpose of better understanding its scope, of getting men to go to Cedar Rapids to the eight-day conference the last of this month, and to get into it generally. Bro. Clark, our pastor, will give the principal address; and I hope to help define its scope clearly as related to the work of the men of the churches generally, and also as related to Brotherhood work; and hope to arrange for a meeting later to discuss the problem of idle hour occupation for the men and boys.

In the case of our own Men's class, it is difficult to induce men to join a class of men handled of necessity a good deal like school children in the opening and closing periods, under our conditions. We have thought of having our

meeting at another hour than the Bible School hour, and have also considered a combined morning service, if we find that we can get all the church attendants to come to Sunday-School and all the children to stay to the end of the morning service, a total period of an hour and a half or an hour and three quarters.

As the most practical means of giving renewed life to our Brotherhood and Men's Class, we expect to do two things; to have frequent meetings of the executive committee and other workers to talk over men's work; and to plan something definite and worth while that we can and will accomplish creditably. What we shall do is probably indicated above, with some methods of program building for our regular meeting which will provide something worth while each time.

* * *

## Washington to the Front

BY S. STRITMATTER, HOQUIAM.

Please send twenty-five more Local Brotherhood cards. We have only a few left and they will not last long.

Forty-three members to date, and the promise of more next meeting night. A great Brotherhood meeting last Wednesday night. Used program as published in CHRISTIAN MEN. After the program we had a social, which our men enjoyed very much.

Our members are not confined to the Christian Church only, but we have some from the other churches, and they are delighted with the work of the Brotherhood.

Planning to have the best banquet ever held in Hoquiam at the annual election of our officers.

* * *

## A Suggestion

GEO. CHAMBERLIN.

In reference to "One Specific Task for the Brotherhood," I would say this:

Let us emphasize our early motto: "Doing a Man's Work in a Man's Way," and then under the head of specialists, as in Y. M. C. A. work, develop each activity for men and boys to the highest grade of efficiency, being careful to cultivate a spirit of cohesion of interests and good fellowship all along the line.

* * *

## Regarding Minister's Salary

The Northern Ohio Conference of the Methodist Church convened at Mansfield, Ohio, last month, and adopted a resolution which seems to us to be tending in the right direction. The resolution provides that an effort be made by all churches which pay the minister less than $700 per year to raise the salary to this amount for the coming year, and to $1,000 within three years. In order to secure proper return for the pastor of the small church it is proposed to have a fund to which the larger church will contribute and which will be used in making up the deficit in cases where the weak church is not able to pay a living salary. This plan is already being worked out among the Presbyterians on the theory that anything less than $1,000 per year at the present day is an incompetent salary, especially so, realizing the numerous and constant demands that are made upon the local pastors.

* * *

## Man—A Religious Animal

BY A. L. HILL, PASTOR AURORA, NEB.

Last night our Men's Brotherhood held its first meeting since hot weather. L. C. Oberlies, State Bible School Superintendent, gave his address on "Man—A Religious Animal." For forty-five minutes he led his audience of seventy-five men up the heights to the plain of better living. Being a layman and a business man, he presented to us the true type of a Brotherhood man; his manly and vigorous manner quickened the true virile spirit in every man present.

A. M. Brooking brought his church orchestra up from Trumbull and gave us a musical treat.

With all, this meeting proved the best yet.

* * *

## Lawton, Oklahoma, in Line

A. R. SPICER

The special program at the Christian Church yesterday reached high water mark. (Rally Day, September 24th.)

The Men's Bible Class met at the Midland Hotel, where they listened to a thirty-minute sacred concert by the Lawton Orchestra. About seventy-five men, who will constitute the Brotherhood, had their pictures taken, after which they marched to the church and studied the Sunday-School lesson. At the school they found the building crowded and looked into the faces of an equally great class of women. The mark of 300 was more than reached. There were 337 present on time. The offerings were over $32.

The Men's Bible Class was awarded the banner both as to offering and attendance. The Women's Bible Class was a close second. The other classes were equally encouraging.

The closing services of the day were most encouraging. The C. E. Rally was largely attended. The climax of the day was the Brotherhood Rally. The Men's messages were right to the point. The great audience of four hun-

ed entered heartily into the service. A rotherhood of Fifty was organized that will on number one hundred of our leading men. -*Lawton News.*

* * *

## Brotherhood Insurance Again

**Prof. G. G. Cole, Holmesville, Ohio, Speaks**

The article in the October CHRISTIAN MEN Brother Hutchinson on "Brotherhood Insurice" is just what I have been hoping for. Why not? If the Brotherhood can come to ommand the efforts and interests of the ethren as the lodge does now, we must orrow from them the very essentials that ermit the lodge's existence. We already have e lodge's fraternal ideas; why not add the otective ideas. My plan would be to embody voluntary insurance feature which would ve the same advantages as the lodge, but ithout the excessive expense of supporting a roup of high salaried officers from the funds f the organization; in other words, let it e "insurance at actual cost," with its mangement in the hands of Christians who reale a responsibility in the spirit of grace more an in the letter of the law, which can often e evaded.

* * *

## Brotherhood Class Work

**Unique Announcement Issued by Philadelphia Group**

BROTHERHOOD CLASS.
A CLASS THAT'S DIFFERENT.

Meets on Sunday at 2:30 p. m., in connection with the Third Christian Bible School, Lancaster Avenue and Aspen Street.

DR. GEORGE P. RUTLEDGE, Teacher.

IXTY MEN ENROLLED THE FIRST TWELVE SUNDAYS! WHY? READ NEXT PAGE.

HERE'S THE **KEY** TO THE SITUATION.

THE NEW KIND OF MEN'S BIBLE CLASS.

as started September 8, 1910. At the first eeting a fraternal platform, which is atracting the attention of men in all walks of fe, was adopted and it's because it's DIFFERNT and likewise in touch with the vital ings of man-life that it draws and holds.

To put it in few words, this Brotherhood lass has set itself the pleasing task of, locally, orking out the great problems of practical hristianity.

The objects of the class are, therefore, ounded on the parable of the Good Samaritan rather than mystic, obsolete theological doctrine.

IT APPEALS TO U, DOESN'T IT?

OBJECTS.

A short, practical talk each Sunday on the Scriptural lesson.

Financial relief for members in distress.

A united effort upon the part of the entire class and the teacher to secure employment for unemployed members.

Visiting and ministering to sick members.

OUR CLASS TEXT—"Bear ye one another's burdens.—Galatians 6:2.

STANDING COMMITTEES.

MEMBERSHIP.
Class Attendance.
Church Attendance.
Ministration (Sick Visiting).
Entertainment.
Advertising.
Reception.
RELIEF.
EMPLOYMENT.
EXECUTIVE.

Here is an opportunity for you to minister and be ministered unto.

Our class is now in an exciting three months' contest with a men's class in Kansas City.

* * *

## New Albany News

HARVEY PEAKE, SECRETARY.

The September meeting of the Brotherhood of Central Christian Church, New Albany, Ind., was an enthusiastic and profitable one. Three new members were taken into the association, making 146 in all.

Two splendid addresses were made, one by Mr. Cossaboom, of Corydon, Ind., and the other by Rev. L. C. Murr, chaplain of the Reformatory at Jeffersonville, Ind.

With the advent of cooler weather a renewed interest is being shown by the members of the organization, and we trust at the next meeting (at which time the annual election of officers will occur), to be able to bring out nearly, if not all, of our members.

* * *

## Christian Men Exempt

**Postmaster General Removes Order to Send by Freight**

Quite a saving in the expense of handling the mails in certain publications is made by sending such publications by freight instead of endeavoring to handle them in expensive passenger or mail trains. However, CHRIS-

TIAN MEN does not go by freight. It is one of the few exempt publications. If freight service had to be depended upon we would have to issue our Magazine on the 20th instead of the 25th of the preceding month.

Thanks to the ingenuity of Postmaster General Mr. Hitchcock, the Postoffice annual deficit has been eliminated and a balance on the credit side of the ledger is now obtained. This will result in benefit to all concerned. The rate of pay for Postoffice employees in many cases has been altogether too low. A remedy has been applied and pay increased in the department of rural carriers and some increases have been made in the railway mail service department. This is to be further increased according to reports from Washington.

CHRISTIAN MEN will hereafter be mailed without wrapping. This is desirable, for a number of reasons. Oftentimes we have requests for Magazines to be mailed flat in order that the pictures on the cover may be preserved. By mailing without wrapper we have assurance that Magazines will go through without damage.

* * *

## How the Brotherhood Took in Gary, Ind.

BY NELSON H. TRIMBLE.

Nelson H. Trimble

ONLY ONE MAN CAME

We started off with only one Brotherhood, and I will tell you now what has not been told before. When we sent out the call for the Brotherhood only one man responded besides myself. We thought first we would be discouraged but the thing had to go, for Gary needed it. After consultation and discussion we decided to go ahead and organize that night anyway, and make a big talk about it, but never let any one know who was there. So we picked out the men we thought would do for officers and went to them and enrolled them immediately. The report came out in the paper of the meeting, and of the plans for the future, and the names of the officers chosen. Every man in the church and half the men in town thought they must have been the only ones who missed the meeting that night and decided not to miss the next. They did not stay away after that, and the Brotherhood grew until we now have ninety on the roll, tho all are not in good standing.

OTHER CHURCHES BUILT

As we built up the ot Churches, Tolleston, Glen Park, we enro their men in the Bro erhood, and had a meeting in each Chu every two weeks, and a meeting of three groups in one of the Churches e month. At the last meeting held in Toll ton we had sixty present, and this is p nomenal for a frontier town that has the pr lems of Gary.

That night we decided to ask for a char for the Tolleston and Glen Park men, a let the charter now held be used by Central men. This is working well and ea Brotherhood will now go ahead in a go natured rivalry against the other, while t common monthly meeting will keep us touch.

We have the Church Locals, and the C Local, but wanted a District Local, and ranged to launch it with a banquet. gathered together the men from Hammo Whiting, Indiana Harbor, Valparaiso and t three Gary Brotherhoods, and sat down to banquet of 250 men, "the greatest feast si Belshazzar's" it was called.

The District Brotherhod was launched th night. So far as I know this is the mo thoroughly organized Brotherhood neighbo hood in the country.

* * *

## A Year Ago Today

The Brotherhood Bible Class of the We Philadelphia Church was formed Septemb 18, 1910, just one year ago today. The on members were George B. Rutledge, past of the Church and teacher of the school, a one solitary man. Since that day the avera rate of increase has been three per Sund until at this writing they have enrolled 1 men. So far as this can be estimated, this the largest men's class upon the Eastern se board, and plans are now being laid have 500 members by April, 1912—500 m banded together and doing work for the Kin dom. In writing of the class and its ou look for the fall and winter one of the me said: "This is not a dream, but a vision."

* * *

## Early Prayer-Meetings for Men

BY GEO. F. BLUE, CARTHAGE, MO.

"'Twas early in the morning
On the first day of the week,
They came unto the sepulchre
At the rising of the sun."

L. B. D. C. No. 367 has kept up its regula business and social meetings through the sun mer months without a single omission. Or of the best things in our work here is th sunrise prayer-meeting, or to be more pr cise, our 6 o'clock prayer-meeting. We bega this Easter morning, April 16th, and up t this writing, there has not been a sing

s day morning without this gathering rayer. Our meetings are not for talks ıdies, but for song, prayer or medita- No leader is appointed in advance. thing is informal. Anyone who has a a prayer or a portion of the Word, of- the same without being called upon. ly all take some part. We take from to forty-five minutes and close with the s prayer.

think this prayer-meeting is one of the things yet to prepare one for the work ıe day. At one revival meeting last g, the men of the Brotherhood did much nal work. Some forty responded to the ıtions and many of these came as a re- of the Brotherhood work. Our men went wo and two, visiting those we are trying ing into the Kingdom. This work re- d in great good to the meeting and to Brotherhood. Much good has been done a nucleus is being formed around which hope to build greater things. We are planning for our fall and winter cam- ı. The outlook is good and we will e largely in the work this season, we are

* * *

st a few words in regard to our boys. spring our pastor, D. W. Moore, with assistance of one of the brothers, a teach- n the Bible School, organized Boyville. y met in the basement of the Church once eek for their social and business period. y dismissed for the summer, as so many t away through the summer months. The k will be taken up again this fall and we striving to train the boys in Christian ice, so they will be of service to the Mas- in bringing souls into the Kingdom.

* * *

## Indians Read Christian Men

BY JAMES W. BUCHANAN, CHILOCCO. OKLA.

like CHRISTIAN MEN and use it in Sunday-School class. I hunger for a ser- ı sometimes and like to get a paper that s them, such as CHRISTIAN MEN has ı giving of late. I am in the Indian Service and cannot possibly go to church. There is one other member of our church on the ground, but there are 500 Indian boys and girls here. We have a nice reading room, with the leading secular magazines and a collection of 1,500 books. I will see to it that CHRISTIAN MEN goes to our library tables within a week after receipt.

Circulate CHRISTIAN MEN—it is good, and put in a sermon for those who need it.

* * *

## Professor Experience on Banquets

Experience is a master of long standing. When he speaks we can afford to uncover our heads and listen. On the question of Men's Banquets he thus delivers himself: See that the banquet program is made up from the idea of a serious consideration of the larger fellowship possible to the men of the Disciples of Christ, and their relation to the heart and life problems that men are facing everywhere. Please do not think that we are criticising the tendency to have fun. Our Father knows we need laughter as well as tears. But after all, real Christlike fun is but the rippling of the stream. The current that will turn the wheels is the deep determination unto serious things which we must arouse in these meetings. We want to see our men have real, convulsive fun as long as it is clean and righteous; but that fun will be all the more healthful when it is directed to some serious and definite end. Our men will bless us, and their very hearts will lay a benediction upon the meeting if we can send them to their homes feeling that they have had a feast of soul, a flow of wit, a heart-melting fellowship, and with all a life-determining vision.

* * *

## News From Massillon

"Our Local Brotherhood has undertaken the support of a bed for one year in the hospital which is under Dr. Butchart's care. I hope they will be so well pleased with their undertaking that another year they will attempt to support many more," so writes H. E. Stafford, pastor, L. B. D. C. No. 286, Massillon, O.


# Stop and Think

You can assist the publishers of this magazine materially by securing a club of subscribers among the men of your acquaintance.

See Page 1 for Rates

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Boy City Talk

### A Boy's Play

BY CHARLES B. HAHN.

"Be watchful of thy body if thou wouldst rightly exercise thy mind."—Descartes.

"And the streets of the city shall be full of boys * * * playing in the streets thereof."—Zech. 8:5.

PLAY LIFE

There is not enough stress put on the play life of the boy. The boy who can play well is usually a pretty good all-round fellow. We must consider the play life of a boy with regard to the four sides of his nature, moral, physical, educational and religious. The moral value of play life lies in the fact that it teaches him how to play square with his fellows, to be clean in his sports with his mouth, body and actions. The physical value of the play life is to teach the boy how to play so that he may exercise the muscles that have the most to do with the development of his vital organs, giving him a strong, healthy body for his future life's work. The educational value lies in the fact that it gives a chance for self-expression and individualism. It is not what the boy learns from books that develops his character, but putting that book knowledge into expression while outside the school room. The value of play to the religious side of the boy is that it helps him form the right kind of friendships, if the play is supervised, and the chance it gives him to develop self-control, determination, honesty, passions, and ideals of God and fellows. Of course, the moral and religious values are very much the same.

DANGEROUS PASTIME

Any dangerous pastime or amusement should be carefully watched by the older people. Serious accidents cause many heartaches all around. A "hike," in other words, a walk, will usually find a hearty response by the boys. Boys always work hard at their play. More muscular energy is used in it than would be needed for some task that they are asked to do at home, but the energy does not usually show itself for work. Boys will work hard for a place of their own. The golden days of boyhood come but once in life, so do not dress a boy up in his best clothes and send him out to play, telling him to be careful. He cannot have a good time, for his friends sit on the ground and kneel down to shoot marbles, and he wants to keep in their company.

ALL AROUND BOY

Every boy wants to be round man, equally stro all parts. He must trai muscles just as much a brain if he would do what his brain der of his muscles.

Joy translated into a boy's language ra fun. A gymnasium sets a boy's whole i into action. The sound of the word seems to thrill the boy with energy. I once sees the ropes, the bars, the mats punching bags, the basket-ball and best he sees himelf there as an athlete and a of the victors in the games. The gymna appeals to the average boy as a place to form feats, rather than a place to exe Calisthenics alone do not appeal to him, si because there is not enough of a game a it, he cannot anticipate anything in them. gymnasiums should be controlled by the instinct, for if a boy learns to play we will learn to work well, too.

AVOID CHEATS

Boys will not play wi fellow who cheats in game. They will not with a fellow who "swipes" a checker from board when they are not looking or tak marble from the ring when given an oppor ity. They want to and will play fair in ga at play now, why not in the great game of Boys will not own a cheat, he is boyco from the game. This same spirit can be verted in other lines if the leaders of will only half try. The Boy City Moven is based upon this idea, to get a boy to fair in all games, whether sport or living, in the nighttime be as square as in the light. What boys should learn is that sw ing, lying, playing truant, cheating, smok cigarettes are just as unfair to do as to c in a game of base-ball.

MAKING SNEAKS

Some boys have an idea that all right to do wrong as long they are not caught. This, h ever, soon makes sneaks. S boys will not play unless the others play they want or unless they can be "it." I member that a boy came to me (he wa member of one of my clubs) and said: want to be put on first base. The captain me on third. Will you put me where I w to be?"

I explained to him the best I could that boys had selected one of their number to the captain and that I did not think tha would be fair for me to change what he

and that I could not grant h. request. "I will quit the club," he answered.

"A right," I said.

He left the club and joined another Boys' club nearby and the boys there put him on first base in their team, but it was only a short time until they changed him to third. When this happened he came to me and asked if he could come back in our club. I told him that it was up to the boys. At the following meeting of the boys they decided that he was a "piker" and that he could not come back into the club. He learned a great lesson. It taught him that he had to play fair with his "gang."

TOYS OF BLOCKS

Busy hands solve many a hard problem in the boy world. Boys have had toys for centuries. The greatest game in all the world for boys is blocks. It is a game that will never grow old—like the fairy stories—this game will be given to children as long as there are boys in the world. In the game of blocks the boy has a chance to show some initiative genius and some imagination. The house of blocks is not made, it must be built, and how will be determined by the builder. The toy becomes a real game to the boy when it teaches him how to use his imagination as well as the toy itself.

Mechanical toys do not give the boy any vision of his own powers of ingeniousness unless he makes the toy himself. There is only the learning of making it go that interests him and after that is done, it is cast aside for another. Like a puzzle, it loses its fascination as soon as he learns how to control it. If he had made it himself he would be more ready to show other boys how he made it and how it works. If a toy is taken apart it is usually ruined, for he does not know how to put it together again.

Let the boys play. Remember the old adage, that "All work and no play makes Jack a dull boy."

# For Men to Think About

## Children's Rights

The tendency to specialize has invaded the church. We have a Tuberculosis Sunday, Mothers' Day, Labor Sunday, Prison Day, etc. The fathers will soon have their innings, and if the movement continues each Sunday will be given to some special group as a form of service. Why not? The "Save the babies" crusade, and the emphasis on child welfare, has come none too soon.

Every child has a right to a good physical inheritance, the right to be well-born.

Each child has a right to play, to healthy recreation, and the kind of education best fitted to make him a worker according to his native bent, so that he may accomplish his maximum effort.

But his greatest right is the education that makes for noble character. This means that his religious sensibility must be appealed to and developed. How many are denied this elemental and most vital inheritance, and come greatly handicapped all through life. A bad boy is generally one born physically defective, or as is more often the case, denied genuine religious education.

The church spends the bulk of her money and time appealing to people whose characters are already formed. It means building the pyramid of society on the apex. The part of wisdom is to concentrate on the beginnings of life, to spend money and time on formation of character. The teachings of the Bible and the religious life by consecrated ignorance has never been anything less than consecrated folly.

Capture the child. Give him the best start, the best equipment, the best of life, and then expect great things of him. As the old proverb-maker said: "Train a child in the way he should go, and when he is old he will not depart therefrom."

CHAS. LUTHER KROSS, in the Brotherhood Era.

# Programs for Local Brotherhoods

PREPARED BY J. K. SHELLENBERGER.

## NOVEMBER—Second Program.

**TOPIC:—A Thanksgiving Retrospection.**

**I.—Devotional.**

Silent prayer followed by all repeating the 23d Psalm.
Hymn: "God Will Take Care of You."
Scripture Lesson: Two Short Psalms.
Psalm 122, Prayer for Peace.
Psalm 124, Praise for Rescue.
Hymn: "Majestic Sweetness Sits Enthroned."

**II.—Business.**

Roll call.
Reports of committees.
Unfinished business.
New business.
Reception of members.

**III.—Recess and Social.**

Meeting of new members and visitors. (Let no man go away without meeting personally every other man present. Cultivate the *Spirit* of Brotherhood.)
Let this period dissolve into the next without formally calling to order. Let us steer around and by frigidity this time.

**IV.—Cultural.**

Use your own initiative in this meeting. Make yourselves sensitive to the season and the present occasion of your meeting.

Let this meeting be a fireside chat of brothers, recalling the things that God, and Christ, and the Church have brought to your homes and community.

Let some one tell the story of our Druidic forefathers—their superstitions, their religions and their human sacrifices. Make it informal. Your number is not too large arrange yourselves in a circle. Let the speaker sit while he talks. R iv the manner of the old fashioned a le fests when the story of heroes were o to visiting friends in the family he t stone circle.

2—All sing "The Church in the i Wood." Oct. Mag., p. 29.

3—Let some one tell the story of Plym t Rock—the early days of American e tlement, the origin of Thanksgiving a Strive for conversational conduct of h meeting. Shun formalism in this n ing. Strive for the family, brotherly mosphere. Be easy, cheerfully, thank serious. Impart your spirit to the g ering.

DON'T cram this meeting with sociolo data, political pessimism, and words chronic criticism. *Shut out the world* a little while. Be brothers together forget the nagging pressure of every affairs.

Then when the evening has been thus s I wonder if you will not feel like falling on your knees before your Fa and mine and pouring out your soul thanksgiving for all that you are rec ing at his hands; and most of all for warmth of brotherhood that you h felt in this evening hour. If you do, t do it; kneel in humble thanksgiving His goodness, and tell God all that is your heart.

Brethren, it takes more than the machin of a men's organization to make a Bro erhood. It takes a group soul. Grow Out of it will flow rivers of life-giv water; and sweet, deep joy shall be him who drinks thereof.

Read Thanksgiving article by I. N. M Cash, Secretary A. C. M. S., on anot page of this number.

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## DECEMBER—First Program.

**TOPIC:—Benevolences.**

**I.—Devotional.**

1. Prayer.
   (a) Silent.
   (b) One appointed to pray for more hearts to be led to a practical expression of sympathy for men in ALL walks of life.
2. Hymn, "Help Somebody Today."
3. Scripture Lesson, Matt. 25:31, 43.
4. Hymn.
5. Repeat the covenant.

**II.—Business.**

1. Roll call.
2. Reports of committees.
3. Unfinished business.
4. New business.
5. Reception of members.

. **Recess and Social (20 minutes).**
. Meeting new members and visitors.
2. Light lunch if desirable.
3. Let every man meet every other man in the room.

. Cultural.
1. Address, "Our Pioneer Preachers: Our Debt to Them."
2. Address, "Our Provision for the Man Worn Out in Service."
3. Music.
4. Address, "The Agony of Being Forgotten."
5. Discussion, "Shall This Church Play Fair With Our Heroes of Bygone Days?"

ir ner: DO IT NOW.

g stions:—Send to A. L. Orcutt, Union T st Bldg., Indianapolis, Ind., for facts c cerning our Pioneers. He will be glad t urnish you free of charge.

F st Address: A suggestive outline.
Conditions a century ago,
(a) Religiously,
(b) Industrially, facilities for travel and intercourse, hence
A sacrifice commensurate with a faith.
(a) Their hardships.
(b) Their victories.
3. The fruits of their labors our heritage.

Second Address:
1. The Ministerial Relief Association.
(a) Its purpose.
(b) Its history.
(c) What it has done.
(d) Our duty and privilege to ministerial relief.
2. The amount **we** ought to give at this time for this work.

Third Address:
1. Friendship the Master passion
(a) In the heart of Jesus,
(b) In every man's heart.
2. The agony of being forgotten and forsaken by those whom we have loved and served!
3. Let us learn to be kind and considerate.

**The Discussion:** Talk is energy wasted unless it crystallize into concrete form. Direct your thought of the evening toward a final determination to give more than tears and empty prayers for our fathers who have blazed the trail for the blessings now coming to us and our children. Let us remind ourselves that we are MEN, and as such shall we conduct ourselves. Let us discharge our obligation to our Fathers in the Gospel.

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# Men and Religion Messages

C MMUNITY EXTENSION.—The Community xt sion men of the traveling teams of the er and Religion Forward Movement send ar est greetings to the great Brotherhoods d en's and boys' Bible classes of America. re en, in the onward march of the Men and eli on Movement a tremendous responsibil- ll rest upon you. We are depending g upon the men and boys enrolled in the bl classes of the continent to furnish the ay s and the workers for the extension tl whole gospel to the entire manhood and yh od of the land.

CHARLES R. DRUM
A. M. BRUNER,
JOHN M. DEAN.

E NGELISM.—The Men and Religion For- ar Movement aims at the regeneration of dy and soul and spirit of thousands of ig American boys and capable American en I know of no greater blessing that God n stow upon the Sunday-Schools of North me ca, for it will mean better men, better iz s, purer homes, stronger churches and gr ter nation.

REV. DAVID RUSSELL,
REV. W. R. LANE,
REV. W. E. BIEDERWOLF.

M SIONS.—The movement for men and re- io views the whole world. Every man is pc ible disciple of Christ; every Christian us nake him such. The movement looks to e nday-School to rear the great coming rp of missionaries, and vastly to assist in commissioning them, and it expects the men's Bible classes to accept their place of control and responsibility in accomplishing this.

J. E. CROWTHER,
H. SANDERSON,
H. F. SWARTZ,
Missionary Corps.

BOYS' WORK.—Boys have power to rent. The chief responsibility of the movement is to develop ordinary men as leaders of ordinary boys—men who are gripped by the idea that the most they can do for the physical, social, mental and spiritual boy is what they get the boy to do for himself.

R. A. WAITE,
J. L. ALEXANDER,
J. A. WHITMORE.

SOCIAL SERVICE.—It is the hope of the Social Service workers of the Men and Religion teams to place the religious emphasis upon social service, and the social emphasis upon religious work. To increase the efficiency of the church through standardized programs which may be introduced in communities of a common type; to bring about a more cordial relationship between the church and labor, through a sincere recognition of the faults of each, and through an appreciation of their common virtues.

CHARLES STELZLE,
I. W. LANSING,
RAYMOND ROBINS,
W. C. PEARCE.

Bald Eagle Lake, Minn., September 29, 1911.

P. H. WELSHIMER

# Bible School Lessons for Novemb

American Revised

Prepared by P. H. Welshimer

LESSON 2—NOVEMBER 12.

## "BELSHAZZAR'S FEAST AND FATE" —DAN. 5:17, 30.

(World's Temperance Lesson.)

Commit Verses 25-28. Read Daniel, Chapters 2-5.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make to him the interpretation. 18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: 19 and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. 20 But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: 21 and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. 22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, 23 but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house be thee, and thou and thy lords, thy we and thy concubines, have drunk wine f them; and thou hast praised the gods silver and gold, of brass, iron, wood stone, which see not, nor hear, nor kn and the God in whose hand thy breath and whose are all thy ways, hast thou glorified. 24 Then was the part of hand sent from before him, and this w ing was inscribed.

25 And this is the writing that was scribed: MENE, MENE, TEK UPHARSIN. 26 This is the interpr tion of the thing: MENE; God h numbered thy kingdom, and brought it an end. 27 TEKEL; thou art weighed the balances, and art found wanting. PERES; thy kingdom is divided, and g to the Medes and Persians.

29 Then commanded Belshazzar, they clothed Daniel with purple, and a chain of gold about his neck, and m proclamation concerning him, that should be the third ruler in the kingd 30 In that night Belshazzar the Chal king was slain. 31 And Darius the M received the kingdom, being about th score and two years old.

**Golden Text.** "God shall bring every work into judgment with every secret th whether it be good or whether it be evil."—Eccl. 12.14.

**Time.** B. C. 539.

**Place.** Babylon, the capital.

**Introduction.** An understanding of this lesson necessitates a careful study chapters 2-5. Belshazzar was the acting king of Babylon. His father was Naboni who is the regular king, but was warring beyond the city. Belshazzar is spoken o the son of Nebuchadnezzar. Grandsons were often referred to as sons. Babylon the metropolis of the world, and one of the strongest fortresses in the world. It for a square nearly fourteen miles on each side with walls 350 high. Cyrus, who had b marching toward Babylon, defeated Nabonidus, enroute to the capital, on October He entered the city triumphantly and one week later his general stormed that part Babylon which had held out against his army and on that night Belshazzar was sl During this week of the siege, Belshazzar invited his generals to a magnificent banq given to encourage them in their struggle against the Medes and Persians. There both music and wine at this feast. The treasures which had been carried from J salem when Israel was conquered were shown. Everything was done to remind th

erals of the victories of other days. Excavaters have recently found the palace of uchadnezzar in Babylon and in it the great oblong hall in which Belshazzar feasted. was at this feast that the armless hand wrote on the wall. Fear came over the king his men. His soothsayers, magicians and wise men failed to interpret the writing. the suggestion of his wife, Daniel was called, who interpreted the dream.

**Explanation.** 17—*Then Daniel answered and said before the king.* This meant age to stand before a king and tell him of his impending doom, but Daniel never ered. *Let thy gifts be to thyself.* The king had promised fine clothing, golden chains a position of third ruler in the kingdom to the man who could interpret the dream. iel was not serving for wages, place or power. *Yet I will read the writing.* Here was a who knew. What confidence he had. His God was with him. 18-25—in these verses iel recalls that which is familiar to Belshazzar. The career of Nebuchadnezzar, his ghtiness, independence and his humiliation. He then reproaches Belshazzar (verses 3) for not having humbled his heart, for his drunken debauch and his having pleas- he gods of silver, gold, brass, iron and wood and stone. 26—*Mene.* (Repeated it the sake of emphasis.) *God hath called thy kingdom and finished it.* God had de- d the number of years which their kingdom should last. The end had now come. 7 *Tekel. Thou art weighed in the balances.* His character had been weighed. He was d wanting. He fell far below the standard and was unable to meet the test. *Peres* (the ular of Upharsin.) The kingdom is divided. *Medes and Persians.* It was conquered er Cyrus. 29—*Clothed Daniel with purple.* This was the royal purple. *Third rule in kingdom.* This would be next to Belshazzar, who was really second, Nabonidus be- first. This put Daniel in a fine place to help his countrymen. 30—*That night Bel- zar slain.* It was swift from revelry to the tomb.

## Comments on the Lesson

Belshazzar and Daniel stand out in striking contrast. The one ever false, the other tantly true. During this drunken debauch carelessness prevailed. Men were off d, the gates were not watched and the enemy had easy access to the interior of the and the palace. Drunkenness has ever been the same. It lacks self-control, and is of reason. Belshazzar in his halcyon days cared but little for the Jewish prophet, when his earthly strength failed he gladly turned to the one who knows and who render help. Belshazzar has not been the only man who has lost out by intemper- . It is greater to be a citizen of the kingdom of God, than to be king of a kingdom arth. Through drunkenness, one loses this citizenship and the kingdom. It is not ult in reading this story to see God's hand in the affairs of nations. His word is It is useless for men to attempt to defy him. He has written his law in reve- n and nature. He who transgresses will find "the way of the transgressor is hard."

## Questions for Class Use

Who was Belshazzar? What do you know of Nebuchadnezzar? How did Daniel e to be in Babylon? What have we learned of Daniel before the lesson today? t is the occasion of Belshazzar's feast? Why did Daniel ignore the scarlet garment, gold chain and the promise of a rulership? What instrumentality did God use in coming Belshazzar? Name five temperance lessons which this lesson suggests.

LESSON 3—NOVEMBER 19.

## "EZRA'S JOURNEY TO JERUSALEM"—EZRA 8:15-36.

Printed text, verses 21-32. Commit verses 21-23. Read Ezra 7-10.

Then I proclaimed a fast there, at iver Ahava, that we might humble our- s before our God, to seek of him a ght way for us, and for our little ones, for all our substance. 22 For I was ned to ask of the king a band of ers and horsemen to help us against enemy in the way, because we had en unto the king, saying, The hand of God is upon all them that seek him, good; but his power and his wrath is ist all them that forsake him. 23 So we fasted and besought our God for this: and he was entreated of us.

24 Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them, 25 and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered: 26 I weighed into their hand six hundred and fifty talents of silver, and silver vessels a

hundred talents; of gold a hundred talents; 27 and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold. 28 And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill-offering unto Jehovah, the God of your fathers. 29 Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of Jehovah. 30 So the priests and the Levi received the weight of the silver and gold, and the vessels, to bring them Jerusalem unto the house of our God.

31 Then we departed from the ri Ahava on the twelfth day of the f month, to go unto Jerusalem: and the ha of our God was upon us, and he delive us from the hand of the enemy and lier-in-wait by the way. 32 And we ca to Jerusalem, and abode there three da

**Golden Text.** "The hand of our God is upon all them for good that seek hi —Ezra 8:22.

**Time.** B. C. 458. The 7th year of Artaxerxes. Ezra left Babylon on the first of the first month, March, and arrived in Jerusalem the first day of the fifth month, Ju The great meeting is on the 20th day of the 9th month. His reforms were wrou from December, 458, to March, 457.

**Place.** Babylon and Jerusalem.

**Introduction.** Seventy-eight years have expired since the first return to Jerusale It was fifty-eight years after the temple was completed, and sixteen years after Esther h interceded for her people. During these years the Jews in Jerusalem and Judea h experienced their hardships, while they had established their homes, and built the temp they had met great opposition. The walls had not been rebuilt about the city, and rubbish still filled the streets. The Jews in Babylon had not come to them in large nu bers. Lawlessness reigned, poverty and oppression had left their mark upon the turned exiles. There was not much spirit in their worship. Their poverty had reduc their gifts. While the Jerusalem Jew was getting poor the Babylonian Jew was gett richer. This led the Jerusalem Jew to form alliances with the heathen. Intermarria became common. The fine spirit of their home life was destroyed. There was a lax of morals, and a fading of glorious ideals. Read Ezra 9: 1, 2 and 11, and Neh. 1 and chapters 13, 15 and 17. The Babylonian exiles had become citizens of Babylon, improv their opportunities for business, but they kept close to the religious texts. The idola about them was so repellent as to drive them closer to Jehovah. They were a pecul people, surrounded with evil influences. Fortunately in their number was Ezra, the scri and a student of the law. He was familiar with the history of his people. He and otl leaders held the people to the Book. "The men exalted the Book and the Book exal the men." Ezra now decides to take some of the strong life of Babylon, with its wea and culture into the home land, and there help to fulfill the word of Jehovah, and real the dreams of his people. Artaxerxes, the king, was now an agent in the hands of G to help prepare the way. He gave Ezra and the people permission to return. Ezra 7- About 1700 persons, including heads of families, priests, Levites and servants, Ezra 8:1- returned. Free-will offerings were made which came from the king and those in thority, from the people and the priests. "In addition the king commanded that countries bordering on Palestine should give out of the national treasury all that E required, up to $97,000 in silver, one thousand bushels of wheat, 860 gallons of wine, a 860 gallons of olive oil."—Peloubet.

**Explanatory.** 21—*"I proclaimed a fast."* They had arrived at the River Ahava, fast was a religious act, expressing sorrow for sin. It was an aid to devotion, as w as punishment, willingly accepted for disobedience. It was an expression of the feeling the heart. By this means they were endeavoring to get right with God, and hence sec his protection. 22—For I was ashamed. Ezra was afraid of the enemy on the way, he had told the king that the hand of God was with him. Hence to ask for a band soldiers of protection would leave a bad impression with the king. 23—*He was entrea of us.* Some assurance that the prayer was heard. 24—*I separated twelve.* The treas was placed in their hands. Here was the distribution of responsibility. It also relie Ezra from any accusation by the people relative to the treasures. 25—*And weighed u them the silver and the gold, etc.* This was possibly in bars instead of coin. It shows bu ness ability on the part of Ezra. There was a strict accounting of the funds. 2 *Talents of silver,* each talent worth $970. The heavy standard would be twice as mu *Talents of gold,* each worth $14,542. This would make $727,000 in silver and $1,460, in gold. 27—*Drams,* about $5.00 each. 28—*A free-will offering,* this to be used furthering God's work in building up Jerusalem and helping in Ezra's reforms. 29-3 *Watch ye.* Strict business principles were followed. This would all be weighed again the House of God in Jerusalem. 31—*Then we departed * * * and the hand of our G was upon us.* They walked with God and God would be with them. 32—*We came*

*usalem.* The route which Ezra followed would cover about 900 miles. 110 days from time they left Ahava.

## Comments on the Lesson

For a careful study of the reforms which Ezra worked read chapters 9-10. He had ıght $2,000,000 for the repairs of the temple. Also a people with the right temper and it, followers of the law. But the money would be of little use in the great work, it not been for the mighty leader, Ezra. We need material and means with which to God's work, but most of all we need men. When the right man is found, means and hods are seldom wanting. Ezra had hard work before him. He began by laying right foundation, he built on the rock, and the superstructure was no veneer prop-ion. One of the leading evils of the country was intermarriage with idolators. sins were blacker than Ezra had dreamed. (Ezra 9.3.) What an assembly of the hful met with the prophet, as they discussed the conditions of their times. That was enuine prayer-meeting. (Ezra 9:6-15.) Then the great public meeting followed. This a time to try men's souls and it showed the metal of which they were made. To right with God meant the breaking of many ties, even the breaking up of homes. a was a radical man, and he laid the ax at the root of the tree. He was a surgeon realized that to heal the body he must cut out the roots of the cancer, that was ing its strength. The people suffered, but was simply the result of their sowing. ıy called Ezra narrow. Today the reformer is called narrow, but a man is broad e sticks to the truth. God's men have never been policy men. The times in which we call for such leadership as Ezra's. There is too much winking at sin. Every man t reap as he sows. If we will save misery and suffering on the morrow, let us h men how to sow today.

## Questions for Class Use

Who was Ezra? How did he get to Babylon? What led him to go to Jerusalem? erein is the providence of God shown in this lesson? What caused Artaxerxes to be tolerant? Give reasons for the conditions that existed in Jerusalem. Wherein did a show good business judgment? Give the leading characteristics of Ezra. What always been the purpose of fasting? What was the advantage in having only vol-ers return? What is the advantage in a purely volunteer offering?

### Lesson 4—November 26.

## "NEHEMIAH'S PRAYER"—Neh. 1:1-11.

Commit verse 9.

The words of Nehemiah the son of aliah.

ow it came to pass in the month Chis- in the twentieth year, as I was in shan the palace, 2 that Hanani, one of brethren, came, he and certain men of Judah; and I asked them concern- the Jews that had escaped, that were of the captivity, and concerning Jeru- n. 3 And they said unto me, the rem- that are left of the captivity there in province are in great affliction and re- ch: the wall of Jerusalem also is en down, and the gates thereof are ed with fire.

And it came to pass, when I heard words, that I sat down and wept, and rned certain days; and I fasted and ed before the God of heaven, 5 and I beseech thee, O Jehovah, the God of en, the great and terrible God, that eth covenant and loving kindness with that love him and keep his command- ts: 6 let thine ear now be attentive, thine eyes open, that thou mayest ken unto the prayer of thy servant, h I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned: 7 we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandest thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples. 9 but if ye return unto me, and keep my commandments and do them, though your outcast were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there. 10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper I pray thee, thy servant this day, and grant him mercy in the sight of this man. (Now I was cupbearer to the king.)

**Golden Text.** "The effectual fervent prayer of a righteous man availeth muc James 5:16.

**Time.** 13 years after the return of the exiles under Ezra, which would bring 445 B. C.

**Place.** Shushan, one of the three capitals of the Persian empire.

**Introduction.** For every emergency God raises up his man. Ezra and Nehemiah men for the hour. Each was endowed for his peculiar work.

**Explanatory.** 1—Nehemiah lived at Shushan, 250 miles further east of Babylon. was not in close touch with many of the Jews, and knew but little of what was goin in Jerusalem. *The month of Chisleu,* the 9th month, November-December. *20th year.* B. C. Josephus tells us that Nehemiah was one day walking outside of the palac Shushan, when some travelers approached, speaking in his own language, the Heb He approached them, learned they were from Judah, and that one was his own brother, Ha Compare Neh. 7:2. 2—*Certain men of Judah.* The men who had immediately come Judah. *And I asked them.* The many things about which he would ask, the people, city, the worship. 3—*In great affliction and reproach.* Ezra's reforms had embittered surrounding nations. There had been much misrepresentation. There had been fierce struggles. Jerusalem had been attacked. The walls and the gates destroyed. 2:11-15. 4—*When I heard these words,* the report that was made. I sat down, mourned * * * fasted * * * prayed. Nehemiah was entirely overcome. The real ma shown here. 5—*And said.* We here have a great plea made by man, in real earnest. *keep a covenant.* One who never breaks his promise. *For them that love him.* blessings are always conditional. He rewards and helps those who comply with his ditions, and bring their wills in subjection to His will. 6—*Let thine ear, etc.* Nehe now had much to say to the Lord. It was the confession of the man who was burde *For the children of Israel.* This was no selfish prayer. *Confess the sins.* He realized all their troubles were the fruits of disobedience. *I and my father's house.* Nehemiah not one of those who believed himself to be perfect. Like every great soul, he knew imperfections. 7 and 8—*We have dealt very corruptly.* He here tells of their disobedie and remembered that God had taught through Moses that they would be scattered an the nations if they transgressed. 9—*But if ye turn unto me.* That is, if you put yourse in a position, so that I can help you. *Yet will I gather them from thence.* Lev. 26:4 Deut. 30:1-10. *Thy people whom thou hast redeemed by thy great power.* Nehemiah familiar with the history of his people. He knew how God had delivered them in ti past. This was assurance that he could and would do it again, if they ever gave him opportunity. 11—*Prosper, I pray thee, thy servant this day.* The thought in the minc Nehemiah was to be granted the privilege to go to Jerusalem to help his brethren. asks God to help him to have favor in the sight of the king, whose cup bearer he was.

## Comments on the Lesson

One of the finest characters to be seen in the group of men in the Old Testament tory was Nehemiah. We know but little of his early life. He was the son of Hachal and belonged to the tribe of Judah. He was a young man, who stood high in the ki court, having been appointed to the position of cup bearer to the king. Notwithstanc he was a Jew, he had risen high. To be a cup bearer was a statesman and a favo Nehemiah was wealthy, as we learn in chapter 5, verse 18. He was a true patriot, and meant much in his day. While surrounded with wealth and luxury his heart was in the land of his fathers. While he had never seen Jerusalem, he yearned for sacred spot. To him God was real. He was religious, in spite of the heathen idolat which surrounded him. As we will learn in future lessons, he was a man of great busi sagacity; not afraid of hard work, worked hand in hand with God, and gave the honor the people who joined with him in his mighty undertakings. He was a man of pra When the report came that his people were in distress, he went to the God of his peo and laid his burdens before Him. God always hears the "fervent, effectual prayer o righteous man." It is easy to be religious when everybody about you is religious. It mands no struggle to honor God and walk in His ways, when the procession is doing same thing; but when a man must stand alone and a great price must be paid for fa fulness, then is the time to reveal the stuff of which a man is made. Nehemiah had some good teaching. Very careful was the Jew to teach his sons the law of Jehovah, if this world is ever to be redeemed (and it will be) Christian men and women m begin with the child, and safeguard him with the teachings of the Book. The time to p the seed is in the springtime. The time to form the habit to develop character is at very beginning. While Nehemiah was but a young man, he had started right, and able to join with Ezra in doing the work that was needed in the land of his fathers. Th in two different sections of the exile in various ways along different paths. God had b preparing these two men for His work. And now in the fullness of time he brings

et and the young man of affairs together. Does not this lesson teach us that in the s of nations God is interested and He sitteth within the portals "keeping watch above own?"

## Questions for Class Use

Who was Nehemiah? What do you know of his early life? What was his position e foreign court? How did he hear of conditions in Judah? Would you deem it ly accidental that this intelligence was brought to him? What was the relation of ni to Nehemiah? In what did Nehemiah show himself to be a patriot? Did it cost anything to go to Jerusalem? When did his devotion probably begin?

LESSON 1—DECEMBER 3.

## HEMIAH REBUILDS THE WALL OF JERUSALEM"—NEH. 4:6-18.

Commit verses 16 to 17. Read Neh. 2-4.

So we built the wall; and all the wall joined together unto half the height of: for the people had a mind to

But it came to pass that, when San- t, and Tobiah, and the Arabians, and Ammonites, and the Ashdodites, heard the repairing of the walls of Jerusa- went forward, and that the breaches n to be stopped, then they were very h; 8 and they conspired all of them her to come and fight against Je- sem, and to cause confusion therein. t we made our prayer unto our God, set a watch against them day and , because of them. 10 And Judah The strength of the bearers of bur- is decayed, and there is much rub- so that we are not able to build wall. 11 And our adversaries said, shall not know, neither see, till we into the midst of them, and slay and cause the work to cease. 12 it came to pass that, when the Jews dwelt by them came, they said unto n times from all places, Ye must unto us. 13 Therefore set I in owest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. 16 And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. 17 They that builded the wall and they that bare burdens laded themselves every one with one of his hands wrought in the work, and with the other held his weapon; 18 and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

**olden Text.** "Watch ye, stand fast in the faith, quit you like men, be strong.—First 6:13.

**ime.** April, 444, four months after he heard the news from Jerusalem. The journey ied four months. He arrived in Jerusalem, first day of the fifth month.

**lace.** Shushan and Jerusalem.

**troduction.** In the presence of the king, Artaxerxes, Nehemiah had shown sad- which was unusual. When the king made inquiry Nehemiah told him of the dilapi- condition of Jerusalem. Then he made his request that he be given permission to and build up the waste places. The king was pleased and made this young man nor of Judea. This gave him power and protection. Ezra had traveled without cort, Nehemiah was granted and used one. This was an expression of his power helped to enforce his authority among the people with whom he would work. A months' prayer was answered. What a picture we have of this young governor rid- bout the city in the night time taking a survey of the work, studying the new sit- , getting ready to lay his plans. We then have a picture of Governor Nehemiah ng the rulers and the priests with the people. He lays before them his purposes is plan, he tells thm how he learned of their need, of his prayer and God's answer e same. Then he said, "Come, and let us build up the wall of Jerusalem, that there more a reproach." Plans were now laid for the work, and the walls went up.

**Explanatory.** 6—*So built we the wall.* Nehemiah gives the people credit. The cess of the enterprise depends upon this sentence, "For the people had a mind to w 7—*But.* Every good work has its opposition. There were the enemies. *Sanballat.* was a Moabite chief, who was a Persian official. Tobiah, a chief adviser of Sanb *Arabians.* The Arabs of the desert. *Ashdodites.* They came from Ashdod, near Mediterranean. All of these conspired against the Jews. 8—*To fight against Jerus* They simply desired to hinder the work. They united against the Jew. 9—*We made prayer unto God.* This would be expected of such a man as Nehemiah, but whil prayed as though everything depended upon God, he worked as though all depended man. *And set a watch against them.* By day and by night they were on their g 10—*And Judah said.* Many of the Jews became tired of hard work and were ready to up, saying "We are not able to build the wall." The novelty had worn off, the work strenuous. The higher the walls the more difficult the labor. 11—*And our adversaries* No doubt the declarations made by the adversaries helped to frighten and dishearter Jews. Nehemiah was bothered with both foes within and without. 12—*The Jews dwelt by them.* These are the Jews living outside of Jerusalem. *They said unto u times.* Many of the little towns and villages were in no position to withstand the Their strong men had gone to the city to work upon the walls. And the folks fron outlying districts came in and caused alarm among the workmen by these statements. *Set I in the lower places.* These were in places most exposed, where the least work had done. *And on the higher places* where they could watch for the enemy *after their fam* They no longer needed to be in fear of their families, for they were placed with them. *Remember the Lord * * * and fight for your brethren, your sons, and your daughters, wives and your houses.* This was a magnificent appeal. Here was a motive to challeng best and the noblest there was in every man. 15—*When our enemies heard.* When the mies saw that the people had prepared themselves for the attack, they did not care to the assault. 16—*The half of my servants wrought * * * and the other half.* Thus one worked while the other half watched. They were divided into two companies, working watching alternately. 17—*With one of his hands wrought * * * and with the other a weapon.* Every precaution was taken, the defense was sure. 18—*And he that soundet trumpet was by me.* The trumpeter would sound the alarm. Nehemiah would be one o first to hear it.

## Comments on the Lesson

Nehemiah furnishes us the example of a man who prepared well for his task, planned his work, then worked his plan. The success of the work depended in a measure upon the unity of the people. One of the great sentences of this lesson is this the people had a mind to work." People can do most anything they desire to, if they desi hard enough and are united. Churches thrive today, when people set their minds uni to a definite task. Nehemiah shows us how to meet obstacles, all the threatening of his ponents, and the faltering of his adherents could not deter him in his purpose. As a emergency arose, he prepared to meet it. He roofed his house before it rained. His ca preparation prevented an attack from the army. He both prayed to God and labored men; to him prayer and work went together. Nehemiah knew the people would do best work when with their families, when the mind was at rest. They would also pu a strong fight, if fighting became necessary, if it were in defense of their loved ones. summing up the character of this young man, we behold faith, courage, dependence God, tactfulness and devotion beautifully blended. He was not afraid of hard t He was inspired with a vision. He stayed by his task until it was crowned with vic

## Questions for Class Use

Who was Nehemiah? How did he gain permission from the King to go to Jerusa What was his office in Judea? Describe his surveying the territory? Which was greater hindrance when the wall was half done, the foes within or without? Who wer enemies on the outside? Why were they enemies? What does Nehemiah teach a prayer? What is the practical application to be made of this lesson? What character of Nehemiah appeal to you?

# HRISTIAN MEN

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E. E. ELLIOTT, J. K. SHELLENBERGER, Editors

H WELSHIMER, Bible School Editor — FRANK LAUDER, Circulation Manager



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# MERRY CHRISTMAS

Vhe it is a little early for the above eti, our January magazine will not ch ur readers in time, hence we open I cember number with best wishes all The great question in the minds h rts of all God-loving Americans 'V at can I afford to give away this r? Indeed, this will be a giving is as. Millions of dollars will be u n the altar of sacrifice while other io will be thrown away in a man- th t ought to put civilized people to me While all round about us lie the a d afflicted, widows, orphans, the d d homeless, we continue to spend ne and make presents to those who d em not, and many of us forget the poor and needy. It is our earnest prayer that the men of our churches, in Bible Classes, Brotherhoods, Leagues, Clubs, and kindred groups, will make Christmas 1912 a memorable occasion by providing food, clothing, fuel, light and comfort to a multitude of needy homes that can be found anywhere by a group that are determined to find them.

**THREE YEARS OLD**

CHRISTIAN MEN is three years old with this issue—three long, laborious and expensive years, and we are still pegging away at the great problem of Men and the Church. We are further along than we were a year ago—yes, further than six months ago, or six weeks ago; in fact, every night finds the Broth-

erhood Movement and CHRISTIAN MEN magazine further advanced in the minds and hearts of those who are directing these enterprises than when the day began. For this we are truly thankful. We are under obligations to many and could not begin to name them nor to thank them in person. Our circulation is growing and we hope the usefulness of the magazine and of the Brotherhood Movement is growing in the lives of all with whom it comes in contact.

FIRST THINGS FIRST

We make no apology for giving first place this month to the Brotherhood Campaign Tour of our President and party. It was a magnificent journey from beginning to end. In the judgment of many the Movement has gained greater impetus by reason of this tour than years of campaigning and tons of printed matter could have done under ordinary conditions. The address of C. M. Chilton, which came after the body of the magazine was prepared, speaks for itself, and we bespeak for it a carefu prayerful reading.

Throughout the magazine the some other stories of exceptional that deserve a wide reading at hands. It is not often that we ca sent such a literary array as we month. Even the wireless whispe critics tell us, are improving.

MEN AND RELIGION

In our egotism we not forget the Me Religion Campaigns on in several cities. We urge a liberal patronage of these campaig the part of Christian Churchmen where. The campaigns are wonde power and the church that does no tribute the presence of its men w reap the advantages to be gained the campaign.

But we pause to bring to your tion some cardinal features relat the organization and affiliation of erhoods, Bible Classes and other of men.

On Page 23 of this issue find a brief article on **"How to Connect Your Men With the National Brotherhood."** That page is worthy of a wide reading by all who want light on the Brotherhood subject.

# Massing the Masculine

## Story of the Tour of Our President

W. E. M. Hackleman, Song Leader; C. M. Chilton, Director; R. A. Long, President, and J. K. Shellenberger, Field Secretary.

NPOWERDOM R. A. Long was born in Kentucky, but located Kansas some thirty years ago, and embarked in the lumber business. "Mrs. on helped me pile lumber in my first rc at Columbus, Kansas," said Mr. on at the Kansas City meeting, and is therefore fitting that the Brotherhood tour should have begun in the Sunw State. The State Convention of ir olk was being held in Parsons, a od t city towards the eastern border, he the Ozarks bury their feet in good an s soil, and hither the Brotherhood res lent went, taking Mr. Shellenberger on both nervous to the extreme over e nknown possibilities of the beginng They arrived!!! So did Kansas. he ay those Jayhawkers turned out to e rotherhood meeting was splendid. ast Mallory's own men came in late d bserved the S. R. O. sign at the oo Hackleman was in Indianapolis ldi the finishing touches to the second liti of Brotherhood hymns and did not get to Parsons. Had Hackleman arrived, those Kansans would be singing yet.

WICHITA From Parsons to Wichita is a night's journey, with frequent changes, but it was worth it. Wichita claims to be the second largest city in the State, and some other things, all true, chiefly that the Central Christian Church has the only "Priest" in the ministry of our churches anywhere. We have other priestly men, but there is only one Walter Scott Priest, and he belongs to Wichita, and what Priest cannot do, in the way of marshalling forces for a Brotherhood gathering, the men of his church "Kan." "Here comes Bro. Chilton," Judge Haymaker announced, when the afternoon meeting was ready, and in marched the Brotherhood Director from St. Joseph. "Marched," did we say? No. Chilton never marches. His is not the step of the soldier, but rather the tread of a saintly man with a divine message, so tremendously in earnest that when the fire has

burned in his heart about so long, the words belch forth as from a human volcano. We had hoped to have his message for our readers this month, and in

JUDGE J. N. HAYMAKER,
Wichita

that you are no more disappointed than we who pen these lines.* At Kansas City it smelled of brimstone at the third firing. How it must have thundered the twenty-fifth shot at St. Louis!! But we are still at Wichita, the second station on this swing around the circle, and have already exhausted more than the prorata of white pages, and have only begun our story. We cannot proceed without telling you how W. R. Warren stole our thunder for this issue by prevailing upon both Chilton and Shellenberger to write of the tour for the *Christian Evangelist,* and at this very moment we surmise both Chilton and Shellenberger are burning midnight oil, as we are doing, in an attempt to excel the other effort. But "time waits for no man," neither do printers. Our printer is holding the press at this moment, crying for "more copy." Newspaper editors, to whom we are greatly indebted for magnanimous news service all along the line of the tour, will readily appreciate our predicament.

**TOPEKA** The famous W. R. Stubbs lives in Topeka, where the citizens proudly exhibit the Capitol building, the Main Offices of the Santa Fe Railroad, beautiful homes, and no salo The progressive spirit of the city is m fest by fine buildings, lining well ligh cleanly streets. It was four a. m. w our party turned back three pairs of Pullman's lily white sheets, and ste into the arms of C. A. Finch. Finc the "Priest" of the first church at Top the mother of four other churches n several missions. About this n Hackleman had us on the end of the l phone in Kansas City to say "he was and asked for orders. Hackleman wr songs and compiles hymnals, among te Brotherhood Hymns, a book of ga merit, and wanted specimen pages sto off for use on the tour, so down we a to the Kansas City Union Depot to cure the plates. Did you ever hu needle in a haystack? We hunted Hackleman's trunk among a multitud others and finally located it on a to enroute to the baggage car, bribed trucker, held the train, secured coveted plates, and sent Hackleman Topeka where he met the team and tured the crowd.

**KANSAS CITY** Kansas City claims Long for a citizen, he claims the city as his home. He his business headquarters, his home, ily and friends. Here also the Chri Church is numerically supreme. harder to write of Kansas City's rep tion to the touring party because of fact. More is expected under such ditions. R. H. Waggener, late of cinnati fame, a prodigal son to Kas City, had charge. The meetings held in the Independence Boulev Church, and the way Waggener plast the churches with advance literature supper tickets was a demonstration of markable genius. When the hour of o'clock arrived, every church in the Kansas Citys, Independence, Mo.,

* Mr. Chilton's address came after the above statement was in type, and will be found on another page of this magazine.—THE EDITOR.

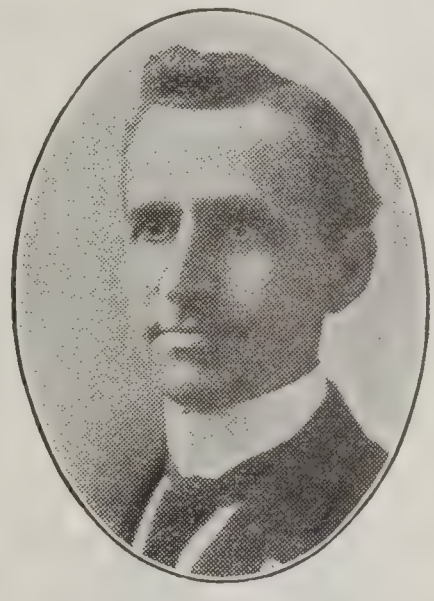
Kansas, and a host of surrounding were represented. Mr. Long d the contents of his heart into the f his friends and fellow parishioners ever before. When Chilton and

THOS. W. GRAFTON, Toastmaster
Kansas City

nberger had spoken, and the men ang with Hackleman, J. W. Perry Jerry Wilson—Superintendent of ndependence Boulevard Sunday-l and President of the National olent Association, stood upon the and began to ask for subscriptions e Brotherhood work, as if his very epended upon it. Mr. Perry is lent of The National Bank of Com-, one of the greatest financial insti-s of the Southwest, if not of the y, and is a money-raiser par ex-e. When good-byes had to be said ired up and had $3,500 on his blot-en $2,000 had been asked. That is ke Perry. Ask him for the loan of e and he is sure to toss you a dol-He subscribed $100 for himself, and r for Mrs. Perry. I tell you he is sted in this movement, as thousands er men are, and the way he handled ansas City meeting was just like money for widows and orphans to He knew how and did it. Perry amed for a hero and is a hero him-

JOPLIN

What can we say of Joplin? Lead? Yes. Zinc? Yes. Gold? Yes—$700 "good as gold," C. J. Chapman says, was subscribed at the dinner. But what a dinner? Turn to the cover pages of this magazine and gaze at that sea of faces. That's Joplin true to life. There was another Perry at Joplin—J. W. Perry, too, and like the Jerry Wilson of Kansas City, if anything, a little more so. Perry painted the meeting in red on the sky until it shone round-about like the aurora borealis. In special cars, autos, afoot and horse-back, the Christian churchmen poured into Joplin. The newspapers said it was the greatest meeting ever held there, when five hundred men faced the flash light.



GEO. L. PETERS, Chairman
Springfield, Mo.

SPRINGFIELD, MO.

The Ozarks of Missouri shelter many churches of our people. At Springfield we have four or five churches, while the hills round-about are full of our membership, and this is no idle statement. The Congregationalists have a college here, but we furnish the religion for the college, while the Congregationalists furnish the student body, and the "faith once delivered to the saints" is their religious menu. The newspapers took two columns to tell about the meeting, "one of the best ever," and Peters and Mof-

fatt, and the other pastors are still talking about it. Hurrah for Springfield!!!

OLD VINCENNES

On the banks of the Wabash, nestling away among the sycamores stands the quaint city of "Old Vincennes," with its landmarks and historic settings dating back, oh, ever so far, before you and I were born. None of the old fort that sheltered "Alice" and the French, is now standing, but Vincennes is still there, and our people are holding the fort under the leadership of E. F. Daugherty. Shellenberger says Daugherty is a stem-winder, whatever that may mean, but he had a group of men, and others came from the surrounding melon patches, and when the doors were opened, two hundred Hoosiers marched into the room and were seated. Do you know how they received the name Hoosier? A Kentuckian emigrating to Indiana answered an Indian's knock on the cabin door with "Who's yere?" thus coining the Indian's word for the Indiana white man. Suckers were at Vincennes also from across

B. F. CATO

the river in Illinois, headed by B. F. Cato, General Member and friend of the Brotherhood.

EUREKA

Eureka! Eureka! Here stands the college, once Walnut Grove Academy, and here is the home of B. J. Radford, hale and hearty, many years the College President, now retired, giving the reins over to younger men. Talk about telepathy, here is an absolute case. We "night-lettered" Eureka, proffering a date. They "day-lettered" Kansas City asking for the appointment and the messages passed in mid-air. Eureka is all wool and a yard wide when it comes to entertaining. The College announced a holiday—so did the mayor. The stores and shops put on their attire and an extra charge of dynamite was added to the lung power of the students. As Shellenberger puts it "explosions were frequent." How the team got away alive we don't know. With students to the right of them, students to the left of them, students in front of them, stood the four tourists. Rumbl of cannon and rattle of musketry sounded at the station. Right into the jaws of a hundred, rode the weary travelers, to be buffetted and banquetted, and carried about on a chip of the grandest hospitality in the whole round world. Eureka claims a modest 1,600 population, but women, children, students and dogs, and the countryside turned a steady stream in their direction and when the pastor rose to speak, every nook and cranny sheltered a human being. Sing? We all we should smile. We heard it in Kansas City the next morning, amid fareewell shouts and College yells as the train pulled out for Peoria. We guess Eureka got her money's worth, and we know we did.

BLOOMINGTON, ILL.

Corn fields and vast fields surround and undermine conservative Bloomington where Edgar De Witt Jones, J. H. Gilliland, Atkinson, and Zendt are pastors, where the team was billed the next day. Rich? There is no richer city of its size, either in men, money or land in the whole State of Illinois. A mass meeting was arranged. The men turned out in numbers. The team warmed up quickly, delivered their messages, hiked for an early train and awoke at Indianapolis.

ANPOLIS James Whitcomb Riley lives in Indianapolis, so s Hackleman's family, and this is th home of Butler College, the Mis- ar Training School, and the head- rtes of the C. W. B. M. and Minis-

C. M Chilton, Mrs. Anna R. Atwater and R. A. Long, n front of the Missionary Training School, Indianapolis, October 19, 1911

al elief Boards. Back in the seven- w had but three churches here, one he for the colored folk. Now we e nore than five times as many rc s in the city, and the Interurban en brings into close communication era hundred other churches of the e. That accounts for the magnificent ti s of the touring party. "A prophet not without honor save in his own nt ." The newspapers said the men ld e heard singing clear down on st et, and Hackleman was the song ler The afternoon meeting was el attended and the spirit of devo- re manifest was the greatest of to r.

OM GTON, IND. The State University is at Blooming- , I liana. J. C. Todd is our pastor, h d of the Bible Chair established ou people. "The outlook is gloomy," ld aid, when the team arrived, but at osphere cleared up, and after the party had left for Cincinnati, they doubled their subscription to the Brotherhood movement, and wrote love let-

HARRY G. HILL, Chairman
Indianapolis

ters to the team, saying the day was the greatest Bloomington Disciples ever experienced.

CINCINNATI "Were you ever in Cincinnati?" Well, the Brotherhood team was there, and thereby hangs a tale. The staid old boss-ridden town touched up the gold on its flag poles, dusted off the seats in the old Central church, and kept open house all day. And such a day!!! The occasion was so joyous it elicited editorial comment from the city papers, which is saying a good deal. In the evening a banquet was spread in historic Grand Hotel, in the very room where Brother Atkinson gave utterance to those famous quotations, "Quit you like men," and sank into the arms of Brother Garrison.

CLEVELAND Cleveland, the greatest young city in America, gave a hearty Godspeed to the party en route east. Judge Henry, of whom none among our laymen stand higher, was the master in the affair. The judge has a striking personality, tall and erect, with a bald spot marring an otherwise magnificent head. Not a man among us was more active in the affairs of the Laymen's Missionary Movement than he. This is characteristic of him, and is one of the

reasons all the men of Ohio look up to him, although to tell the truth, there are other reasons. Good men abound in the city by the lake. There is W. S. Goode whose Brotherhood message at Luna

W. S. GOODE,
Cleveland

Park in Pittsburg still burns many ears, and John Goldner, pastor of Euclid Avenue Church, and Ford, and—they were all there except Rothenberger, who was sick.

HIRAM

Close to Cleveland, but away from the noise and bustle, is Hiram—historic to the extreme—presided over by that human genius Minor Lee Bates, President. The tour party, minus Shellenberger, Sundayed there and the faculty, students and directors showed them as good a time as they had on the trip. Shellenberger went off to organize a Brotherhood, and returned with the scalps in his belt to Pittsburg.

PITTSBURG

Pittsburg, the Smoky City, consumes more coal, and turns out more steel than any other worldly metropolis. Here is the home of Senator Oliver, and a historic city among the Disciples of Christ. J. W. Underwood is pastor of one of our churches in Pittsburg, and to him fell the burden of arranging the meetings. How those Pennsylvanians rallied to him!!! The evening meeting was most remarkable. Five hundred men were provided for, but seven hundred came. MY!!! What do you suppose th with them? We are told that the

J. W. UNDERWOOD, Chairman
Pittsburgh

care of every one and looked for which is just like Pittsburg. We letters since telling how hearts touched, how men are rallying t church as never before.

BUFFALO

"Put us off at Bufl said Hackleman to the pr as Shellenberger brought up the rea his suit case packed with signed sub tion cards. The porter put 'em c right. We hold in our hands whi write these lines, a copy of the *Bif Times,* with one of the handsomest paper photographs of the Buffalo ing that we have ever seen, and the all there, even to S. B. Lindsay, stands sponsor for the Brotherhol New York State, serves the Fri Missionary Society, and sells life ance to pay expenses. Ferrall is and Miller, and Willard, and—but the use, they are all there in the pt and if Joplin hadn't sent their pt first, it is a standoff which picture grace our cover this month.

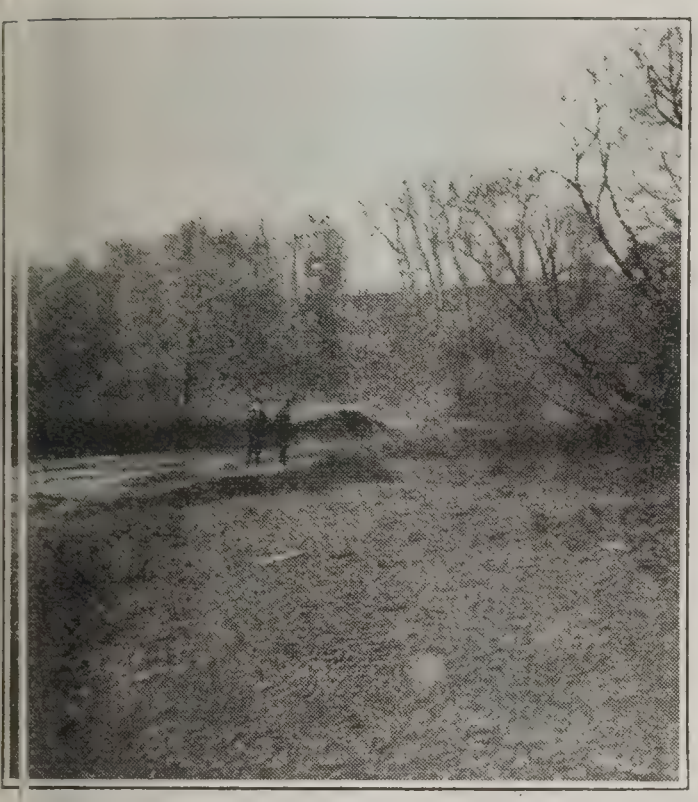
ASHTABULA

The Brotherhood ou house at Ashtabula, that is the local Brotherhood boug and there is where the team party entertained. They say S. G. Buck a whole team himself, but you wo believe it unless you saw him in a If there is one thing the team liked Ashtabula better than anything el was that great big spirit of Brothe that everywhere prevailed. Ashtab

ght, and so is Buckner, and they not know how to bill a big thing, but can it off well.

BETHANY

By way of Pittsburg to Bethany College in West Virginia long journey, but the reception ac-ed the party was worth it. Shellen-er tells in the *Evangelist* of the visit



re the Campbells were baptized, near Bethany, W. Va

e old home of Alexander Campbell, oom in which he died, his grave, ll the old landmarks with which Old ny abounds. And there is the col-founded by Alexander Campbell, which will be a monument to his ory for generations yet to come. gs are not the same at Bethany as were when Mr. Campbell was di-g affairs. They are better—much . Men of means with a determina-have made vast improvements in respects, and with the wise guid-and careful oversight of President blett and an efficient corps of offi-and teachers the school is destined even more of a world power for the of primitive Christianity in the to come.

LEXINGTON

We are at Lexington, and our space is getting cramped. Lexington, the heart of Discipledom, its homes sheltering fair women, and happy-

J. W. PORTER, Chairman
Lexington, Ky.

faced children, surrounded by blue grass pastures full of blooded horses. Here is the grave of President McGarvey, not yet green, and that of his wife, who followed him to glory a week ago. Lexington is a Disciple City, surrounded by Disciple towns. Truly, we are a great people in Kentucky. Words fail us in writing of the meeting at a distance. The day was so full of good things. The colleges, the ministers, and the people in general were good to the Brotherhood men this day, and the influence of the meetings are beyond conjecture. Twenty-eight churches in the surrounding territory sent their goodly men and women, and when the last good-byes were waved at the station, the time had been all too short.

LINCOLN

Lincoln, the city named for the immortal Abraham of presidential fame, is 1,500 miles from Lexington. Thither our party wended by diverse paths. Hackleman stopped to renew acquaintance with his family; Brother Chilton called "hello" to his brethren, and heard Shellenberger preach, while Mr. Long hesitated four happy hours in Kansas City, but they all arrived in Lincoln together. We are a great people in Lincoln. Cotner University and the village of Bethany lies adjacent, and a portion of the day was spent at Cotner, with its halls and charts and labo-

ratories, and faculty and students. The First Church at Lincoln is a great church, and has a great pastor in Harvey Harmon. The party were entertained in Harvey's church, and one thing these good folk know how to do is to entertain. The Commercial Club of the city opened its doors and invited the party in, and in they went, to tell these business men the story of the salvation of man.

OMAHA

Omaha, the Gate City, opened its gates, and Kersey and Kirschstein, who pastor our two congregations in that thriving metropolis welcomed them with genuine hospitality. Judge Slabaugh, chairman, one of the earliest and most persistent advocates of the Brotherhood idea, was ably seconded by a printerman, Mangam, and a host of the best men in our churches in that section. Chancellor Oeschger, of Cotner, was there with Cotner pennants by the dozen, and the way he called in the pledges was good for the Brotherhood Movement, and Cotner University as well, as Mr. Long gives the equivalent of 75 per cent of the money to Cotner, and 25 per cent to the State Missionary Society. But more of this anon.

DES MOINES

Drake University, founded by the late General Drake, as most people know, is situated at Des Moines. Des Moines, in addition to be-

CHAS. S. MEDBURY, Chairman
Des Moines, Iowa

ing the Capitol City of the Hawkeye State, is the capital of the Christian Churches in Iowa. The State Secretary, B. S. Denny, lives here, as does also W. T. Fisher, leader of Bible School forces; C. S. Medbury, Finis Idleman, H. E. Horn, Hill M. Bell, C. N. Kinney, professors and preachers, name wit end. Des Moines is a great city, Drake is a great university, and w Professor Kinney pulled the team ou bed in the Pullman car at half-pas the activities began to commence. dents were at chapel early, and filled great room. Mr. Long spoke, and Br er Chilton spoke, and Mr. Shellenbe spoke, and so did President Bell, some others, but the presiding officer got about Hackleman, and his solo mained unsung. The party were esco through acres of school room, lec hall, church buildings, and what bringing up in an automobile at the tel where about three hundred busi and church men were awaiting then lunch. The afternoon meeting was in the University Place Church, a mm moth building, and one of the grea among our church edifices. Here sat audience, and the team three miles a with the business men. Time wore and still no team. "Let us sing a so," said Brother Medbury, and the si cards were brought forth and distribu The "Little Brown Church" was si It sounded good, and they sang it ag and looked for the team. Then the ote song from Brotherhood Hymns was si and still no speakers. After sing themselves hoarse, Mr. Hackleman rived. The balance of the team ca duly explained their enforced absence proceeded with the program as if noth had happened to interfere. The even around the banquet board in the Shr Temple was magnificent, and the te left for Cedar Rapids with pleasant m ories of the day—all except Hackle who was still humming his solo.

CEDAR RAPIDS

Walter M. White is our capable minister of the First Church in Cedar Rapids, serving the same church sometime served by

WALTER M. WHITE, Chairman
Cedar Rapids, Iowa

G. B. Van Arsdall and C. C. Rowlison. White is ably seconded by F. E. Smith, pastor of our Second Church, and the two of them make a great team. White had the thing well in hand. The meeting came on the heels of the Men and Religion Campaign, and Cedar Rapids, by the way, is the smallest city thus far entertaining the teams of experts, which is saying a good deal for the city. The day moved off rapidly, as things do generally in that "Rapid City," and 3 a. m. saw the team tucked beneath the red blankets aboard the train bound for the last stop on this 6,000-mile journey.

ST. LOUIS

"The greatest real estate deal ever made was the Louisiana Purchase," said the Hon. Champ Clark, speaker of our National Congress, and

W. P. CLARKSON, Chairman
St. Louis

general member of the Brotherhood, in an address before the Independence Boulevard Brotherhood at Kansas City a few nights ago. St. Louis is the capital of the Louisiana Purchase, and if it hadn't been for Thomas Jefferson, we might not be writing about one of the greatest cities in the world. And if it hadn't been for Palmer Clarkson, and a group of good men in St. Louis preparing for the team, and giving them a royal welcome, we would probably not have this meeting to report. Union Avenue Church in St. Louis is one of the greatest churches among us—in Missouri or elsewhere. Here the meetings were held. J. H. Garrison, for forty-three years editor of the *Christian Evangelist,* presided. "There were periods in the St. Louis meetings, especially in the evening, when the team just wanted to get off by themselves and have a good cry," said Mr. Shellenberger, upon his return to the office. "There was something within us that wanted relief, and crying was about the only thing that promised alleviation." Such was the spirit of the St. Louis gathering. Some of our foremost men were in the meetings. J. H. Allen, first president of the Christian Business Men's Association was present, with Brother Thompson, the first secretary, and Udell, and Warren, and Smither, and Abbott, and a host of men prominent in a National way. It was likened unto the last supper of the Lord, and these men felt the tuggings of the Master's spirit at their hearts, and reflected it in their messages.

THE TOUR IS DONE

The tour is done. Mr. Long is about his business; Brother Chilton is pastoring his St. Joseph flock; Shellenberger is away attending Men and Religion Campaigns; Hackleman is back writing hymns; while the writer is gathering up letters pouring in by every mail, issuing tons of literature in response thereto, affiliating Brotherhoods and Bible Classes — a few — not

nearly so many as we ought to be—editing CHRISTIAN MEN and endeavoring to make it speak when there are no business men, and preachers, and song leaders abandoning business to go on tours in the interest of this movement. Financially, the tour resulted in more than twenty thousand dollars being pledged for the support of this movement during the coming nine months. But the results never be measured by dollars, or speec or miles traveled, or songs sung— those things are of the world. The measurement of results of this tour be known only at the gates of Hea Don't you hope to be there and hear report?

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# Good Programs for 1912

In the January number we will present a full year's program for Me Organizations, Bible Classes, Clubs and Leagues. The programs are at th moment being molded in the minds of some of the leaders of Men's work Brotherhood and Bible Class circles. The topics will cover,

1. The Boy Problem.
2. Bible Study in all its phases.
3. Missions.
4. Evangelism.
5. Social Service.
6. Community Extension.

Experts who are lending their voices in making the 1912 programs ar W. C. Pearce, Adult Superintendent International Sunday-School Associatio Robert Hopkins, Superintendent Bible School Department American Christi Missionary Society.

The following State Bible School Superintendents: Myron C. Settle, Kansas; J. H. Bryan, of Missouri; L. C. Oberlies, of Nebraska; W. T. Fisher, Iowa; Clarence L. DePew, of Illinois; Garry L. Cook, of Indiana; Walter Frazee, of Kentucky. Suggestions are being invited and received from leade of Men and Boys' Work throughout the land.

The problem of the Boy will be treated by Charles B. Hahn, Moses Youn John L. Alexander, late General Secretary of the Boy Scout Movement; R. Waite, J. A. Whitmore, in program and articles of interest.

Missions will have attention of our State and National Missionary Secr taries, and a number of Foreign Missionaries will contribute up-to-the-minu articles.

The 1912 programs will be the best the Brotherhood Movement ever pr sented and our organized groups should get ready to strike hands in their o servance.

# The Hour Has Arrived

C. M. CHILTON

The article herewith contains the cardinal features of Mr. Chilton's address on the Brothood campaign tour. The address was received after the travel story of the tour had been pared.—THE EDITOR.

t New Orleans, three years ago, we ganized our Brotherhod work and d Brother R. A. Long to be the Nal leader. It has been my honor to member of the board from the being. We have taken the appointment usly, and have worked at the task cientiously; we have organized an e force at headquarters, in Kansas ; we have secured able secretaries; ave published a magazine; we have ibuted large quantities of literature; ave spent more than $54,000. There been many results to encourage us, h we have seen, and we believe there nany which we have not seen. How, there have been some disappointts. Though we have 10,000 churches 7,000 preachers, after three years we only 141 affiliated Brotherhoods. not as much money has come into National treasury as we expected. we are not discouraged; on the con, we are greatly encouraged, and planned this campaign in the conon that the dawn of a better day is at l.

fter three years, we believe that the best thing that can happen in any ch is the organization of a Brother. There are many good things that t happen—a great many very good gs—but after going over them all, we believe that the very best thing that appen is the organization of a Brothod. It is the psychological moment Brotherhood.

rethren, the church is the most poal organism in the world, if we can get it worked. This does not overlook the importance of banks, factories, railways, libraries, colleges, universities, nor the value of their fruits in the life of the community, but in the face of them all we may still hold that the church is the most potential organization in the world; that is, if we can only get it worked. But we are not working the church to its full capacity.

Suppose you find that you are not working your own business up to the limit of its power, what will you do? You will reorganize it immediately upon a larger basis of operation. And yet a man might say, "I have enough; I am old; I will be satisfied, and take my ease, it is only money, anyway." But the church is different; it is a man-saving institution, and to run it short of the limit of its power is a sin. We cannot any longer afford to tolerate the conditions of neglect that prevail in the church. How shall we, and dare to look Him in the face who died upon Calvary, and shed his last drop of blood for this same holy cause? What if your employees were working for you as you work for Him?

I regret to say it, but from the day on which he assumes the sacred obligation till that upon which he lays it down, a minister's greatest disappointment is his men. When I think of what my 300 men might make the church, and then of what they leave it to be, I do not know what to say. Think of what 300 men could do for a Bible school. They could make it irresistible, so that the boys and girls might not be drifted away. Think what they could do for the Sunday night service. Think what it would mean if some

night 300 strong men would come stalking into the prayer-meeting. And why not? Are they not all Christians and members of the church? Men do not work at the church as they do at their banks, and shops, and factories. I think now of a man who is a real force out in the world, but there are little boys and girls who are of more value to the church to which he belongs than he is. No, we are not working the church at either its full capacity or ours. There is nothing of that discipline, and responsibility, and solidity, with which men make their factories, and governments, and armies powerful.

Now, a Brotherhood is a group of men who are ready to organize to go to work to make the church what it ought to be. A Brotherhood is more than a Bible school class. It should have a class and make it the strongest force in the school, but it should also have a Bible school, and a Sunday morning service, and a Sunday evening service, and a prayer-meeting. Someone said, "No, I will not join the Brotherhood; I belong to the church, and the church is a brotherhood." And another replied, "Yes, the church is a brotherhood—that is, theoretically—but this Brotherhood is an organization of men who are ready to go to work to make the church actually what it is now only theoretically."

However, making a Brotherhood is a very hard task. But this is no proof that a Brotherhood should not be; on the contrary, it is the very best proof that one should be. This present world with its ambitions — and money and pleasure — gets a mighty grip on men. Such a grip that it is hard to shake enough of them loose to meet together upon any one night to make a Brotherhood. And we preachers are not very good drill-masters. We are good recruiters, and we are at home among the women, but we are afraid of the men. We shrink from the task an organized life among the men of church. So let us find a group of v ing spirits—it may be very small at first—and organize them, and go al patiently and wait and wait for the th to grow. It is well to remember how l we have had to wait for these nc groups of pious, disciplined women v are now the glory of our churches.

But some are saying, "There is no pl for a Brotherhood in the church." H is it that there is a place for an Aid ciety, and a C. W. B. M., and any nu ber of organizations of women and yo people, and children, but none for an ganization of the men? I fear we h neglected the men until we are unable conceive of the church in its relation them. We have left them to seek in lodge and in the club, and sometimes the saloon, that masculine fellows which a man craves and which church; up to this time, has not e studied to furnish him.

Still others are saying, "But what there definite to do?" There is someth definite for an Aid Society, and a C. B. M., and the Willing Workers, a others—why not something for a Bro erhood? How is it that there is som thing for everybody in the church to but the men? Is there not all for men of the church to do that there is the Masons, and the Odd Fellows, a the Knights of Pythias? The whole ta lies here before us. If it were only become acquainted, it is enough. C men do not know one another; they not know one another's burdens a needs. When the men begin to meet, a become acquainted, and study the ta they will find enough to do. Does a one ask, "What is there definite for bank directorate to do?" Why, the ba Does one ask, "What is there definite a railway directorate?" Why, the ra

. Is there anything definite for a herhood? Why, the Christian life, Church, the Kingdom—the one truly uline task in the world.

e have had, to some extent at least, sconception of the Brotherhood. We been trying to make it with ban-s, orations, and entertainments of us kinds. The world can outdo us is. We must build deeper. Why not otherhood for the sake of a deeper ious life, and higher standards of ice? Why not for friendship's sake? not after all the best thing in the d? The one thing men crave most? not for the work of the Kingdom? not a Brotherhood for the sake of things in which the church is alone supreme.

his method is apostolic. There was a brotherhood, not a church. One Jesus, after spending the whole night rayer, called to him a group of young —there were only twelve in that first herhood — and began to teach them Kingdom. For three years he lav-d upon them the wealth of his great and at last made them, with a com-that had gathered about them, into urch—the Apostolic Church. We may study the history of that first broth-od; it has much light for our prob-If we can begin to train groups of in our churches after the plan of s, perhaps, some day, we may bring Apostolic Church—a real reforma-—that will overcome the world.

come now to propose to you a cove-for the inner circle — maybe the le Brotherhood is ready for it; it is a nant for Covenanters. It is a good standard to measure one's self by. It is interesting to wonder which item or items a Christian man will refuse, and what will be his reasons:

## A Covenant for Covenanters

"I, ....., in consideration of my duty as a Disciple of Christ, hereby covenant with my brothers for one year, to attend and support all of the four general services of the church—the Bible school, the Lord's Supper, the Sunday evening service, and the prayer-meeting. I covenant, also, to make my offerings to the church a matter of conscience and prayer, making at least one-tenth of my income the ultimate aim of my growth in giving. I will pray for the church and its enterprises throughout the world every day. I wil pray for men and do personal work. I will visit the sick and the needy. I will cherish the Word of God, and read a portion of it every day. I will seek the Spirit of Christ. I will reserve the..... evening of every month for the Brotherhood. It is understood that there are excuses which one can conscientiously give to his Lord and Master."

If a pastor can have twenty-five men who will take this covenant, he will begin to have a great church. And if he can have a hundred, he will begin to have the greatest church in the world, for I dare say that no church ever had a hundred men who worked at it in faith, as men work at their banks, and factories, and railroads. We must have more men of deep vital faith, men who are willing to bear the cross. Are we ready for the standards of this covenant?

# Our Brotherhood's Christmas

BY H. A. DENTON

This space was reserved for the smiling countenance of H. A. Denton, pastor at Troy, N. Y., one of the best friends the Brotherhood Movement ever had. When we looked for the cut it was gone, and this is the best we can do. That Denton is a handsome man is a fact we will demonstrate at some future time.

A YOUNGSTER

When we come to think of the coming of the holiday season, we naturally take more interest in the way the chaps will be thinking of the event than the older fellows. The youngster who is looking out toward the coming Christmas Tide is, in this instance, three years old. We begin to count his age from the New Orleans convention. Pittsburgh, 1909, he was one year old. My! but he was a frisky masculine for his age! At Topeka he was two years old, and he cut one tooth while at the convention. That was 1910. At Portland, 1911, he was three! and he was old enough to take a long tour across the country, and lively enough to cause the C. W. B. M., his oldest sister, and the boys of the family—F. C. M. S., A. C. M. S., *et al*—to look a little religiously expectant as to what notice in the family he would get by his fourth birthday. The youngster saw this, and he said, "Now, children, this is all in the family. I am the youngest, and I was born to serve all of you, and to take a sort of general interest in clearing a new piece of ground each year for you to plow and cultivate. I am going to get a million of the young fellows as the years go by, and as you grow older and richer, to band themselves together to help you. In fact, this year I am going to work in a great campaign with all the other churches of America to win a million men for the Master; but, some day, I will see a million men of the Disciples wearing the badge of a and consecrated masculine service. know I am talking old for a young c but then you must remember I a precocious youth—you might expe of *me*."

A RED BLOOD SPIRIT

So this is the young who is looking for Ch mas on the approach his fourth birthday. Now, will yo him have his own way of celebra his Christmas? Will you, please, not to make him something that he is He is not a conventional churchman. has dropped the old churchly vocabul He has sometimes shocked the fas ous—as did Phidias—with his vernac He is frank, genuine, hearty—all n The paper he runs—CHRISTIAN ME looked a little new when it first appea That is why it got the fellows the issue. It was different. It was the world in which men live six d out of the week. This youngster be pardoned for lining up with thi that men do and read in the real genuine world of men. He knows ba ball, foot-ball, basket-ball, golf—see t basket full of stones the caddy carri rowing, shooting, fishing—my, how talks on this line—even Brother Ga son; factories, farms, business. He come to the kingdom for such as th with the stamp of the Man of Gal upon them. He will be none the religious—Christian—because of the he has. Indeed! he will be all the m a true Christian. He will be for t the more a Christian Christian. T young boy—Brotherhood—will have natural, human Christmas. It will colored with the red blood of life, youth, of the normal functioning of

and mind working together in beau- harmony. Did you ever stop to der—consider, I say—that Christ- means life? Red blood.

GNED INTEREST COURAGED

The Brotherhood will have an interest —in all who are harassed. The world, twenty centuries of Christian con- —and how much worse if Chris- y had not come, we cannot tell— l of sad men. There are, all about iscouraged men. That fine metal takes on the keen edges that cuts ccess these days has been sawed s failure. Some way, things con- to make limp, initiativeless, un- ssful many fine fellows. Something one wrong. Friends have not come s at the right time and at the right Napoleon is not the only man has failed because certain platoons formation did not appear in time. are failing and falling all around se that something that men must -that something that is just as im- t as meat and clothes—encourage- companionship, joint action, fel- ip—is lacking. And this feeling a drag on one ever more becomes as the traditional time for gener- and humanity—Christmas — ap- es. Say what you will about one enough stamina to stand alone, nice things to talk about, but it harder thing—a more unnatural —than most people have appreci- You may be far from home when Christmas approaches, and your may be heavy. You will fill up ender sentiments about mother and and all the folk on the old stamp- ound. What an uplift a hearty of fellows in some Christian erhood can give you! And the fact is unfeigned will make it thrice us.

A FOUNTAIN OF AFFECTION

The business of the world is close. Competition is straightened and thin-edged. Things run at high speed. The old reciprocating engine that used to delight you has given place to turbines of multitudinous revolutions. Hours are not always long, but they are exacting. Vacations are short and but once a year. Prices are high. Business is real, tangible, impersonal—that is the worst rub of all—and the individual is lost to consideration. Streams of men and women pour in and out, ringing in and ringing out their time for the factory that is capitalized by non-residents and run by salaried, hard stressed men. Matters are legal. The law takes its rap at us as well as its delays. The foreclosing of a mortgage is a bloodless thing, albeit oft a heart-rending thing. Men are unable to meet their obligations, and their going to the wall is too often a feast for vultures rather than a matter of consoling friendship. If one gets bad enough, he gets a sort of fame. If one fails for a big sum, the taint is fumigated some. But the ordinary man —the fellow who is just a man—fails to meet his obligations and, in business ethics, he is a scalawag, a deadbeat— nothing too bad to say about him. This is the dark side of the situaton, but let no one doubt that it is a real side all right. It is the side of it—after all allowances have been made for worthy men—that presents a challenge to the church. This challenge is to open a fountain of affection for men. This work waits for the one who will see it and perform it in the name of Him who opened a fountain in Zion on the first Christmas. The church—and what part of it more than the men of it—should supply this other side of us—this side of affection. Men die for want of it. The world needs it more than any other

thing—balm for its tired and secular heart.

WE WILL GIVE

Counting from New Orleans, the Brotherhood's fourth Christmas is upon us. We will give Him an anthem of praise. The Father has been good to the Brotherhood of the Disciples of Christ. It was a late child. It is the baby. Older ones did not see from the first just how to adjust its relations to long standing conditions. The chap has had to scrap his way through at times. But it has never been more than a friendly testing of merits. He has toured the country, up to the coming of the Christmas Tide, stirring impulses, thrilling hearts, deepening consecration, and welding a lasting community of interest between himself and his brothers and sisters. Peace abides with this Christmas. Constructive realizations are here with this Christmas. The Father has been good to us; we will give Him an anthem of praise and universal peace. We will give hearty congratulations to all the departments of the Disciples. We will give the men of our local Brotherhoods an opportunity to be host to the lonesome man on this Christmas. We will give the poor of our communities the bounties of some offering—some remembrance that will make the Name that is al every name be praised while it is b enjoyed. We will give our pastc boost of heart action by showing hir some way that his men are behind h These things, and more, will we give the Christmas of our Lord, Ninet Hundred Eleven.

WE WILL TAKE

We will take of our frie and fellow organizations the Disciples of Christ hearty congratulations they offer. will bare our head in the presence the ladies, accepting their respect confidence. We will accept the gr tude of the little tots—the children m tioned in our covenant—and we will disappoint their expectations. We take a little notice from the other ganizations of our local churches, an they are minded to say and think s things good of us, we are in a recep mood. We will take it as a great fa if the matter of our birth and the ting of our eye tooth and our defi task—making men more brotherly useful—be numbered with our achi ments, and the certainty of our pres in the line-up at each coming Christ be conceded until men are redeemed saved and set to work for ever more.

Turn Over to Page 23—

if you are interested in the work among men and boys in the Church. You should not fail to let that page pass under your eye.

# The Statesmanship of Christian Women

BY CHARLES T. PAUL

Principal Missionary Training School, Indianapolis

EER
EN

In his "New Acts of Apostles," the late Dr. Arthur T. Pierson mentioned, as a strik- characteristic of the present mission- age, "the new apostolate of woman." phrase was suggested by the heroic and signal achievements of pioneer en workers on the foreign fields in past fifty years. During 1910 and , in the Jubilee celebrations of the en's missionary boards, another e of that apostolate has been em- ized and revealed as never before, ely, the genius for organization pos- ed by the Christian women in the elands—their ability to inaugurate to carry forward, systematically and ently, great missionary enterprises. stian men have been roused by this lation. No small factor in the pro- on of the present Brotherhood move- t is the discovery that Christian en are in the lead, not only numer- as regards church membership, experientially as regards saintly acter, fidelity and devotion; but also they have much to teach us about more practical matters which, even hristian service, are supposed to be- to the masculine temperament and ogative.

ALLENGE
EN

This discovery has come to the Disciples of Christ largely through work of the Christian Women's d of Missions, an organization h, after thirty-six years of history, only commands the confidence and ration of the Brotherhood, but has n to react upon it as a challenge. demonstrated efficiency of our missionary women is saying loudly to our men, "Go ye and do likewise."

THE GENIUS OF ORGANIZATION

The present article aims to indicate some of the outstanding phases of the Christian Woman's Board of Missions and its work.

1. It has a thorough official organization from the national board with headquarters at Indianapolis, down to the district or county committees in each state. The local church group is called an "auxiliary," connected with which there are also the "circles" of young ladies and children. The work of all this organization is directed immediately to the stimulation of missionary interest, the definite enlistment of women, girls and children in the local groups, and the collection of missionary funds; remotely it issues in the sending out and the maintenance by the national board of missionary workers in the United States and foreign lands.

WHAT THE C. W. B. M. DOES

2. It has a comprehensive and statesmanlike policy. It ministers to the physical and intellectual, as well as to the spiritual needs of the people. It maintains hospitals, schools, orphanages, industrial homes and printing presses, as well as churches. Through all of these agencies the ultimate aim is evangelistic. In the United States it has mission schools for the isolated and neglected in the Tennessee and Kentucky mountains, for the Chinese and Japanese on the Pacific Coast, for the negroes of the South; and it touches some of the highest intellectual centers in the land through its Bible Chairs at

state universities. Its local auxiliaries conduct mission-study classes, and disseminate missionary intelligence through public meetings and addresses. At the very apex of its educational propaganda. so far as its world-wide aims are concerned, stands the Missionary Training School, recently established for the expert training of missionaries for all branches of service at home and abroad. In no other enterprise have the ladies shown their far-sighted wisdom more conspicuously than in this. The school is the first concrete response to the recommendations of the special commission which reported to the World Missionary Conference at Edinburgh on "The Preparation of Missionaries." It receives students from all boards and all communions, aiming to serve through the church universal the world-wide cause of Christ. In view of the ever-widening opportunities, critical problems and strategic conditions now confronting the church in non-Christian lands, and the urgent call from all the fields for well-equipped leaders, this school is a center of call and enlistment. From its halls will go out a new generation of workers specially disciplined in mind and heart for the great and growing task of Christian leadership in all the world.

AMERICAN MISSSIONS, TOO

3. It has not neglected the near and less romantic fields. In its propaganda the sometimes objectionable antithesis between "home" and "foreign" missions is well-nigh obliterated. It has seen opportunities wherever there were calls. In our own country it carries on evangelistic and educational work in thirty-five states, sustaining or assisting no less than four hundred and thirty-six ministers, evangelists and teachers. It has found a fruitful field in neighboring Mexico, where it has fourteen American missionaries, twenty-six Mexican assistants and sixteen church In Jamaica it cares for some three th sand Christians through its ninete workers, helping them to rebuild th churches shattered by earthquake, a to evangelize outlying districts. It f lowed the American flag to Porto Ri where it is helping the people to lay t foundations of a new life. In this "g den of the tropics" it has two orpha ages, four day schools, eleven Bi schools, fifteen evangelistic centers, a fifteen missionaries and assistants. is the first and only one of our societ to undertake work in South Ameri A good beginning has been made in t Argentine Republic. There is a chur at Buenos Aires, and a call for reinfor ments. Its more distant fields are l

LIBERIA AND INDIA

beria, whither it was l by the gallant Jac Kenoly—a product of own school in Louisiana; and India, t "Gibraltar of Heathenism" in the F East. The latter is its largest forei field. Here one hundred and seven five workers conduct five hospitals, fo orphanages, twenty-two day schools, s organized churches, in addition to extensive campaign of evangelistic it eration, zenana and leper work.

STEPPING STONES

4 The Christian Woma Board of Missions bui for the future. In Young People's Department it has ov three thousand groups under its ca All of these already take active part missionary work and contribute to support. The little girls now in the societies will later become members circles and auxiliaries, and thus succe sion will be maintained. The total e rolled membership in auxiliaries and c cles is about 75,000. The aim this ye is to increase it to 100,000.

5. The wonder is that in the administration of such a complex and comprehen- e enterprise, with is many and intri- e ramifications reaching out into so ny lands, this Woman's Society is not amped," but it isn't. Its actual cash eipts for the past year were $331,- .85. It was all disbursed, too, with eral thousand dollars additional. The rd is not afraid of a deficit (a) be- se its credit at the bank is good. (b) because it is confident through its special Jubilee offerings this year to wipe the deficit out, and (c) it relies on a liberal offering from the churches on its annual day, the first Sunday in December. This will be a great day for the Christian Woman's Board of Missions. It will also bring a new challenge to our Christian men—our growing and awakening Brotherhood—to "help these women" as they have never done before.

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# Ministerial Relief and the Proposition that Solves the Problem

Ve appreciate the very kind invitation Brother Elliott to present to the read- of CHRISTIAN MEN a statement con- ning our Ministerial Relief work. We not know of a better place for a heart heart talk with the men of the church n in the magazine read by so many usand of them in their search for ething definite to do in the interests the kingdom. Then this is to be a at year in the history of this work ause it is to win a favorable place in heart of our great Brotherhood.

he matter of providing support for aged, disabled, dependent ministers the gospel is a nation-wide enterprise, rotherhood interest, and an obligation Lord has laid upon his people. The onsibility for this support rests not n a few well disposed individuals and rches, who for the past sixteen years e borne its burdens, but upon the le church. To put this relation in ther and perhaps clearer form of ement, upon the labors and sacrifices hese veterans of the cross the church oday building. We are not what we today except through what they did terday. To appreciate their sacrifice and recognize their service can be expressed in no better way than in our contribution to their support. And this is not only Christ-likeness in kindness and generosity, but it is real Christ-like manliness. It is also in direct accord with the familiar slogan of this great Brotherhood movement "To do a man's work in a man's way," and is just as definite a proposition as could claim attention and support.

## Concerning the Past Year

There were eighty-three names on our annuitant list last year. And when the days of life's active labors are over these persons are found scattered over twenty-one different states. Their labors however cover more territory than this. This is our largest list for any one year, and, we gave them better support than in any previous year. Our new money receipts was the largest by nearly $3,000, and the per cent of running expense was considerably reduced. The death angel crossed the threshold of our family eight times within the year, taking from us five preachers and three widows. Cupid made us one call and won one of the

widows. In reviewing the work of sixteen years we do not hesitate to say the year that closed September 30th was the best in the history of the work. And yet all must understand that the demands of the work were only partially met. Only about one-half the amount necessary to the work came into the general fund. But we turn at once from this latter fact to the best thing that has ever come to this ministry, and which we do not hesitate to designate as

## The Proposition that Solves the Problem

It will require $25,000 to $30,000 annually to meet the just demands of this work. For five years we have been pleading with the brotherhod for such a contribution. We promised last year that with such a sum we would pay the most needy of our old preachers an amount equal to ONE DOLLAR A DAY, but the amount was not received. However, the Lord has always found among his people the right man for the right time and the right place, and for the matter we are here considering he has not failed. This Moses who is to lead our generosity in the full support of these faithful, old hero-saints comes before us with a proposition that solves the problem, unless those from whom this support is due absolutely refuse to be led. We herewith present the offer of this generous liberality in the maker's own language as follows:

> During the next five years I will give one-fifth of any amount that our people may raise for said purpose, provided however, that the minimum amount shall not be less than $20,000, and provided also that the maximum amount expected from me shall not exceed $6,000.
>
> To illustrate: if our people raise $20,000, I will give one-fifth of that amount, or $4,000, and so on, but in no event, as stated, shall the amount expected of me exceed one-fifth of $30,000, or $6,000.
>
> Provided, also, that this proposition holds good only for the length of time I may live; *i. e.*, if I should die within three years, then the offer ceases at that time.

Who, but one with a heart full o holy purpose, could make such a proposition? And knowing the importa and the need of the work to which t offer is made, who could be indiffere to such generosity. This is no bant There is absolutely no such spirit in But it is a challenge to the essential e ment of our Christianity, that of r service. The maker of this propositi has been a faithful and liberal suppor of this work for years, and here pr poses that if the church will do her du to be more liberal. Here is a great he reaching out for fellowship, the fello ship that is in Christ, the fellowship fellow-helpers. And, brethren, this is fellowship that involves the integrity the church and the dignity of her min try. It is the reaching out of a ha that says, come brethren, let us be tr

This is a great appeal to the men the church, and it ought to meet wi a generous, many response. The prop sition makes its appeal to the very be there is in a genuine, Christian manhoo and in justice to ourselves we can nothing honorable but to meet it promp ly. If you want something definite up which to exercise the strength of yo Brotherhood, put them up against th proposition. Give an evening to its co sideration and see how readily your me will line up for service here. The mo soldierly thing that ever transpired the field of battle was to come wi manly aid to a wounded comrade. An this is no less a necessary virtue to approved and admired among goo soldiers of Jesus Christ. What th church of our Lord needs most of a

today is a manhod that means business where service demands sacrifice. Not sacrifice in death, but sacrifice in service. The sacrifice of life's pleasures, its ease and comforts, with the expense of these things in a hand extended to a needy brother. Brethren of the church of the living God, are we not trifling with the King's business? Do we not allow opportunities and possibilities to crowd our pathway, and daily refuse to give them consideration? And here is another, one that will require the greatest amount of indifference yet, if we shall pass it by. Give it consideration, men, and report results to the Board of Ministerial Relief, 120 E. Market Street, Indianapolis, Indiana.

A. L. Orcutt,
President of the Board.

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# How to Connect Your Men With the National Brotherhood

Can a Bible class of men affiliate with the National Brotherhood? Yes.

Can a Men's Club affiliate with the Brotherhood? Yes.

Does a man have to be a member of the church to become a member of the Brotherhood? Not any more than a man must be a member of the church to be a member of a Bible class or to sit in the pew.

Are there any dues or fees in order to belong to the National Brotherhood? No dues. No fees. But an annual offering for the support of the National office is expected.

Where can I secure information regarding this Movement? At the headquarters of the Brotherhood, 420 R. A. Long Building, Kansas City, Mo. A postal card request will bring a full package.

Suppose there is no organization of men in my church—how can I belong to the Brotherhood? Become an Individual Member by making an annual contribution of one dollar or more to the support of the work.

Suppose a Bible class of men affiliates with the National Brotherhood, and I am not a member of the Bible class—maybe an officer of the school, or unable to attend the Bible class meeting—how may I be identified with the Brotherhood Movement? You can still be a member of the Brotherhood Chapter, for it should be all-inclusive, and take into its membership all men of the church, whether identified actively with the regular Lord's day meeting of the men or not, Home Department members, so to speak, the class meeting may simply be the regular weekly meeting of the men. If more than one class of men in the church, the Brotherhood Chapter may include them all on a federated basis. The larger organization may give expression to the fraternal and missionary efforts of the different classes, but no change is necessary in the present system of class organization.

Is it necessary to change our name or form of organization in order to become a chapter of the Brotherhood? No, the requirement of the International Sunday-School Association, as regards officers and committees, is accepted as the standard for Brotherhood affiliation.

What does the National Brotherhood Movement do for us, and why should we affiliate? Send for the Organization Package and read "Reasons for Affiliating." This little bulletin will answer your query.

# Our Debt to the C. W. B. M.

BY JOHN E. POUNDS

Address to the meeting of the National Brotherhood of Disciples of Christ, at Portland, Ore., July 5, 1911.

The Christian Woman's Board of Missions deserves its portion of time upon this program and in all of our deliberations.

C. W. B. M. DESERVING

It has been in many ways the most successful enterprise ever undertaken among the Disciples of Christ. It is only thirty-seven years since this work had its conception in the mind of Mrs. Caroline Neville Pearre. There was no plan, no organization, no precedent, no missionary enthusiasm, no former success to encourage, and little to be hoped for in the way of moral support from the preachers or the churches. The work was truly pioneer work. The women who undertook it were pioneers in every sense of the word. The growth has been with the rapidity of the poplar, but with the fibre of the oak. Today there are 9 schools and colleges conducted or aided by the Board, 6 orphanages supported, 5 Bible Chairs sustained, 25 hospitals and dispensaries operated, and 437 persons entered on the payroll of the Society.

CHALLENGES STUDY

No only does such an organization demand our hearty support, both moral and financial, but it challenges our careful study. It cannot be considered the mere concern of women, but must be acknowledged and supported as one of the essential elements in the church life of today.

In studying the work of the Christian Woman's Board of Missions, three things seem to be important factors in its success—its *timeliness,* its *use of the faculties that are peculiar to women,* and *its methods.*

TIMELINESS

The time of women's large life came to our land about a generation ago. In addition to the general progress of education and the consequent broadening of woman's opportunities, there were two events which contributed directly to this larger life. The Civil War made the hearts of women on both sides bleed; it also turned their minds to themes beyond the circles of their home and social lives. Having once begun to think in larger terms, it was natural that they should continue to do so. Hearts which have once beat for a great cause cannot return to selfishness again. This growing life found its expression in the temperance crusade and was greatly strengthened by this noble movement. Through this crusade women did much for the cause of temperance and purity. But they did even more for themselves. They allied themselves with the active moral forces of the world and learned how much they themselves could do for righteousness and God. More than this, they found for themselves a real life of the mind and heart—something to think on, to feed on, to live for.

MONOTONY

We men have never realized how our women suffer from the monotony of their round of every-day life. Every day women die of this awful monotony. We men like our homes so well, during the few spare hours we spend there, that we forget how much women, whose work is there, need a change. Even when we have a vacation we want to go camping and take a dish-pan and tea-kettle along so our wives can go right on housekeeping. We laugh at those whose lives turn around the shop window, the bargain counter

he gossip of the neighborhood. But should they not enjoy these things y have no larger thoughts?

Vien the minds and hearts of women opened wide, the C. W. B. M. was o fill them—sent of God, we may oubt. For had these open minds filled with social ambitions or other purposes, the Christ must have d still longer for the conquest of orld to Himself.

TIES

The use of the faculties peculiar to women was a second great element in the s of this work. This suggests, in rst place, *woman's effective use of ings at hand to satisfy the needs door.* All her training in the home ontributed to this end. Her econ- have been of small things, but the has been a large one—financial suc- or the household. There is a say- at no man can prosper until he gets nsent of his wife. This is only an- way of saying that skill and econ- n things creates the total of suc- This is the very fundamental prin- of the C. W. B. M. Women have mall amounts of money—we men that.

Do you know what shame and humiliation we put upon our wives when we force them to or money,—and perhaps reply to request with the question, "What u do with the nickel I gave you eek?" He who does not give his n allowance in some form, who not see that she has something of vn to use and control as her own ve as her heart dictates, does not e to have a wife with mind and nough to belong to the C. W. B. M. atient planning and careful econ- which have made our American the most prosperous in the world ransferred to the work of saving the world, and we call the result the Christian Woman's Board of Missions.

SPIRIT OF SACRIFICE

Another feminine faculty which has contributed to this work is *woman's spirit of sacrifice.* It is only as we go on in life that we understand what woman's sacrifice really is. Our mothers deceive us, with the blessed, unconscious dishonesty of motherhood. If there are not enough pieces of pie to go around, mother doesn't like pie. If all can not go to the picnic, mother prefers to stay at home. Mother likes the old dress better than she would a new one, because she is used to the old one—and if she continues to wear it the boy can finish his term of school. Of course she never mentions that she has given up, for the sake of her home, her chance of a career, of matching her wits with those of others. Only to one woman in a million comes the chance that came to Harriet Beecher Stowe,—that of writ-

A FOOT ON THE CRADLE

ing an epoch-making book while she sat with one foot on the cradle. If you feel the stir of desire in your heart at the thought of measuring yourself with others in the world of men, you probably got it from your mother. But she stifled it in her life for your sake. Woman's ambition expresses itself through the life of her son or her husband. Disraeli's wife was both his inspiration and his practical helper. I have read that she was accustomed to go with him to the House of Parliament and to sit in the gallery where he could see her face while he was speaking. In the early part of his career a testing time came. He was to speak on an important measure, and the success or failure of his plea meant much for his future. When he and his wife entered their carriage the coachman shut the door so as to catch her finger in the hinge. Flesh and bone were both crushed. But she uttered no cry. She did not even

remove her glove, lest he should see the flowing blood. Deliberately she walked to her place in the gallery and smiled upon him while he made the speech that made him Premier of England. Only when he had finished did she hasten to a surgeon. The incident is suggestive of woman's spirit of sacrifice. Such sacrifices, though made in less conspicuous ways, are not uncommon in our homes.

THE FAITHFUL WIFE

And then the deeper sacrifices the wife and mother makes! It is she who sends the children away from home at the very time they are most needed there. It is she who in time of war bears the harder part,—who waits for news while others are allowed to fight. It is she who packs the trunk when the young missionary fares forth to his task. So, with her life of sacrifice, her very genius for sacrifice, the sacrifice which is the very soul of missionary work is easy and natural for her. When she joins the C. W. B. M. she brings her spirit of sacrifice with her. With an army of such women success is certain.

THE HEART OF MOTHERHOOD

Another faculty which she contributes to the work is *the heart of motherhood.* This is a part of a true woman, whether she be the mother of children or not. When this instinct of motherhood expresses itself in quick and sure acts of service, even anticipating the needed thing, we call it womanly intuition. It manifests itself in the C. W. B. M. in the kind of work its members have done. The mothers and especially the children of heathen lands have appealed to the mother-heart of Christendom, and not in vain. The work in these Western States was begun to take care of the children who had come here. The same is true of the Bible Chairs in colleges where the boys and girls had gone. The work among the negroes and the mountain people is an expression o mother-heart in the work of educ It is not surprising therefore that work has appealed so strongly to wo or that she has done it so success With a mother's heart, she could no in a mother's task.

METHODS

The methods used in the have been a third eleme its success. I have already spoken c method of gathering money—and the son why it is so successful. But is one feature of their method wh desire to emphasize, for I believe have not realized how far-reachin results have been. I mean the meth *general religious education.* The mo meeting is for more than the giving c or fifteen cents. Missionary work avail and prevail when missionary e tion is universal.

EDUCATION BEFORE PROGRESS

If you would r how certainly e tion goes before ress, consider the relation between ern popular education and the wo advancement. In the memory of who are here today practically all i tions have been made and all popular cation has been promoted. Our fa reaped with the sickle and studied a metic to the "Rule of Three." My f heard a man say, "Now they hav vented a cradle for harvesting and a on a wagon, there will be no use further inventions, for *we have e thing that we can ever need.*" Then the era of the "little red school ho and all the people got a little educa There had been scholars before, but had concerned themselves with acad questions, or with the polite things o But now the common people bega have some education,—not tech training, but just enough plain "sc ing" to start their thinking and e them to utilize their ideas. And, b

v world!—a world with time and nearly annihilated, with lightning apor doing most of the heavy tasks, vith one man able to do as much as sixty men could do one hundred ago. When the man with the hoe to think, he invented something than a hoe.

The C. W. B. M. has applied this principle of general education to missions. hole church was to study and know. heologians and specialists were edu- before, but not the whole church. vomen were told to attend to their . They did so, and taught their en of missions, hence the Student teer and other missionary enterprises. Universal education in missions must precede the conquest of the world for Christ.

The work of the C. W. B. M. makes its own appeal. We know in a general way that the women are at work and doing well. But more is demanded of us. Study and sympathy and support are due them. Theirs is a real part of the church work of our time. We can help them always by financial and moral support, and sometimes by counsel when they need it. In time they will help more in the enterprises carried on by men. And the great reward will be that all the work of the church will be strengthened by this mutual helpfulness.

# Turn Back to Page 12!!!

No group of men should ever come together without a program. No program should ever be presented unless it be a good one. Many faults, failures, sins and shortcomings of our various men's organization meetings are directly traceable to poor planning, or no planning. Things cannot "just happen" and turn out successfully. The whole energy of your men should be thrown into making of the programs presented the very best possible. Take up the programs in a practical way and pursue them with a vengeance. Raymond Robins says, "I always demand the facts before I act in any case." This is good advice to Men's organizations. Ascertain the facts and a method of solution will readily follow.

Turn back to page 12, and ask yourself "What are the facts about the Boys, Missions, Evangelism, Social Service." The 1912 programs will help to ascertain them. Won't you Men and Boy leaders get ready to join hands in this worthy enterprise.

# Brotherhood Movement Receives a $22,800 Christm Gift from President R. A. Long

KANSAS CITY, MO., Nov. 4, 1911.

MR. E. E. ELLIOTT, Secretary,

DEAR BROTHER ELLIOTT:—This is to advise that I shall cancel all moneys which I have advanced to our Brotherhood work from January 1 to October 1, 1911; also that I shall assume the payment of the note due the National Bank of Commerce.

I do not know that it is necessary for you to make any changes in your books at the present time, possibly not until the first of the year. I will leave Mr. Bannister to advise as to this, but am writing this so that you may have the letter on file for your guidance, and for the reason that on our journey I have advised the people to whom I have talked that the money being raised is not for the purpose, so to speak, of paying for a "dead horse;" and should anything happen to me before these obligations are passed from your books you will have this letter to show as to my thought in the premises.

This is to advise further that any expenses after October 1st are to be taken care of through the regular Brotherhood treasury, and if I should be called upon to advance any money hereafter I do so with the expectation that the same will be refunded to me. It is possible that I may have to advance some money before the maturing pledges on the trip just finished come into the Brotherhod treasury.

This is also to advise that none of the expense incurred on this trip is to be chargeable to the Brotherhod treasury, except Brother Shellenberger's salary and expenses. If any of the money paid to Brother Chilton or Brother Hackleman has passed from your treasury, please see that your entries are reve so that, as stated, none of this exp shall show as applied against the Br erhood.

Very truly yours,
R. A. LONG, Presiden

The following letter from Treas F. J. Bannister is self-explanatory:

KANSAS CITY, MO., Nov. 4, 191

MR. E. E. ELLIOTT, Secretary.

DEAR BROTHER ELLIOTT:—Pursuan the letter of our President, Mr. L handed you this date, carbon copy which was given me, I wish to ad that we have made the following en on the Brotherhood books:

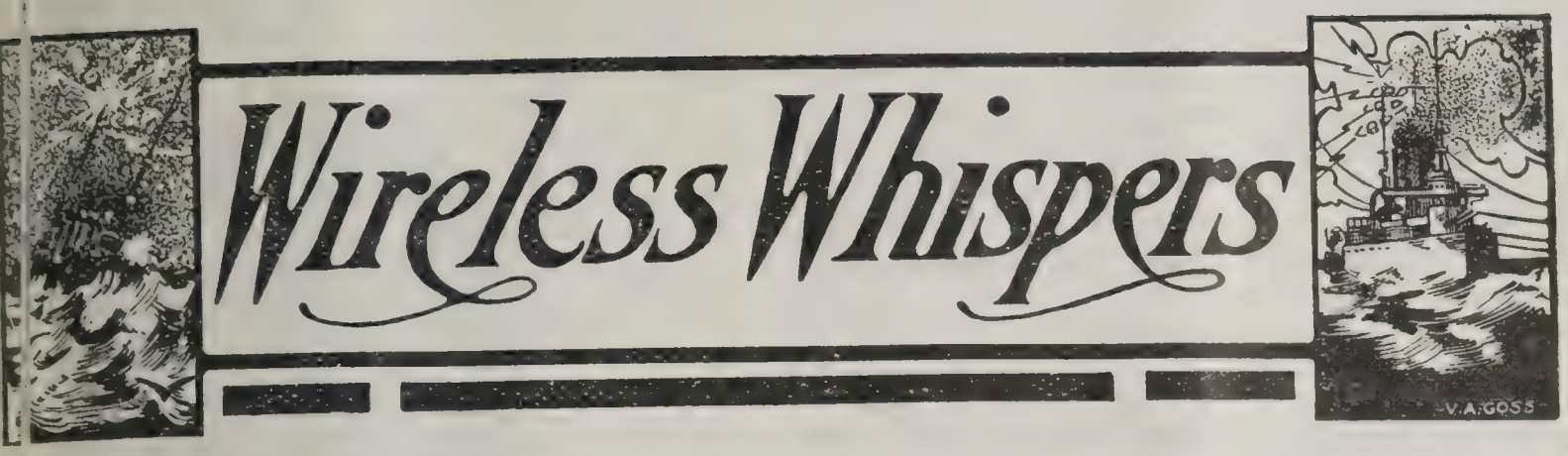
$12,800.00 Charged to Open Account R. A. Long.
Credited to Contributions.
This $12,800.00 covering all moneys advanced by Mr. Long to the Brotherhood work from January 1 to October 1, 1911.
$10,000.00 Charged to Note Payable.
Credited to Contributions.
This $10,000.00 covering the note du the National Bank of Commerce.

Corresponding entries to the a have been made on Mr. Long's pers books.

It is our understanding that money advanced after October 1, 1 regardless of the use to which it be put, will be made with Mr. L expectation that same will be refun

Yours truly,
F. J. BANNISTER, Treasur

At a meeting of the Advisory C mittee of the General Brotherhood in Kansas City, Saturday, Novem 11th, steps were taken toward prep tion of a suitable resolution to be sented by the Board of Directors to Long, expressing the sentiments of men who are directing the affairs o Brotherhood movement in regard to Long's generosity and magnanimit outlined above.




## A Great Revival

e Charles Reign Scoville Company closed e revival at Terre Haute, Ind., in the First ch on October 22d with 900 additions. h was truly a great meeting in every way. e Haute is a city of distilleries and race s, with 300 saloons and two breweries. also a city of coal mines and factories has all the wickedness that accompanies situations.

e First Church building at Terre Haute recently dedicated and more than $40,000 subscribed on Dedication Day, being the st amount of money ever raised at a ation of our people. Scoville did the ating. S. D. Dutcher, pastor, is a church er. He built the First Christian Church maha, which is one of the beauties of Brotherhood. We were in the Terre Haute ing while on the Team Work Campaign winter. The roof was just on, and if completed building compares in any way rchitectural beauty with the skeleton it be supremely magnificent.

note comes to us after this squib had prepared, conveying the happy intelligence S. D. Dutcher himself was making dates Brotherhood addresses and going out over rand old State of Indiana organizing men aggressive service for the Kingdom. We proud of Dutcher, and proud of his men. them a cheer—"Rah-rah-rah! ! !"

* * *

## awton, Okla., Brotherhood Work Starts Well

e of the most unique and promising meet- ever held in the church took place Thurs- night when the men held their first meet- of the B. D. C. It was largely given over siness, but the interest never lagged. The are determined to make this organization tent one in Lawton's life.

e charter will be held open until the next lar meeting, when it will be closed with hundred signatures. The men will have ge of the night services every fifth Sunday, that will mean they will furnish the entire ram the last Sunday in this month. A ing mid-week monthly program will be Thursday night, October 26th. This will curtain-raiser of promise.

The Brotherhood men unanimously committed themselves to the following definite lines of work:

First: That we will enlist one hundred men in the study of the Word of God in our Bible School.

Second: That we will enlist two hundred men in our Brotherhood work by December 31, 1911.

Third: That we will earnestly endeavor to double the male membership of the church by December 31, 1912.

### Officers of the Brotherhood

President—Fred Sponsler.
Vice-President—W. D. Turner.
Secretary—Ray Babbitt.
Treasurer—Todd Sanders.
Chorister—F. A. Parkinson.

The following committees were appointed and their duties designated:

(1.) Membership. The duties of this committee are to make a canvass of the men of the church and the non-church men of the entire city, and see that strangers coming into our city know of our work.

(2.) Social. The duty of this committee is to give the glad hand to all. To provide amusements, refreshments, athletic features, indoor and outdoor.

(3.) Program. The duty of this committee is to prepare for the cultural features of the program; select leaders, speakers, etc.; attend to advertising, and arrange for special occasions, such as lectures, entertainments and annual banquet program.

(4.) Fraternal: The duty of this committee is to have charge of the charity work, including the poor, sick and unfortunate; to have charge of an employment agency and to look after the Big Brother or boy problem work.—*The Weekly Bulletin.*

* * *

## Oh, You Buckeyes!

Uhrichsville affiliates with 102 charter members. Ohio holds the record for large affiliations. Nelsonville comes first of course with more than 500 members, but Uhrichsville comes second. Read what the leader of the men has to say as to how and why they did it,

then mould the thing over in your own mind. Maybe you can go and do likewise.—THE EDITORS.

We have been without a pastor, but no line of church activity has lost a stroke. Bible School average this year, so far, has been about sixty better than last year. Church work doing fine. Finances 25 per cent better off than last year. Other things in proportion. This is no reflection on our departed pastor. It only means that our men have been doing business for the Lord. Our Reading Room Association is ready to join the Brotherhood movement. We a have a dandy bunch of men. That is why our work has gone along so well since our late pastor left us. I see that Brother Long and party are to be in Cleveland October 21st and 22d. I want to ask that you come over from Cleveland to Pittsburg via Uhrichsville and give us a boost on the 22d. We will affiliate on that date if you will. So writes Dr. J. A. McCollam, of Uhrichsville, Ohio.

Well, we were at Uhrichsville on the date mentioned and met a host of fine men. The Reading Room Association consists of 102 members, and voted to become a part of the National Brotherhood Movement, and made application for their charter. They are now a part of the National Brotherhood Movement and bending every effort to follow the program of service held up to Brotherhood men everywhere. Many who read these lines could lead a group of men into National Brotherhood affiliation if they might go about it as Dr. McCollam did. Won't you try it, brethren?

* * *

## Christian Evangelist Has New Editor

When we published the story of J. H. Garrison in the October number of CHRISTIAN MEN, and unveiled his open countenance to our readers on the cover page, we had no inkling of his intention to retire from the position of editor which he has held for the past forty-three years. Therefore when the announcement appeared in a late issue of the *Christian Evangelist* of his intention to retire next February from the active duties of editor of the paper a feeling of regret spread over us.

Brother Garrison has been a fine type of editor. Not sensational, but rather conservative—the kind of conservatism that points toward progress. To J. H. Garrison, as much as to any one man, our work in general owes a debt that it can never pay.

While we regret this contemplated retirement we rejoice in the selection of A. C. Smither, who has already become managing editor of the *Christian Evangelist* and general manager of the Christian Board of Publication. Brother Smither was pastor of one church in Los Angeles for eighteen years and in that time saw twenty-two other Churches of Christ established in the metropolis of everlasting sunshine. Besides that, he managed a large business enterprise without neglecting his pastoral duties. This in itself is enough t commend the man, but he has also editori

A. C. SMITHER

qualifications which suit him to lead in th larger undertaking.

W. R. Warren has already begun exclusive editorial work on the *Evangelist,* and will her after devote his time entirely to pen, pas pot and blue pencil.

* * *

## Send Christian Men as a Christmas Gi

"If you know of ten worthy people th would like to receive CHRISTIAN MEN plea advise me and I will send you a check cove ing the subscriptions." Thus writes Rob Stack, of Woodworth, La. In the same ma came an appeal from one of our pione preachers as follows: "Take me into full fe lowship. I have never been a subscriber the paper, but I want to be. I have no mon just now, but suppose you will trust me." Th is only one of numerous similar communic tions coming to us from these saints in Isra who have placed their lives upon the altar service in the ministry and in their declinir years find themselves rich in fellowship ar service but poor in the goods of the worl The directors of this Movement have i structed that no man who wants the magazi should be deprived of it for lack of funds, ar we are at this time carrying on our list number of subscribers whose subscription h been paid by others or is being carried the Brotherhood Movement until others li Brother Stack voluntarily assume the expens

Brethren, you could not do a more worth thing than to send us the subscription pri of five, ten, fifteen or twenty subscribers CHRISTIAN MEN, to supply magazines to worthy list.

* * *

## The Insurgent Sunday-School

The above caption appears at the head page 471 of *Everybody's Magazine* for Octob and is worthy of wide reading. It treats the Sunday-School from its beginning da in 1780 down through its period of criticis persecution, etc., to the time when it was re ognized as a feeder for the church. The ar

lso deals with the causes attending radi- hanges in the method of instruction and gradual adoption of the graded lessons. rtunately the article deals in criticisms ethods of the International Sunday-School ciation, for which, of course, the author e article only is responsible. Whether ot this criticism is founded on fact we ot presume to know, but the article as hole does the Sunday-School movement justice and ought to be widely read by eachers.

* * *

## teresting Sunday-School Statistics

ere are 25,215 organized adult Bible es in the United States and Canada, ac- ng to the fifteenth quarterly statement of International Sunday-School Association, issued. The Churches of Christ, or Chris- Churches, head the list with 6,318 adult nized classes, which is 25 per cent of the e number of classes to which International icates have been issued. The total enroll- for the 25,215 classes is 603,630, of which Churches of Christ, or Christian Bible ols, have an enrollment of 144,438, or 23 ent. What do you think of these figures? facts are we are some folks in Bible ol work, and if we only couple efficiency service to numbers we will fill a great in the religious world.

* * *

## Mixing The Mixers

st month we printed an announcement of ities in Oklahoma and ordered our printer ublish the counterfeit countenance of a leman from that new state. Ordinarily printer is a very careful man, but in his ety to place before our readers an excep- ally good looking person, being told that A. R. Spicer was such a man, he got hold e cut of a gentleman from Indiana, Rob- Simpson by name, and used it instead. , one of the things that printers reserve right to do is to mix things occasionally, in this instance it is a case of mixing the rs. Brother Spicer is chairman of the homa State Brotherhood Committee and her Simpson is chairman of the Indiana e Brotherhood Committee.

* * *

## A Ranchmen's Brotherhood

he famous S. L. W. Ranch church near eley, Colo., a fine type of the wide-awake try church, of which J. E. Lynn is now or, has organized a Ranchmen's Brother- d, which is offering this fall and winter ries of lectures by the professors of the e Agricultural College on their special- The October lecture was on irrigation. s unique organization is the outgrowth of effort of J. E. Lynn, one of our good preachers who went into the hill country of Colorado to string a set of nerves and re-tan a pair of pale cheeks, and incidentally to work for the Lord—no, the work for the Lord was first; the re-tanning and re-wiring was incidental. Brother Lynn has done both in a masterful fashion, and the Ranchmen's Brotherhood promises to affiliate with the National body soon. Isn't this a bully report?

* * *

## Welshimer's Stenographer Marries

Owing to the usual rush of business we found it necessary to prepare CHRISTIAN MEN a week earlier this month than usual. The Bible School lessons were delayed and we telegraphed Welshimer for them. He replies: "Lessons reach you Monday morning. My stenographer marries, caused delay."

On behalf of the readers of CHRISTIAN MEN we offer heartiest congratulations.

* * *

## Endorses Christian Men Magazine

"I am convinced, after a thorough examination of other similar periodicals, that the men of no other religious body in America have a more comely, practical, suggestive, or helpful magazine than CHRISTIAN MEN." So writes B. S. Ferrall, Buffalo, N. Y.

Thank you, Brother Ferrall. Your commendation encourages us, although, to tell the truth, the magazine seldom reaches our expectations.

* * *

## Walla Walla News

Men's Brotherhood of Walla Walla is furnishing ushers, advertising committee, and raising the expenses of a revival to be conducted in November by Yewell. Held rally October 29th at evening service. Ten brief addresses by men of Brotherhood in interest of the revival.

J. D. ARMISTEAD,
Walla Walla, Wash.

* * *

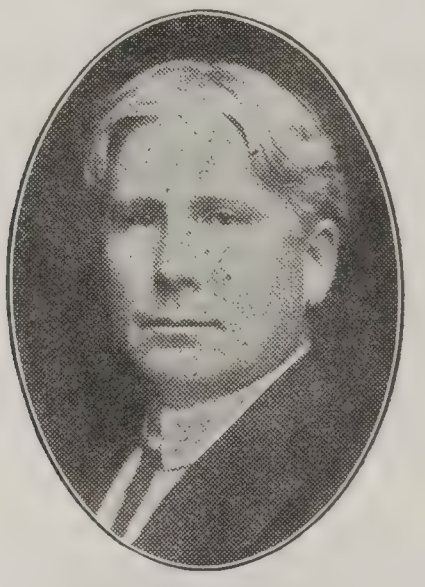
## A Correction

It was stated that Brother Garrison was born in 1843, making him at this writing 68 years old. Attention is called to the fact that he was born in 1842, and that our printer got into the wrong font in setting the type, and that Brother Garrison's correct age at this time is 69 years instead of 68—all of which goes to show that it is human to err. However, in looking at the magnificent countenance that speaks from the cover page of October's Magazine, we can say with his many friends—"He does not look it." May he be spared to us still many, many years.

# W. C. Payne's Tour

As the December Magazine is going to the press, arrangements are being made with churches in Kansas for a tour comprising about fifty dates for institutes and lectures to our people in the State of Kansas. The expert secured for this service is Prof. W. C. Payne, Dean of the Bible Chair, Kansas State University.

Prof. Payne is one of the best known men among our educators and has consented to serve the Brotherhood while making personal visits throughout the state in the interest of the Bible Chair work of the Kansas State University. This will be an unusual opportunity for not only the members of the Christian Church in Kansas, but for all people interested in educational progress to hear some masterful expositions of the place of the church in the community.



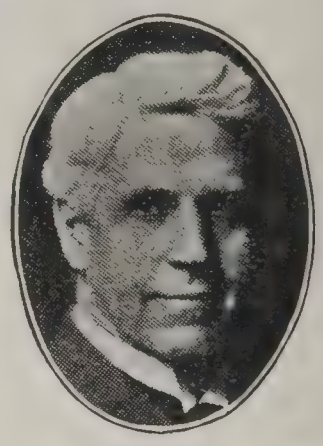
W. C. PAYNE

Afternoon institutes will be held in each point visited, beginning at 3 o'clock. Charts and maps will assist in the work. A men's supper at 6:30 will be devoted to Men's Brotherhood and Men's Bible Class Organization, while the evening meeting will be for popular audiences and may include the members of other churches, according to the will of the entertaining church. It is anticipated that the churches of Kansas will be materially strengthened by reason of this tour and a large number of local Men's Organizations, Brotherhoods, and Men's Bible Classes will be affiliated with the National Brotherhood.

* * *

## Foreign Missionary Rallies

There are many kinds of Rallies—Home Mission Rallies, Bible School Rallies, and Brotherhood Rallies, but the Rallies that are to attract attention during December are the Foreign Missionary Rallies to be conducted by President A. McLean and Secretary E. W. Allen, each with two missionaries and a whole cart load of curios, charts, maps and other exhibits. An afternoon session is followed by a men's supper, and the evening session w stereopticon and moving pictures. There a nineteen subjects for addresses announced the circular. The datings are as follows:



A. McLEAN

December 3d, New Albany, Ind.; Decem ber 4th, Louisville, Ky. (Broadway); Decem ber 5th, Owensboro, Ky.; December 6t Evansville, Ind.; December 7th, Hopkinsvil Ky.; December 8th, Paducah, Ky.; Decemb 10th, Memphis, Tenn.; December 11th, Bi mingham, Ala.; December 12th, Atlanta, Ga December 13th, Macon, Ga.; December 14t Savannah, Ga.; December 15th, Augusta, Ga December 17th, Athens, Ga.; Watkinsville, Ga Kimberlin Heights, Tenn.; December 18t Knoxville, Tenn.; December 19th, Chatt nooga, Tenn.; December 20th, Nashville, Ten (Vine street); December 21st, Paris, Tenn December 22d, Glasgow, Ky.

E. W. ALLEN

December 4th, Portsmouth, O.; Decemb 5th, Huntington, W. Va.; December 6th, Blu field, W. Va.; December 7th, Roanoke, Va December 8th, Lynchburg, Va.; December 10t Richmond, Va.; December 11th, Norfolk, Va December 12th, Washington, D. C.; Decemb 13th, Baltimore, Md.; December 14th, Hager town, Md.; December 15th, Philadelphia, Pa December 17th, New York City, N. Y.; Decem ber 18th, Troy, N. Y.; December 19th, Syra cuse, N. Y.; December 20th, Rochester, N. Y. December 21st, Buffalo, N. Y.; December 22 Ashtabula, O.

## Modern Equipment

**First Christian Church Building, Canton, Ohio**

By Mrs. Carrie Gregory Krenzle Secretary

First Christian Church of Canton, Ohio, ted a church building six years ago the of last September. Last April that build- as razed to the ground, an additional lot d, and a new building is now being l, which will be dedicated in February, year. Messrs. Fountain & Moratz, of and, Ohio, are the architects. They call an of the building, "The Canton plan." a combination for church and Bible . The building is 110x126 feet. It is f Bokara velvet brick, trimmed in terra

auditorium is surrounded by a balcony ee sides. In the rear of the balcony are class rooms, fifteen feet in depth. These are stepped and open into the auditor- oper. On the east side of the building ree tiers of rooms, used for offices and ooms, exclusive of the auditorium, the building contains fifty-one rooms.

basement is being fitted up for depart- work in the Bible School. There will arge room specially prepared for Begin- department; three rooms for the Primary, one grade to each room; four large rooms for the Junior, one grade to each room. All other classes above the elementary department will have a room for each class.

The church will have a nursery, a men's room, which will be opened every night in the week, a ladies' parlor, a suite of office rooms, pastor's study and wedding parlor, adjoining the study, which will be used exclusively for weddings.

The building will seat a preaching audience of 2,500. Many more can be crowded into the auditorium and balcony. A Bible School of 3,500 can easily be accommodated in the various departments of the building. The main thought in the construction of the building has been the Bible School work, and when fully equipped will make one of the best Bible School plants in the country.

In this building the Model School of Bible School Methods will be held twice a year. The next session will be held the last week of March, 1912.

* * *

## Thirteen-Hour Tabernacle

A Lockhart Tabernacle at Iowa City, Iowa, of which this is a counterfeit presentment, was built by thirteen men, in thirteen hours, on Friday. "Unlucky? Well, I guess not," writes C. C. Rowlison, minister of the church. Before the evangelists came he requested a tabernacle, but the church did not have the faith to undertake it until the evangelists had arrived and demonstrated the inadequacy of the church building—then the tabernacle was undertaken and completed, and occupied within thirteen hours. The Masonic order loaned the lot, the building permit issued by the city, and thirteen men set to work with hammer and saw and not only completed the building, but built the benches with backs to them complete.

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ A really home-made boy is the best in the world.

——o——

¶ Do you know that the ancient Greek education put play first.

——o——

¶ It is far better to not have any equipment if it is not supervised.

——o——

¶ The adolescent boy does not need a teacher as much as he does a leader.

——o——

¶ Preach more sermons for the boy—the older folks will come just the same.

——o——

¶ Make Christ what he ought to be in the life of every boy—the hero of the ag

——o——

¶ Because a boy is boiling over with animal spirits is no reason why he is bad boy.

——o——

¶ Don't blame the boy for not going to church until you know for sure th it is his fault.

——o——

¶ A boy demands reality. He understands nothing of the theory of thin and cares less.

——o——

¶ A good definition of a Big Brother, "A fellow what knows all about you, lt likes you just the same."

——o——

¶ When we ask a boy to take Christ as his Master, let us give him Christ's pr gram and play fair with the boy.

——o——

¶ Remember that the teacher of boys should be man—a live wire—Bible stud —a student of boy life—a good mixer.

——o——

¶ It is the bad boy that we should try to reach. Remember that the sheph went out after the one sheep that was lost.

——o——

¶ Boys sometimes find themselves on a cross-country "hike." Take your bo out once and let them have a chance of waking up to want to do and be son thing.

——o——

¶ Sad indeed is the life of the boy who in reply to the question, "What e you going to be when you grow up?" said, "I'd like to be a man, but I think t mother wants me to be a lady."

# ıething New—A Boys' Department of the National Brotherhood

Th·e is an insistent demand for a Boys' pa ment of the Brotherhood of Disciples ( rist. Many different methods are in e throughout the country, but the plan p ed for a Boys' Brotherhood under mas- in leadership promises to be universally e ıble. The Men and Religion Forward v ıent proposes the plan presented here- h s a firm foundation for a good work- ›ys' Brotherhood in any church. It is ırpose to fill the Boys' Department of R IAN MEN full of up-to-the-minute plans d ıethods that can be carried on by a group of men for the boys in any church. Suggestions as to constitution, by-laws, and forms of individual activity in the local church, based upon experience, in either equipped or non-equipped buildings are invited. Mr. Chas. B. Hahn, leader of boys' work in the Independence Boulevard Christian Church, Kansas City, Mo., is promoting this feature of the Brotherhood, and we bespeak for him as the boys' work editor of CHRISTIAN MEN the most cordial coöperation of all who may be interested in the work among boys.—THE EDITORS.

## Plan for Boys' Department

NOTE—An outline on how to organize a group of older boys in church and Sunday-cl ol, adopted by the Older Boys' Conference, Kansas City, Mo., November 11th. The ec ıd plan, dealing with younger boys, will appear next month.

. TEACHER.

Who is an advisor, male (man), live wire, Bible student, student of boy life, a good mixer, knows everybody.

. BOYS' CLASS.

Boys of same development.
Organized under own officers.
Discussion Class.
Class that does service.
Organized committees:
- Social Service.
- Athletic.
- Missionary.
- Membership.
- Employment.
- Reception.
- Visitation.
- Program.

. BOYS' DEPARTMENT IN CHURCH AND SUNDAY-SCHOOL.

**Section I. 12-15 Years.** **Section II. 15-20 Years.**

RELATION OF ORGANIZED BIBLE CLASSES.

| | | |
|---|---|---|
| Under own officers, but having adult advisor. | Common library<br>Class rivalry<br>Harmony between classes<br>Progression. | Inter-Divisional Committee composed of committeemen from each class. |

. LESSON.

Graded Sunday-School Lesson.

5. **FOUR-FOLD ACTIVITIES.**
   (a) Bible Study (Spiritual)
   (b) Physical
   (c) Mental
   (d) Social

## Boys' Department Application

Name of Organization.....
City..... State.....
Name of Church.....

We the members of the above Organization, wishing to become identi with the National Movement of Boy Work, under the direction of the Brot hood of Disciples of Christ, hereby apply for certificate of membership in Boys' Department. We agree to adopt, as far as possible, the program for Work as outlined above or which may hereafter be suggested by the Nati Brotherhood.

(Signed) .....
Presid

.....
Secret

Approved.....
Pastor.

## Boys' Brotherhood Emblem

Colors: Red and gold.

Letters B. B. C. may signify:
1—Brotherhood Boy City.
Name adopted by Independence Boulevard and Jackson Avenue, Kansas City, Mo.
2—Brotherhood Boys' Class.
3—Boys' Bible Class.
4—Big Brothers' Class, or Club.
5—Banner Bible Class.
6—Boosters' Boy Club.
7—Boy Boosters' Class.
8—Busy Bees' Club, or Class.
In fact the name is immaterial, but should be associated with boys of the Christian Church in some department.

NOTE—The emblem is on the square. It is significant that the boy who wears it will also be on the square, at home, at school, at play.

### COPYRIGHTED.

The emblem is copyrighted with the government of the United States in Washington, and certificate has been granted to the Brotherhood of Disciples of Christ to make exclusive use of this emblem trade-mark. Hence this will be recognized as a distinctive emblem for boys and boy leaders of the Christian Church.

### WHO MAY WEAR IT.

Any class or club of boys from 12 to 18 years old in any Christian Church or Sunday-School may wear the emblem. I show that you are identified with the Department of the Christian Church, wit your work is under Brotherhood au or not.

### TEACHERS AND OFFICERS.

May wear the emblem if they wish.

### THE COST:

Price, single emblem. .....25c
6 or more. .....23c
12 or more. .....22c
25 or more. .....21c
Postpaid anywhere in the world.

### A HANDSOME CHRISTMAS GIFT

Teachers of boys' classes or club le could not make a more handsome o expensive present to the boys than thi

### QUALITY.

Heavy plate on hard metal backgr Hard, durable, red enamel, with letterin background in gold: the gold for con tion, the red for life. Emblem is mo on screw back with spike, to fit lapel. Orders will be filled in order received. ity and satisfaction guaranteed or refunded.
Address,

BROTHERHOOD OF DISCIPLES OF CHRIS
R. A. Long Bldg., Kansas City,

# The Yuletide

## A Story

BY CRAYTON S. BROOKS

w over yonder on the other side of the in the land of Palestine, there nestles the rocks of a rocky plain the little Bethlehem. Though small, it is a place ted in sacred history. It was there ith the Moabitess gleaned in the fields aomi. Here it was that Jesse and his sons lived in peace and prosperity and ty, tending their flocks. Here David, ungest of the seven, learned to sling ooth stones he found at his feet, to ngs and play upon the harp.

here comes an edict from the mighty, l Cæsar that all shall go to the proper o register. It was in order to make n possible. It was Cæsar's method of a census.

Bethlehem, then, go Joseph and his espoused wife, because Bethlehem is y of his fathers, the city of his ancesavid.

v the birth of Jesus Christ was on this When his mother Mary had been be- to Joseph, before they came together s found with child of the Hold Spirit. oseph, her husband, being a righteous nd not willing to make her a public e, was minded to put her away privily. en he thought on these things, behold, el of the Lord appeared unto him in a saying, Joseph, thou son of David, fear take unto thee Marry, thy wife; for hich is conceived in her is of the Holy And she shall bring forth a son; and halt call his name JESUS; for it is he. hall save his people from their sins; ll this is come to pass, that it might be l which was spoken by the Lord through ophet, saying,

old the virgin shall be with child, and ring forth a son, and, they shall call ne Immanuel; which is, being interpretd with us.'"

l Joseph arose from his sleep, and did angel of the Lord commanded him, and nto him his wife; and knew her not till d brought forth a son; and he called his JESUS."

n Joseph and Mary arrived, the public ere already crowded with multitudes of s subjects who had come to be enrolled. h Mary was great with child they were led to accept quarters with dumb cattle stable.

's heart was thrilled ever since the angel l had said to her, "Hail, thou art highly d, the Lord is with thee. Fear not, for thou hast found favor with God. ehold, thou shalt conceive in thy womb, ing forth a son, and shalt call his name He shall be great, and shall be called n of the Most High; and the Lord God, shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." The angel had also said, "The power of the Most High shall overshadow thee."

The time is at hand. While there in the inn, the child Jesus is born. Angels could not contain the joyful news. To whom could they tell it? All the city was asleep or in revelry. The last are not fit to hear such news. Outside the city are the shepherds, tending the flocks; humble, perhaps despised. "An angel of the Lord stood by them and the glory of the Lord shone round about them; and they were sore afraid." But with heavenly calmness and dignity the angel said unto them,

"Be not afraid, for behold I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David, a Savior who is Christ the Lord." Hark! what is that sound of music? A multitude of the heavenly host burst into angelic song, "Glory to God in the highest."

With this babe of Bethlehem, hope is born into the world. Joy and gladness now have place on earth. The anniversary of his birth is prominently the children's festival. The church celebrates his sacrificial death by regularly and solemnly observing the Lord's supper, but the children commemorate his advent into the world in the unspeakable joys of the Yuletide. Away with the mythical Chris Kringle, and the impossible Santa Claus. There is no need for invention or fiction. Let us rather tell the children of the Babe in the manger.

A Savior was expected by the Jews. Without him the law was incomplete. It was a burden no man could bear. None was saved by it. Salvation for all mankind looked forward to and depended upon a Savior. The prophets had predicted his coming. The sweet psalmist had sung of his coming. All Jews expected him.

A Savior was necessary to them. The law was severe and incomplete. They groped in dense darkness as to the future. The law revealed to them nothing of hell, nothing of heaven. Even the chosen people of God had no means of salvation except by absolute and perfect obedience. Since none had kept it, none was saved by it. All are lost without a Savior.

Equally necessary is a Savior to us. Back of all sects, schisms, denominations, back of the Bible itself is the need of a Savior. To meet this universal, world-wide, age-long, fundamental need, comes the angelic announcement, "There is born to you this day in the city of David, a Savior."

"Which is Christ the Lord."

He is the Messiah of prophecy, the Lord, God's Son, co-equal and co-existent with the Father.

Small wonder the angel could say, "Behold, I bring you good tidings of great joy." They have been in bondage and are to be set free.

A universal kingdom is to be established in which the Messiah, the son of David, the begotten Son of God is to forever occup throne.

"To all people" indicates the scope o power, the universality of his religion. T fore, in these happy days of the Yuletic all the children of men among all natior joice and be exceeding glad.

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# Programs for Local Chapters

**December—No. 2.**

**TOPIC:—A Practical Christmas.**

**I.—Devotional.**

Hymn—"Oh, Do Some Good Deed Every Day." From Brotherhood Hymns.
Scripture Reading—Matthew, 2d Chap.
Prayer—For the homeless, fatherless, sick and afflicted.
Hymn—"Cast Thy Bread Upon the Waters." From Brotherhood Hymns.

**II.—Cultural.**

1. Let some one téll the story of "Old Yule Tide." Read article by Crayton S. Brooks in this issue of CHRISTIAN MEN.
2. "Why Christmas on December 25th?" Consult "Scrap Book" for 1906.
3. "How to properly observe Christmas in the 20th Century." Consult your charity organization, or write J. H. Mohorter, 2955 N. Euclid Ave., St. Louis, Mo.
4. General discussion: "Are we sane and really Christian in our general observance of Christmas?"
5. Resolution: That **we** make some definite effort to exalt Christ in our observance of Christmas, 1911.

**III.—Business Period.** To be transacted rapidly, but in order.
Roll call.
Reports of committees.
Unfinished business.
New business.
Reception of members.

**IV.—Recess and Social.**
Meeting of new members and visitor
Light lunch.
Silver offering.
**Adjournment with prayer.**

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**Suggestions—Be sure to read.**

1. For material on the first number sult an encyclopedia, at home, at the tor's study, or at your public library the library, tell the librarian what you and he will be able to direct you to terial. Take the trouble to do this a will be fascinating and interesting. will appreciate Christ and our pre Christmas joy as never you did before.

2. Get Vandyke's little book, "T Christmas Tree," and read it through i hour. It is strikingly beautiful. The to the magazine files in your public lib and get Scrap Book for December, 1 It is a double number; get the right I wish it were possible to make you now the thrill that will come to you you read the story there. You will say never appreciated Christmas before. it. Then tell the story in your own w

3. Giving, not receiving, is the spir Christmas as well as Christ. The jo Christmas is in giving. Oh, the agon the breasts of those who this Christmas have nothing to give! I wonder if were just to let your heart speak if could not suggest some plan to your M Class, Club or Brotherhood wherebу would express the real spirit of Christ to the men about you. Try it!

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**January—No. 1.**

**TOPIC:—Men for the Ministry.**

**I.—Devotional.**
Hymn—"Where are the Reapers?"
Scripture Reading—Romans 1:1.
Prayer—For the consecration of workers.
Hymn—"Seeking the Lost." From Brotherhood Hymns.

**II—Cultural**—Five eight-minute addresses.
1. Dignity of the Ministry. By the Pastor.
2. Motive of the Ministry.
3. The call is from God.
4. Who are called to be ministers.
5. The drawbacks and how to overc them.

**III.—Business**—To be conducted rap and in order.
Roll call.
Reports of committees.
Unfinished business.
New business.
Reception of members.

**IV.—Social Meeting.**
Reception of new members and visi
Refreshments.
Silver offering.

-I scussion—Application to young men nd women in your local church.
d urnment with prayer.

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ug estions—Be sure to read.

ou really want to make this service g and fascinating, setting the pace year 1912, get in touch with one of ools or colleges and have them fur- st-hand information in regard to the under dicsussion. Any of our will be glad to furnish information inted matter without charge. Then e January, 1912, number of CHRIS- EN, which will be full of information piration upon the subject with a sta- article by C. M. Sharp that will be -opener.

colleges of our Church are joining e Brotherhood in issuing the call ministers to preach upon the subject Ministry as a calling, the third Sun- January. Any group of men so de- can be of immense assistance and tremendous influence in your local church by having a conference with your pastor and deciding upon a coöperative plan in presenting the subject of Men for the Ministry to the most likely young men and young women of your congregation. Present the matter according to the above program in a modified form. The program as outlined will be too elaborate for one evening, but may be modified to suit your convenience. This will open up the subject and you can then have the matter referred to a committee to work out the details. There ought to be at least two thousand sermons preached the third Sunday in January upon the subject of Men for the Ministry, and with the proper advance agitation 500 men and women should step out and dedicate their lives to His service.

The above program may be undertaken by any group of men—Bible Class, Brotherhood, League, or Club in the church, if you have enough men to man the program.

Extra copies of the January magazine may be secured for distribution at the meeting if request is made by December 20th.

# W. C. Pearce Says Affiliate!!!

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Every Men's Bible Class ought to line up with the National Program of Service as outlined by its own National Brotherhood. I am pleased to know the action taken at Des Moines recommending that all the men should affiliate with the National Brotherhood of our own church. I believe this is one of the indications of the dawn of a day of larger service for the men of the church.

—W. C. PEARCE

Editor's Note—Mr. Pearce is superintendent of the Adult Department of The International Sunday-School Association and a member of the Christian Church. We have an article in hand from his pen which we will publish in January. Watch for it!!!

# From Brotherhood Hymns

## God Will Take Care of You.

*Dedicated to my wife, Mrs. John A. Davis.*

COPYRIGHT, 1906, BY JOHN A. DAVIS.

C. D. Martin. W. S. Martin.
Arr. by W. E. M. Hackleman, by per.

1. Be not dis-mayed, what-e'er be - tide, God will take care of you;
2. Thro' days of toil when heart doth fail, God will take care of you;
3. All you may need He will pro - vide, God will take care of you;
4. No mat - ter what may be the best, God will take care of you;

Be - neath His wings of love a - bide, God will take care of you.
When dan-gers fierce your path as - sail, God will take care of you.
Noth - ing you ask will be de - nied, God will take care of you.
Lean, wear-y one, up - on His breast, God will take care of you.

CHORUS.

God will take care of you, Thro' ev - 'ry day, O'er all the way;

He will take care of you, God will take care of you.....
take care of you.

**Brotherhood Hymns** contains 131 choice selections for the male voice. The cream of the old, and choicest of new songs. Price the book, 35 cents per copy, $3.60 per dozen, $25.00 per hundred, postpaid. Order from

BROTHERHOOD OF DISCIPLES OF CHRIST
420 R. A. Long Building KANSAS CITY, MO.

P. H. WELSHIMER

# Bible School Lessons for December

**American Revised**

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**Prepared by P. H. Welshimer**

LESSON 2—DECEMBER 10.

## "NEHEMIAH AND HIS ENEMIES."
## —NEH. 6:1-12.

Print verses 1:12. Commit verse 11.

1 Now it came to pass, when it was re-
rted to Sanballat and Tobiah, and to Ge-
em the Arabian, and unto the rest of our
emies, that I had builded the wall, and
at there was no breach left therein (though
en unto that time I had not set up the
ors in the gates), 2 that Sanballat and
eshem sent unto me saying, Come, let us
eet together in one of the villages in the
ain of Ono. But they thought to do me
ischief. 3 And I sent messengers unto
em, saying, I am doing a great work, so
at I cannot come down; why should the
ork cease, whilst I leave it, and come down
you? 4 And they sent unto me four
nes after this sort; and I answered them
ter the same manner.
5 Then sent Sanballat his servant unto me
like manner the fifth time with an open
ter his hand, 6 where was written, It is
ported among the nations, and Gashmu
ith it, that thou and the Jews think to
bel; for which cause thou art building the
all: and thou wouldest be their king, ac-
rding to these words. 7 And thou hast
so appointed prophets to preach of thee at
Jerusalem, saying, There is a king in Judah:
and now shall it be reported to the king ac-
cording to these words. Come now there-
fore, and let us take counsel together. 8
Then I sent unto him, saying, There are
no such things done as thou sayest, but thou
feignest them out of thine own heart. 9 For
they all would have made us afraid, saying,
Their hands shall be weakened from the
work, that it be not done. But now, O God,
strengthen thou my hands.
10 And I went unto the house of She-
maiah the son of Delaiah the son of Me-
hetabel, who was shut up; and he said, Let
us meet together in the house of God, within
the temple, and let us shut the doors of the
temple: for they will come to slay thee;
yea, in the night will they come to slay thee.
11 And I said, Should such a man as I
flee? and who is there, that, being such as
I, would go into the temple to save his life?
I will not go in. 12 And I discerned, and,
lo, God had not sent him; but he pronounced
this prophecy against me: and Tobiah and
Sanballat had hired him.

**Golden Text.** "The Lord is the strength of my life; of whom shall I be afraid?"—sa. 27:1.

**Time.** B. C. 444.

**Place.** Jerusalem and vicinity.

**Introduction.** Read Nehemiah 5 and 6. Nehemiah, a young Jew who went from abylonia to Jerusalem and who became governor of Judea, was a master in overcoming fficulties. In our last lesson we saw how he succeeded in building up the walls. Today e see him overcoming the enemies who were insistent in opposing the Jews in establishing eir home and their worship. Neh. 5:1-19 reveals the hardships inflicted on the poorer ople by the nobles and richer class. High taxes, lack of employment and high prices ade the situation almost unbearable. Homes were mortgaged and much of the property ssed into the hands of the moneyed class. Frequently children were sold into slavery. ungry men threatened to surrender the city to their enemies if food were not given. It as now the business of Nehemiah to straighten out the tangled web. He had to deal incipally with the wealthy class, for their actions had proved the greatest hindrance to e progress of the work. He led them to repentance and restitution.

**Explanatory.** 1—*Sanballat,* one of the bitterest Samaritan leaders against the Jews. was he who mocked the Jews when building the walls. *Tobiah,* an Ammonite living ross the Jordan, northeast of Jerusalem. *Geshem,* the chief of an Arabian tribe of the sert, who lived by plundering communities. All of these hated the Jews, because their aching interfered with their business. 2—*Come, let us meet together—in the plain Ono.* These delegates would indicate that they would discuss conditions on friendly rms. But this was only a subterfuge. The purpose was to do harm to Nehemiah and s people. Gates had not been placed in the city. There were openings in the walls. was not yet ready to withstand the defense without the use of strong men. 3—*"I am ing a great work, so I can't come down."* What a reply. Here is a man who had

no time to quarrel nor to fight; he was keeping busy. To him it was of more importanc to do his work. The defenses were not completed. There duty called him. To Nehemia there was no dispute to settle. 4—*They sent unto him four times.* His enemies wer insistent, but the great leader was positive and firm in his reply. 5-6—*Then sent Sanballa his servant.* The fifth time an attempt was made to draw Nehemiah away from duty. Thi time an open letter was carried, one that was unsealed. This would be regarded as a publi insult. It contained a charge of treason against the Persian government, stating tha Nehemiah and the Jews were getting ready to rebel, that this was the purpose of the build ing of the wall. 7—*Come now therefore and let us take counsel together.* Because it ha been announced that prophets had been appointed to preach in Jerusalem, and that Nehemia was king. Nehemiah's enemies would now attempt to appear to be his friends and to com to the rescue, to assist him against the Persians, who would be incensed at this rebellion 8—*There are no such things done as thou sayest.* Nehemiah knew these liars. When on plan failed, another had been attempted, but he was undaunted by their threats and thei deception. 9—*For they all would have made us afraid.* By trying to secure the enmity o Artaxerxes in leading him to believe that a rebellion was on. The ultimate purpose wa to weaken the work of the Jews. *But God strengthen thou my hands.* Nehemiah's praye was that greater strength might be theirs. At this very time when the enemy was expectin weakness. 10—*Afterward I came into the house of Shemaiah * * * who was shut up* He was probably a priest who had secreted himself to be safe in case of an attack. Nehemia went to him for consultation. The people were being weakened by fear that had come upo them. *Let us meet together * * * within the temple.* Shemaiah would take Nehemia where only priests had a right to go. His purpose seemingly was the safety of the governor 11—*And I said, "Should such a man as I flee?"* Nehemiah was indignant at the request o Shemaiah. He had been intrusted with God's work. He would not stoop to hide awa in the temple to save his life. *I will not go in.* What positiveness. No man has show more backbone in our study for the past months than Nehemiah. 12—*And I discerned* He learned that this Shemaiah was not a God-sent man, but a tool in the hands of Tobia and Sanballat, who came in the guise of a priest and a prophet that he might entrap him From verse 13 we learn he was hired to fill Nehemiah with fear and cause him to sin that they might have an evil report against him. Verse 15 says, "So the wall was finishe in fifty-two days."

## Comments on the Lesson

There are no grander characters on the pages of Old Testament history than Nehemiah He was the kind of a man we love to meet. His life is an inspiration to men today wh have to do the hard things, who must overcome opposition, work under difficulties, withstan the reproach of enemies and watch for the trap of their adversaries. He was young, honor able, possessed some wealth, a magnificent ruler, in full sympathy with the humblest an poorest of his people, had dignity sufficient to meet the highest of the kingdom, was no afraid to denounce men face to face for their sin and oppression, had an eye like a eagle, could look through the very plots and subterfuge of enemies who came in th guise of friends. He never quarreled nor quibbled over trivial matters, but had one hig purpose and kept to that. With him it could be said, "What I have written I have written." When he spoke, nothing else was to be said. When he took a position, there he stood lik Gibraltar. Withal, he was tactful and kind. He prayed and he worked. He planned an led others to work. He took up the cause of suffering people and by his own life an example, his earnestness, positiveness and straight-forward manner of speech this youn man led the nobles and the wealthy class to give back the lands, the fields and vineyard and the olive yards, the houses and a hundredth part of the money and of the grain an of the new wine and of the oil which they had exacted from the people. Nehemiah teache us many things. Among the lessons let us note the following: Keep to the main task attend to the duty that lies nearest at hand; do not leave a big job to go down to th plains of Ono to fight. A man weakens his work and his influence by stopping to quarrel People that have heavy tasks have no time to quarrel. Never come down from a great task, for when you do your work ceases. Trust in God and do the right and you will neve know failure. Such men may temporarily be defeated, but they never fail. A strong leade like Nehemiah inspires his people to follow. Nehemiah not only gave of his influence an his time, but of his substance. His heart and soul and pocket-book were in his work Read carefully the entire fifth chapter. Here is a man who would not stoop to a smal thing, no, not even to save his life. The character of the man is shown when he said, "I will not go in." O! for positive men at all times. Here is a man who not only watched the work, but prayed as well. He led others to sacrifice by his own sacrificing. He taught that men who made a profession of religion should be religious. He was no stage actor.

## Questions for Class Use

Who was Nehemiah? Where was he born? What was his position while living in Babylonia? How did he come to be in Jerusalem? What was his work in Jerusalem? Name some of the obstacles he had to overcome. What were the conditions as revealed

e fifth chapter of Nehemiah? In what respects does Nehemiah show himself to be a man? What are the striking characteristics of his life that we should expect to find e life of every good man? Who were his enemies? Name the different methods ed to hinder Nehemiah's work. What does he teach concerning pure religion? If miah were living today, where would you expect to find him in the great reform ments of our time? What lesson does he furnish for all reformers?

LESSON 3—DECEMBER 17.

## "EZRA TEACHES THE LAW."—NEH. 8:1-12.

Print verses 1-12. Commit verses 2, 3.

1 And all the people gathered themselves her as one man into the broad place was before the water gate; and they unto Ezra the scribe to bring the book e law of Moses, which Jehovah had anded to Israel. 2 And Ezra the priest ght the law before the assembly, both and women, all that could hear with rstanding, upon the first day of the th month. 3 And he read therein be- the broad place that was before the gate from early morning until mid- in the presence of the men and the en, and of those that could understand; he ears of all the people were attentive the book of the law. 4 And Ezra the e stood upon a pulpit of wood, which had made for the purpose; and beside stood Mattithiah, and Shema, and ah, and Uriah, and Hilkiah, and Maa-, on his right hand; and on his left Pedaiah, and Mishael, and Malchijah, Hashum, and Hashbaddanah, Zechariah, Meshullam. 5 And Ezra opened the in the sight of all the people (for as above all the people); and when ened it, all the people stood up. 6 And blessed Jehovah, the great God; and e people answered, Amen, Amen, with fting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground. 7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. 8 And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9 And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of Jehovah is your strength. 11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. 12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

**Golden Text.** "The law of the Lord is perfect, converting the soul."—Psa. 19:7.

**Time.** The first day of the seventh month, B. C. 444, one week after the completion e walls, in our last lesson.

**Place.** Jerusalem.

**Introduction.** Read Nehemiah, chapters 7 and 8. The walls had been completed, the was now secure. By a common task, and having overcome the opposition, the people stronger. The work so far had only been preparatory. "The problem now was to re the nation to its place in the kingdom of God." To teach the people to live right by word and deed to uphold the religion of Jehovah and prepare the world for the ng of the Son of God was the task before them. They rested a week from the task uilding the wall, and with the blowing of trumpets and horns a civil New Year's Day ushered in. Through the day, from morning till night, the trumpets blew.

**Explanatory.** 1—*And all the people gathered.* The building was ready, the city secure n its walls, now came the worship. They met in the public square, lying south of the le area. All were there, old and young. *And they spake unto Ezra, the scribe.* We heard nothing from Ezra for thirteen years. He may have returned to Babylonia and nued his studies and now had returned to Jerusalem at the time he was needed. The e were anxious to hear, they were hungering for knowledge and for righteousness. *nd Ezra, the priest, brought the law.* Ezra had codified the law. The law and the ry of Israel had been scattered in separate books. Ezra had brought them together. people knew him and knew the work which he had done. They appealed to the right e. 3—*And he read therein.* This was expository preaching. He read and explained. is not a sermonette, for he read from morning until mid-day. *And the ears of all the e were attentive.* Good listeners make good preachers. Attention shows interest. these people were interested. They desired to know. 4—*And beside him stood.* A en pulpit had been constructed, that the speaker might stand above the people, and him, to give dignity to the occasion, stood some of the leading people of the nation.

5—*And Ezra opened the book * * * all the people stood up.* This was reverence d respect for the Word. We need it today in our religious worship. 6—*And Ezra bles the Lord.* Gave him thanks. *And all the people answered, "Amen."* Amen means, "So t it be." *And they bowed their heads.* Another act of reverence. This was genuine worsl no act of pretending here. 7—*Caused the people to understand the law.* The men mentio in verse 7 were also teachers. It would seem the people were divided into groups, e group or class having a teacher. The law was so explained that the people underst it. 8—*So they read in the book, in the law of God, distinctively.* They interpreted, made it plain and pronounced correctly. *And they gave sense.* Explained obscure wo Made thorough explanation of the meaning of the Scripture. 9—*And all the people w when they heard the words of the law.* They were convicted of sin. They had stood beside the perfect standard and they saw how imperfect they were. Prophecy had b made, and they had now seen some of its fulfillment. They believed now as never bef The history of their nation and the gathering of the fruits from the seed that had b sown had passed in review before them. 10—*Go your way, eat * * * and drink * * and send portions unto them for whom nothing is prepared.* They were taught this wa holy day, not a time for mourning nor fasting, but for rejoicing and eating. They are also express their joy and manifest their true religion by helping others. To give unto e needy was not only an evidence of their genuineness, but it was also one of the means f increasing their joy. 11—*So the Levites stilled all the people.* The weeping ceased, t repentance had reached the end sought—a changed life. Grief gave way to joy. 12—*T had understood the words that were declared unto them.* Having understood the teach of the Word had brought about repentance, which had brought about a changed life. T saw the world from a different angle. The path of duty lay before them. They n arose to eat and to drink, and they sent portions.

## Comments on the Lesson

This was a great religious gathering. Several things conspired to make it grea the occasion, the place, the time, the people, the preachers and the teachers, and the les taught. Many of these had never heard the law of Jehovah before. For some, it l been so long since they had heard it that they had forgotten it. There was appreciat on the part of the people for the opportunity of hearing. People who have good churc and can hear the Word of God taught every week, often fail to appreciate the bless that is theirs. Many a person detained for weeks and months with illness, or one w has moved into a community where there is no church, often thinks of opportunities t were neglected and blessings that were unappreciated. The people were reverent and w in a worshipful spirit. When the Book was opened they all arose. What a fine sight must have been. How different we find it among many of the churches today. N when the Book is opened, ministers sometimes have to wait for the people to give att tion, and even rap for silence, and while God's Word is being read how often we h the hum of conversation through the building. One of the things lacking in much the worship of today is reverence and sincerity. "And all the people answered, 'Am Amen,' with the lifting up of their hands." What an inspiration and what encouragem it must have been to the speaker. Why not today in all of our churches, when a pra is offered, have everbody say "Amen," as well as the one who is leading the prayer? after all the one who is uttering a public prayer should not be the only one praying, all should be uniting with him in the petition and the thanksgiving to God. The lead men of the nation, men whom the people respected, stood with the preacher on the pul In some churches it is customary for the elders of the church to sit on the pulpit w the minister to assist him in the opening and closing worship. Why should it not be This was a Bible School, for the people were divided into classes, and over each class group there was a teacher, who caused them to understand the law. How important it that the Word of God should be read distinctly to an audience. Every man should re carefully the Scripture before he reads it to an audience, take time to pronounce his wo carefully, to articulate distinctly and give sense to the reading? A splendid habit to fo is that of reading the Word of God aloud. The proper teaching of the Word to attent minds will always bring about repentance, which worketh Godly sorrow. The fruits repentance is manifest in a changed life. The life of the Christian is not to be one gloom and sadness, but of joy and happiness. It will also manifest itself in doing very things that people did in ministering to those in need. To the Christian tod his greatest blessing comes not in receiving, but in giving, for "It is more blessed to g than to receive."

## Questions for Class Use

How long after the building of the walls before the great worship, at which the l was read? Who was Ezra? What do we know of Ezra previous to this meeting? W were the people anxious to hear the law? Describe the gathering. What acts of the indicated their reverence? In what ways do many worshippers show their irrevere

y? How correct them? What are some of the ill effects of irreverence in worship? did Ezra have a number of men on the pulpit with him? Did Ezra do all the teach- What effect did the teaching have upon the people? What is true repentance? Are and laughter harmonious in religion? When should the Christian rejoice? When ? What is a good test of genuine repentance?

LESSON 4—DECEMBER 24.

## ALACHI REBUKING AND ENCOURAGING JUDAH."—MAL. 3:1; 4:3.

Christmas Lesson.

Print 3:7-18. Commit 3:16, 17. Read Mal. and Neh. 13.

From the days of your fathers ye have d aside from mine ordinances, and not kept them. Return unto me, and ill return unto you, saith Jehovah of s. But ye say, Wherein shall we re- ? 8 Will a man rob God? yet ye rob But ye say, Wherein have we robbed ? In tithes and offerings. 9 Ye are d with the curse; for ye rob me, even whole nation. 10 Bring ye the whole into the storehouse, that there may be in my house, and prove me now here- , saith Jehovah of hosts, if I will not you the windows of heaven, and pour out a blessing, that there shall not be enough to receive it. 11 And I will ke the devourer for your sakes, and he not destroy the fruits of your ground; er shall your wine cast its fruit before time in the field, saith Jehovah of hosts. 2 And all nations shall call you happy; ye shall be a delightsome land, saith vah of hosts.

13 Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee? 14 Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts? 15 and now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and escape.

16 Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. 17 And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. 18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

**Golden Texts:** 1. "Return unto me and I will return unto you, saith the Lord of s."—Mal. 3:7.

2. "Unto you is born this day in the City of David, a Savior, which is Christ, the l."—Luke 2:11.

**Time.** Uncertain, some time during the age of Ezra and Nehemiah. Between 458 430 B. C.

**Place.** Jerusalem and vicinity.

**Introduction.** Malachi was a prophet of God. He was a plain-spoken preacher. His ourses are on the Socratic manner, that of question and answer. Read the last chap- of Nehemiah. You will see that the sins and evils which Nehemiah encountered were same as those which Malachi denounced. The glory of the Kingdom of God lay in the re, not in the past. Malachi speaks of the coming of the Messiah. A messenger is e sent before him, who will prepare the way for him. His coming and his work are cted in the first six verses of this chapter, which introduces our lesson today.

**Explanatory.** 7—*Ye are gone away from mine ordinances.* The purpose of the ship had been to bring the people nearer to God. From the days of their fathers, the ple worship and other religious duties had been neglected. *Return unto me.* To God's , to his service, to obedience to his laws. *Wherein shall we return?* Malachi puts question in their mouths. They do not seem to know where they have gone, nor far they have gone. It is even doubtful if they feel they have gone away from God. 8—*Will a man rob God?* They had done so. This is the way in which Malachi answers r questions. It shows them up in the true light. *Wherein have we robbed thee?* onscious of their transgression, they do not understand yet how they have robbed God. *Tithes and offerings.* These sustained the worship. They withdrew their support and this ered the worship. 9—*Ye are cursed with a curse.* They were complaining of r troubles. Malachi would point out to them that these were the result of having robbed . It never pays to withhold from God. The tithes were a tenth part of their income, increase of property and products. 10—*Bring ye all the tithes into the storehouse.* chambers were on three sides of the temple. These were empty. *And prove me.* y were poor. This worked for them a temporary hardship, but God asks to put to the test, to see if their giving will not bring to them rich results. *If I will not open the windows of heaven.* A poetical expression, indicating the source of blessings

and the amount of the same. Blessings will be showered as copiously as the r 11-12—*And I will rebuke.* A picture here of protection; happiness will reign beca of plenty. The Lord's blessings will be upon them all, a result of obedience. 13—*Y words have been stout against me.* They had complained that God had failed to keep promise. They failed to see any laxity on their part. They were unaware that their disobedience had brought about existing conditions. *Ye say, "What have we spoke* They did not realize how outspoken they had been against God. 14—*Ye have said, "I vain to serve God."* Of what profit is it that we have kept his ordinances? They v laying all the blame on God. *We have walked mournfully.* Their worship was sin an outward form. It was shallow. At heart there was neither love nor obedie They thought the blessings of God should come as a result of outward appearance. I man's heart is not right, his religion is all wrong. 15—*Now we call the proud ha* As they looked around, it appeared to them as though the people of the world were richest and most prosperous. They thought those who defied His laws had less trou than those who endeavored to be obedient. That is the way it appeared unto the peo The whole difficulty was that they expected the true blessings of God to come upon people, rendering a half-hearted service. They laid undue emphasis upon form ceremonies and were not right at heart. 16—*Then they that feared the Lord spake with another.* They conferred together, each encouraging the other. Such conferen are helpful in strengthening one's faith and lends encouragement in the dark hours. *a book of remembrance was written before him.* This is the way in which a man ke record, hence God was indicating to the people that he would remember every good d and word. 17—*And they shall be mine * * * when I make up my jewels.* They w precious in his sight. *His son that serveth him.* God loved them as a father loved own son, and would do as much, yea more, for them. For "God so loved the world t He gave His Only Begotten Son that whosoever believeth on Him should not perish have eternal life." 18—*Then shall ye return.* Their eyes will be opened; they would kn the genuine from the false. The nearer they walked with God, the better able they wo be to discern the righteous from the wicked, and they would see that the prosperity atte ing the truly righteous is far in excess of the supposed blessings received by the wicked.

## Comments on the Lesson

The people of Judah as a whole had departed from Jehovah, and yet did not know Many people today think they are religious, when they are not. This is often due to impro teaching or no teaching. Neglect of the study of God's Word, absenting one's self fr the house of God, not assembling with God's people, neglectful of prayer, having no p in either worship or any religious service, lifting no hand to help humanity; these always be indicative of departure from God, and yet people who walk in these paths c sider themselves true to Jehovah because their name is found on a church roll. It is easy to rob God. Judah did not realize this had been done. One cannot prosper in true sense who robs God. They withheld their gifts from the Lord, arguing that by add that much more to their store they would be just that much ahead, but the Scriptures plain that when we carry to the storehouse of God we are lending to the Lord. If we our bread upon the water it will return to us. Many a man refuses to give to the chu for local expenses, to help build a house of worship or to evangelize the world, argu that he is not able, that he has bought a home and must pay for that. If men could know that when they give to God's work, God gives back more to them. What we n more than all is greater faith in God and His Word, to believe that he will really do what has promised to do. "Give and it shall be given unto you." Do men believe that? Th why do they not act accordingly? The one supreme need of the religious world is grea faith. God asks to be proved, that is, let us do what he asks us to and see if he will do what he has promised to do.

## Questions for Class Use

Who was Malachi? When did he write? What was the burden of his prophecy? W application can we make of this lesson to the time in which we live? Name some ways which men rob God today. Do the wicked prosper more than the righteous, considering from a worldly viewpoint? What were some of the sins of the people to whom Mala was speaking? What is the reference in the lesson to the coming of the Messiah? Wher is God's great patience and love manifest in this lesson?

LESSON 5—DECEMBER 31.

## "REVIEW."

**Golden Text.** "If we confess our sins, He is faithful and just to forgive us our s and to cleanse us from all unrighteousness."—I Jno. 1-9.

During the past year we have covered 580 years of history, from the division of kingdom 982 to the close of Nehemiah's governorship, and to the end of Bible histo

ut 400 B. C. This period naturally divides itself into four eras. First, the two streams the divided kingdom. Second, the single stream of Judah. Third, the exile. Fourth, return and restoration. The first period extended from 982 to 722, about 260 years. e second period 136 years. From the destruction of Samaria, 722, to the final fall of usalem, 586. Third period seventy years, 605 to 536 and 586 to 516. The fourth period to 400 B. C.

## I. Topics for Discussion

To make the lesson helpful, it will be well to discuss various phases of the year's work. ong the many that could be suggested the following are given:

1. The providence of God as shown in this history.
2. The wisdom of the wise men of these periods.
3. The folly of the foolish men of these periods.
4. The leading characteristics of the ten chief men.
5. The sins that were besetting to the people.
6. The patience of Jehovah.
7. The way in which the history of the Jewish people during these periods parallels experiences today.
8. The blessings that come through the captivity.

## II. The Question Method

Another plan would be to have members of the class go through the lessons and pre- e 100 leading questions. Let these be given out the Sunday before review and on review let the class divide into two sections and see which side can answer the most questions.

LESSON 1—JANUARY 7, 1912.

### 'THE BIRTH OF JOHN THE BAPTIST FORETOLD."—LUKE 1:5-23.

There was in the days of Herod, king Judæa, a certain priest named Zacharias, the course of Abiah: and he had a wife the daughters of Aaron, and her name Elizabeth. 6 And they were both teous before God, walking in all the mandments and ordinances of the Lord neless. 7 And they had no child, because t Elizabeth was barren, and they both e now well stricken in years.

Now it came to pass, while he executed priest's office before God in the order of course, 9 according to the custom of the st's office, his lot was to enter into the ple of the Lord and burn incense. 10 l the whole multitude of the people were ying without at the hour of incense. 11 d there appeared unto him an angel of the d standing on the right side of the altar incense. 12 And Zacharias was troubled n he saw him, and fear fell upon him. But the angel said unto him, Fear not, harias; because thy supplication is heard, thy wife Elizabeth shall bear thee a son, thou shalt call his name John. 14 And shalt have joy and gladness; and many l rejoice at his birth. 15 For he shall great in the sight of the Lord, and he l drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

**Golden Text.** "Without faith it is impossible to please Him."—Heb. 11:6.

**Time.** B. C. 6. October.

**Place.** In the temple at Jerusalem.

**Introduction.** Augustus Cæsar was emperor of Rome. Herod the Great, King of Judea, ject to Rome. Aretus, king of Arabia Petria. This was a time of peace. The Roman ire held sway over most of the known world. The Roman roads and army were valu- in preparing for the coming of the Messiah. The Jews, scattered everywhere, had made wn the prophecies to the people, and the Greek language, so universally spoken, was ideal language in which to hold the truths that Jesus would give.

**Explanatory.** 5—*There was in the days of Herod.* This was Herod the Great, t founder of the Herodian family and the father of most of the Herods of the New Test ment. An Idumean by race, a Jew in religion. Zacharias, a priest of whom nothing known except what is recorded here. The priesthood was divided under David into twent four courses, which took turn in serving in the temple. 1 Chron. 24. Each course minister for one week, beginning with the Sabbath morning service. These priests lived outside Jerusalem. *And he had a wife.* Being the daughter of Aaron, in the line of the priesthoo Both of John's parents were of priestly rank. Elizabeth, meaning, "God is my oath," or worship God." 6—*And they were both righteous before God.* Genuine righteousness, sham. *Blameless.* Their walk was blameless. Not perfect, but their purpose was to right. 7—*And they had no child.* To have no children was a trial, felt keenly by t women of Israel. 8—*While he executed the priest's office.* Burnt incense and attend to other duties in the temple. *In the order of his course.* In his turn. 9—*According the custom of the priest's office, his lot was.* They determined the work of each priest lot, as to who should perform different parts of the work. The lot cast laid the duty up Zacharias at this time to enter into the temple and burn incense. 10—*And the whole mul tude of the people were praying.* The people were praying in the temple courts, while t incense was burnt within, each morning and night, *At the hour of incense.* Nine o'clo in the morning and three in the afternoon. 11—*And there appeared unto him an ang* His name was Gabriel. (Verse 19.) This is the first message of God recorded in the Bil for 400 years, or since the time of Malachi. *Standing on the right side of the altar.* T place of favor. 12—*Was troubled.* Agitated, excited. 13—*Fear not, Zacharias, becau thy supplication is heard.* He had undoubtedly prayed for a son and that the kingdom God might come. *Thou shall call his name John.* His wife was to bear a son, and tl would be his name, meaning, "the grace of Jehovah." 14-15—*Many shall rejoice.* Becau of this son. He would be great in the sight of the Lord, would be an honor to his parer and perform a great work. *He shall drink no wine.* He would be a Nazarite. (Numbe 6:1-5.) *He shall be filled with the Holy Spirit.* To be guided by the spirit's influence. 16 *And many * * * shall turn to the Lord.* They are now in sin; he will call them ba by his preaching and lead them to righteousness. 17—*And he shall go before his fa* Before Jesus, the Savior. In the spirit and power of Elias. From the last of Malachi t Jews believed that Elijah would come as a herald of the Messiah. John was to come the spirit and power of Elias. 18—*Whereby shall I know this?* What had been promis to Zacharias seemed the impossible. How could he know that it was true? 19—*I a Gabriel.* Being an angel of God, Zacharias should believe him. 20—*Thou shall be sile* There being some doubt in the priest's mind, this was taken as a means of convincing hi while it was at the same time a punishment for unbelief. 21-22—*He could not speak.* T words of the angel were verified.

## Comments on the Lesson

It means much for a couple to be righteous before God. That is genuine righteousne When God would have a man go before His Son to herald his coming, he began the educ tion of that son by educating his parents before him. Zacharias was a praying man. I prayed for temporal blessings, but was not forgetful of spiritual blessings as well. Wh the priest was offering incense on the inside, the people prayed without. There is pow in united prayer. The lesson is a striking example of God's interest in the people of t world. Four hundred years of silence have elapsed. God had not spoken to the peop and now through his angel, Gabriel, he meets this priest face to face, announces his pray has been heard and that his wife, though old, shall bear a son, whose name shall John, that his mission shall be more than that of the ordinary child, that filled with t Holy Spirit, he shall be the forerunner of the Savior and shall turn the people from s to righteousness. It was difficult for the old priest to believe this, and while not exact disbelieving, he longed for a sign, that he might know that it was true. And a sign w given in his unability to speak. Men today are like Zacharias; they pray for certa things and yet are sometimes in doubt as to whether God will answer or not. We a told to ask and we shall receive, seek and we shall find, knock and the door will opened unto us. Two great needs of Christendom today are larger faith and mo prayer. There are rich mines at our disposal if we only open our eyes to see them. Fai will give them to us. God cannot use a man of little faith. As our faith, so will it unto us.

## Questions for Class Use

Who was Zacharias? Elizabeth? Gabriel? What was the office of the priest? Wh is meant by the course of a priest? What is the purpose of offering incense? For wh had Zacharias probably been praying? What was his state of mind when told a child wou be born unto them? What is meant by the spirit and power of Elijah? What is meant being filled with the Holy Spirit? Does the world have spirit-filled men today? Wh sign was given Zacharias?

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# A HAPPY NEW YEAR

'ie officers, Directors and Secre-
rs of the Brotherhood wish you one
all 366 Happy Days during 1912.
thank you for the patience that has
n you through the 552 pages of
ISTIAN MEN during 1911, and be-
k from you the same degree of virtue
ng the year to come. This has been
ying year, 1911—business has not
as brisk as it once was—and yet we
hankful to the Heavenly Father that
as been no worse. Time has lain
ily upon some of our hands,
something has gnawed at our
ts—yes gnawed—there is no bet-
word. Some of us have been
ried about business affairs—
rs have labored with problems of
and with it all we have found time
ink about the Church. Isn't it a bless-
sometimes that we find time to turn to
ion? We have done our best to direct your thoughts in channels that to us appeared promising, and in this we have not been altogether disappointed, and yet as we write these lines, there is a feeling that all our men have not done their best by the Brotherhood Movement. We are not complaining—God forbid that we should ever complain—but we have a craving for the fellowship of 500,000 men and boys of the Christian Church in this great and growing work. We could fill pages with record of letters written, speeches made, and miles traveled by our officers and secretaries, but you busy men don't like figures, and neither do we. The figures will come like the evening of a successful day, and we are prepared to gorge you with statistics of things accomplished, but we think as we feel your pulse that this is not what you desire, so we are just wishing you a plain, every year HAPPY NEW YEAR and adding God's blessing upon you.

## Psychology of Bigness

A DAY OF BIG THINGS

Bigness is a relative term. The air is full of "Bigness." "Big Problems." "Big Tasks," "Big Visions," and "Gigantic Undertakings," etcetera, *ad infinitum!* We have heard about them until we have grown dizzy. We have imagined we saw so much, that many times we actually saw nothing. I am wondering if after all we are quite sane in trying to make the "Problems" and "Tasks" and "Visions" and "Undertakings" appear so big. I wonder if there is not a bit of egotism in it all. Is there not a tinge of self-exultation in magnifying the task so that we who undertake it may seem bigger than we really are.

BIG MEN NEEDED

What is needed is not so much a big vision of a magnified task—not so much a "heroic" courage to undertake a "gigantic" task, but heroic men to undertake mean tasks and common, homely problems. Really *big men!* Not inflated egotism. The ant is "some pumpkins" when met by a flea, but he becomes "small potatoes" when confronted by an elephant. A common everyday problem is a herculean task when it confronts a flabby-faced, nicey-nicey mollycoddle of the male sex. But that same task fades into insignificance when undertaken by one of God's real men.

The thing that God is doing these days is making bigger men. The solvent of all problems will easily be found when He has grown men commensurate with the demands of the day. Will *you* submit *yourself* to His scheme?

CHRIST'S SIMPLE PLAN

Jesus took some fishermen, a politician, and men of the lowliest walks, and just lived with and trained them—watched them grow, until they became the biggest men the world ever seen. Through them He set motion the machinery that is transfo ing and redeeming a world. Th men shook a continent in their own but they did not know that they were or that they had a big task; they formed the task that crouched at t feet shrieking its demand for recognit Pastors, here is the secret of leadersh Train your men to meet the *immed* task.

I am fearful that our failure to do —our disposition to trample beneath feet the nearby and common task, to be lured on by some spectacular w o'-the-wisp has left so many things done that we are coming to our sense the midst of what appears to be a surg sea of insurmountable difficulties. N that we are getting awake let us be sa Neither let us be frightened. Our m hood is adequate for our problems wh once we catch the true life purpo What have we neglected and where sh we begin:

NEGLIGENT? YES!!!

First: *We have negle ed Bible study.* Let begin it now and wh we are. There never was a better ti nor place. Let us begin first with se then enlarge our study circle to the s next to us. In this maze of perplex let us work out our own little cir Some other fellow is doing the sa thing just a little way beyond us. C circle is enlarging and so is his. Befo long our circles meet, then coincide a a community of Bible study is formed.

PURE MEN WANTED

Second: *We have n glected social servi* We have forgotten heed Jesus' command: "Seek ye fi the Kingdom of God;" and have thoug of self-interest first. Result: Clashin bickerings, suspicions, divisions, WA Now let us begin just where we are. P

gdom of God first in *your own* 'hen be aggressive in spreading determination to the hearts about [en will listen to the message you ıg. It calls for the most heroic he world has ever known to make ıtive without first considering its pon fellow men, and its effect e ultimate purposes of God. But rvice also makes gigantic char- nd world leaders.

Third: *We have neglected prayer.* We have been so busy:—too "fool" with altar fires. They ɔne out. The world is chilly. re crying because they are lone- The incense of altars has a and foreign odor to the seething about us. Only twenty per cent nen in the United States belong ıurch and maybe one-half of that per cent are praying men—men intimate enough with God to lay ıns before Him and take Him as into their banking business, their turing business, their mines, ores, their farms, their home , their getting married, their rear- lren, their everyday aggravating, tasks. Are you one of these men? If so, good. Then begin k of reducing confusion to order ing an altar and getting the soul ou to kneel there with you. Sup- church's prayer services. Others he same, and some day you will ırself rubbing shoulders with a ıst that cease not to cry; "Holy, the Lord God Almighty."

Fourth: *We have neglected the general support of the church in a way.* We have forgotten that ıid the Church was His church the gates of Hell should not pre- inst it. We have tried to make it *our church.* Thus have we dethroned Christ and cast out the soul of the church. Then we lost respect for the shell without the kernel—for the body without a life—for a corpse that would neither walk nor wither. Oh, men! Let us re-enthrone the Son of Man—the Christ of God in our own little corner. Let us not forget about the Christless *world* but also get mightily concerned about our Christless *ward.* A Christ-filled Brotherhood of two can be the beginning of a Christ-filled Brotherhood of fifty—of a Christ-filled church—of a Christ-filled ward—of a Christ-filled city, a state, a nation. This will cost life; it will cost money; it will cost time. Pay the price. It is the best investment you will ever make.

**BEGIN AT HOME**

The solution of the Kingdom problem is so simple as to have slipped our notice. In our search for the spectacular we did not notice that the solution lay at our very feet. God has so arranged that we cannot make a selfish move without trampling down His own barriers to confusion—without crucifying afresh the Son of God and putting Him to an open shame. But it is mighty lonely to work without the beat of drum or blast of trumpet. It is hard to die alone with no hand to caress, no heart to weep, no soul to sympathize. Elevate us to an eminence where men can see and applaud and we will die for our cause; but put us down in some dark corner where there is nothing or nobody but just men—common, everyday men—who are tired and worn and weary, so goaded by necessity and driven by circumstances that they have neither time nor disposition to applaud, and we fail to hold out. We have not the spiritual reserve force to keep us going. Oh, men! Men!! Herein is the demand for brotherhood! Communion in suffering!

A joining hands in the determination to follow the scarlet thread through the warp of life! This is what we mean by saying God is trying to make us *bigger men*—men who are big enough to more than fill our little community niche—who have clear enough vision and sufficient spiritual reserve force to keep us busy when the applause has died, to keep us hoping when hopes are blasted.

Δ Δ Δ

## Cranking the Machine

The Brotherhood Movement is starting out upon its fourth glad year. The Officers and Directors and even the Secretaries are happy over it. Isn't it glorious that our movement has seen so much of life during these three years? We have every reason for rejoicing. First, we have nearly two hundred affiliated Brotherhoods upon our records here in Kansas City, besides more than five hundred groups of men, Brotherhoods, Bible Classes, Leagues and Clubs, have come into being, or have been quickened by this movement. These will later come into full fellowship, the most of them, if the proper nurture is given by those directing the local energies, and we here in the National Office discover the food that will prove appealing and nourishing. It's queer about our Brotherhoods. One group of men go in strong for Bible study —(and they should all go in for that). Another seeks to become proficient in Social Service. Still a third group remembers the boys of the church who will be the men of the future, and takes care of the boys, young and old, but not so many do this. Others go in for Missions, and Benevolences, but every subject persistently pursued leads out upon the high road, and you will discover that it takes the whole round program of Service, Bible Study, Boys' Work, Missions, Benevolences, and Evangelism, to well rounded, healthy group of men. Our Pastors have been goo Brotherhood Movement during Say, men, but we ought to star of them, and hold up their hand mighty work they are trying, oh, to do. Some of our ministers are to undertake the Brotherhood w fear you men will lay down in t ness. We know this is just the wa of them feel about it, for be it their credit, they sometimes ur their hearts to us in the many lett come to us. Hundreds of good m are in the churches where the minister, and how the hearts o gospel emissaries would respond offer from some of you good men in putting a Brotherhood or a Bibl upon its feet in your church. T day of big things, as Mr. Sheller has aptly said in the editorial ju ceding. Big men are wanted church today as never before. We sit in our office in Kansas City a pare oceans of good reading for yo and our stenographers can and do reams of good paper in answeri queries that are constantly put at this doesn't make a Brotherhood ment, not a bit of it. It takes mo pens and printers' ink, and typew and secretaries and speeches, and humor to make a Brotherhood mov We have spent three of the best y our lives, or the lives of any oth alive today, in this, but we are fa the goal of achievement. As you from page to page of this issue y see that we have attempted to put you the brains of some of our be who are laboring with us in paint picture of ideal conditions and h bring them about. Brethren, if w failed to hit the bull's eye, tell us the matter with our powder.

# The Problem of the Christian Ministry

BY C. M. SHARPE.
Dean Missouri Bible College

BLEM

The problem of the Christian ministry, not the problem the ministry ace and solve, is the problem of e Church in providing itself with ry numerically and dynamically to the demands of these times. problem of *recruiting* and *train-* men who are to lead the moral gious forces in the modern con-

orm in which the matter has ap- the average thinker is that of king numbers of young men who ring the ministry. From the eligious bodies there goes up the the theological seminaries are serted. Hundreds of churches hout pastors. Whole countries ions are without one resident There is a fearful dearth of s, good, bad or indifferent. is point of view the demand is men, and the thing to do is to gh the land and beat the bushes ly for ministerial possibilities.

WDED

Another phase of the question is just now coming into some prom- amely, that what we need is not nisters but fewer churches. In ober number of the *Atlantic* George Parkin Atwater has a article entitled, "The Ministry crowded Profession." He says ing the country over, there is ster to every one thousand per- xcluding the Roman Catholics, rs who are *absolutely impervious* rt of Christian effort (one won- who these latter persons are), one minister to every five hun- population. This, he thinks, is too many. "If the minister keeps to his proper duty and works under proper conditions he may serve much larger groups of people." "But competition forces him into activities aside from his proper work. He is forced to become an organizer, collector, promoter of catch-penny devices, and a prodder of the indifferent. Thus his proper functions lose their force and comprehensiveness." "The ministry is overcrowded because the land is overchurched."

From this statement of what he conceives to be the most significant facts in the case, he proceeds to the remedies, namely, the *reunion of the churches,* and the *more thorough equipment of the ministry.* The first problem, he thinks, should claim first attention, but the manner in which he conceives the solution does not offer very great hope of speedy relief. "Reunion will come when it is realized that the barriers erected are irrational only when the divine faith and order are *fully* apprehended." "So perverse is human nature, however, that it is unwilling to accede to Scriptural, Apostolical and Primitive conditions and essentials so long as the concession seems to strengthen or vindicate the position of any one Church. Reunion would be far easier if the divine faith and order. fully apprehended, were found to be possessed by no one so that all would have to make equal concessions. If we are really concerned about the ministerial supply we should solve this problem first."

QUALITY NEEDED

But who is to solve this problem, and in what field does the solution lie? If it lies in the field of more thorough historical and Biblical study, then we need a ministry more

adequately trained to research and to critical understanding of the things involved in essential Christianity. The discovery of the basis of faith and practice which is to reconcile opposing viewpoints will not be the achievement of the ignorant, or the happy chance of the mere zealot. It calls for the finest minds and largest hearts. Look at the problem in whatever way we will, one thing is apparent constantly. We need and must have a ministry of superior intellectual and scholarly equipment. The emphasis must be upon quality rather than quanity. The consecration, the earnestness, the moral character and all that, are assumed; but granted these, the special training of the minister must include the knowledge that is of most worth, and a clear conception of the practical task that confronts him in this age. *If we can raise up a few men of the highest type and efficiency in this crisis of the Church,* for it is nothing less than a crisis, *we shall ultimately raise up all that are needed.* Whereas, if we shall attempt to raise up a great multitude of men by fife and drum with little rigor of selection, we shall indeed get the mob but it will lose the battle and the Church will be worse off in the issue. Our first task in the intelligent discussion of this question will be to inquire into the training necessary for the minister who is to lead the Church in these times, and then to consider what sort of men can take this training.

THE NATURE OF THE CALLING

What then is the ideal of the Christian ministry, and what is the training necessary to realize it? Let us premise this definition of the minister's calling. *He is the special exponent of Christianity in the society in which he moves.* It is his business to give a correct account of what Christianity *is,* and what it *requires* in the specfic conditions of a given time and place. W is essential or helpful in the t and applying of Christian trut special concern to the minister, it be organization, practices of v literature, art or what not. F teacher of Christian truth and spirer of life in accordance th In his measure he is called to d the work of the Master Himself

TWO LINES OF TRAINING

All this means th are two lines of particularly nec for the minister. First, the train is to put him in possession of h sage. He must know what Chri is. He must know it intimately ar ly, not merely as something expe though this is first and fundamen as something *understood* in its r and power. It is something that bring to others by means of "t that glow and words that burn." he can do only as he knows it in tinctive features, and abounding lencies. This means the patient, study of the classic literature faith. The Bible and particula New Testament are his invalua indispensable text-books. Here where will he find the truth h teach. But this is a study most e in its nature. While enough tr upon the very surface of the Sc to guide even the unlearned in t of salvation, yet for the culture richment of the Church, for its tion in the higher ranges of C thought and life, the most pai and persistent study with all the the best scholarship is required is an ancient literature, and to kn the Scriptures should mean for must first know what they meant people to whom they were first ad A mere surface reading apart f accurate knowledge of the times

ances and questions that called such discussions or accounts will ny instances be as likely to convey ng conception as a right one. To first hand interpreter of Christian- his own generation, the minister therefore be a first hand interpreter very diverse and difficult body of it literature—the Bible.

HING FOR UITY"

But this is only a beginning. A perfect understanding of what the is books of Scripture meant to the of their own times would qualify inister to speak to Jews and Greeks ose ages, and not many of them ue to the present day. He must ate all that ancient material into nguage and thought of this age, led he finds today the same gen- onditions and problems that called the principles enforced in the ures. He must find parallels and ies between those ancient situa- and problems, and those that are g the minds of men today. This that the minister must know his mes and the people, and the factors as it is now being lived. Some- no doubt we get tired of hearing the modern age. We grow weary constant passion for the new and e. We feel like Charles Lamb someone suggested that he write ing a little more in the taste of the Hang the Age," said he, "I'll write tiquity." So some feel about their ing.

NIZING RRICULUM

The time has come when the curriculum of ministerial studies e greatly modified. A much larger tion of time must be given to the eration of the great human inter- society, and less to the investiga- f minute points of exegesis and acing of minute ramifications of doctrine. In the study of Christian history the great human types, and the permanent significance of their experience must be made to stand forth, instead of consuming time in the exact representation of the dead systems that they produced. All theological studies must be and can be greatly condensed, and they will gain tremendously in vitality and interest by the process.

The age in which we live is democratic. Ecclesiasticisms and religious tyrannies of every sort are drawing to an end. Popular education means that the rank and file of the people are going to do their own thinking in religion as elsewhere. The voice of authority can be only that of truth and life. The Christian prophet must speak not with an ancient and foreign accent but to every man in his own tongue. The mind of our age is seething with the great ethical problems that relate to practical living in the intricate social relationship of men. The helpful, intelligent and sympathetic application to these problems, of the gospel of the Divine Fatherhood and Human Brotherhood, is the supreme task of the Christian ministry today. This means that the minister must be an earnest and accurate student of contemporary life, political, industrial, educational and social as well as religious. At last we are learning as we never have learned before that religion is all bound up with the diverse interests of life. It is not a thing to itself.

This does not mean that the minister must become a specialist in the various social sciences. It would be impossible. He is not to preach Economics, Political Economy, and Social Ethics as such; but he is to preach the gospel of Jesus Christ in relation to the facts with which these sciences deal. He cannot do so without some clear and comprehensive knowledge of the sciences themselves, as well as a

most thorough knowledge of the ethical implications of the gospel.

ADVANCED TRAINING

Now it is not every young man or woman who can or will take the training that is indicated in the preceding outline. It means six or seven years beyond the high school course. It is not every young man that should be encouraged to undertake it.

Indeed, the manifestly unfit should be persuaded against undertaking it. But, and this is the point we should emphasize in the present emergency, there are multitudes of young men and women of the right material upon whom the Church should lay hold for this high calling. If the matter were properly presented to them by influential ministers and members of the Church they would give it serious consideration. If the official board of a given Church were to regard it as one of its duties to look out from among the youth of the congregation each two or three years the most capable and consecrated, and if they were to make it a matter of prayer and counsel, definite and fruitful results would be almost sure to follow. It is a notorious fact that few Christian parents in these days are willing for their sons to consider the ministry as a calling. This can be overcome only by the Church, in its social, congregational capacity, in some way bringing its influence to bear. There is no better way or more effectual than has just been indicated. The distinction that would be conferred by the fact that the leading men and women of the Church had recognized a certain youth as having the exceptional qualities and abilities that are required in the making of a minister of the highest type, would have a great influence upon the youth himself and upon his parents. The raising up of a ministry and the provision for its adequate training is the business of the Ch and it must give itself more intellig and definitely to it than it has ever Better material and better traini these are the two watchwords that sh be sounded.

The problem of the reunion of Churches will be solved by way of s ing and training such a ministry. sort of curriculum that has been gested, while emphasizing loyalty t gospel of Jesus Christ, will place stress upon the quibbles and abstract trines that have been so fruitful of sion in the past. The great human to which the principle of human bro hood points us in these days will a nay, they will require, the specul elements of a bygone day to disap like dead leaves before the autu winds.

Books and studies even of the practical sort cannot do everything the young minister. He will be edu finally by the task itself, in the a doing. But his college training can him a tremendous amount of time energy by directing him from the beginning in the right way. It wi able him to do more in ten years he could do probably in twenty without it. Moreover, it will exten period of his usefulness in the min to twenty-five or thirty-five years otherwise his course will probably b in ten or fifteen years so far as real ice is concerned.

THE REASON WHY

A great deal is said with regard t obstacles that d young men from entering the min Theories are as numerous as the exp tions of the high cost of living. said that our age is commercial, rialistic, and luxury loving. The m try does not offer an economic re adequate to the sustenance of se-

Again, it is urged that there are o many other professions in which are opportunities for large altru- ervice, while at the same time there eater independence and greater ial compensation. Business, law, ne, politics, and teaching are all with an ideal element now that was rly absent. We no longer divide up into the sacred and secular. ve such conspicuous examples and ny of them of business men who much preachers as they are busi- nen, and who by very reason of ct that they are business men bear more eloquent testimony to the of their religion. A preacher's ony is discounted because it is his ss to speak for religion. Yet we are hearing that this is an age gious unrest. There is so much oning with regard to the doctrines Faith. Science and criticism have ed very seriously the time-honored that have been held regarding the and the Church. Young men are ng to become advocates of a fixed of belief, of which they are not nnot be sure in the present state bt.

hese causes are no doubt opera- e first two more than the last one. and others have always been influ- and they *will* always be so. But re not sufficient now, and have een sufficient to prevent the high- of young men from giving them- to Jesus Christ in special service eers, when his call is made known with its true emphasis. There er vocations in which men may render high service. We should in the deepening spirit of conse- in the other professions, and this provoke the ministry to more he- e. Every rightful vocation may uly Christian one. Nevertheless this does not change the truth of the fact that the *gospel ministry has been and must ever be the pioneering force and agency in a Christian civilization. The Christian ideal is such that some-one must ever be breaking new ground* and *sowing the seed for new harvests.* This is the business of the Christian ministry and the time will never come when there will not be a call for the noblest, strongest and most self-denying believers to give themselves to this work regardless of any other consideration except that the work must be done.

The ministry can make and ought to make no effective appeal to the young man who wants to be rich. A young man who had great possessions, turned away from Jesus sorrowful; and today, young men who put any material consideration first would better not enlist in the ministry at all, for disappointment is sure. It will be better to turn away before enlisting than afterward and perhaps at some crucial time when desertion might do vast harm.

But if a young man is a Christian he is debarred from making anything less than the Kingdom of God his main object. Equally with the minister he must heed the call—"Seek ye *first* the Kingdom of God." For *every* Christian the question must be, "How can I best promote the interests of the cause of Jesus Christ?" What calling will afford me the best opportunities for service? That calling will be *his* ministry.

There is no success anywhere without concentration and persistent industry. What vocation will best justify the effort that is necessary to win success in it, is the question to consider. Every man should choose his calling with a higher end in view than merely to make a living, namely, to make a life.

The large rewards both in material compensation and social influence will

always go to the men of most exceptional abilities, best equipment, and greatest energy. Everywhere it is the quality man who is in demand. In the ministry as elsewhere some men are born great, while others achieve greatness. None have it thrust upon them. As the scale of quality rises the support will become better. The abler the minister the more competition there will be for his services. "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

THE MATTER OF SALARIES

Adequate support of the ministry is a great and vital matter for the Church itself to consider, not merely for the sake of the minister, but for the very life of the Church. No church can prosper and do a vital work when it pays its pastor a salary far below its ability or his needs. The minister is showing neither heroism nor sense when he remains with a people that does this. He is encouraging carelessness and selfishness. Let the minister suffer and if need be die with a people that is doing its best; but from a community that systematically starves him let him haste to depart, shaking off the dust from his feet as a testimony against it.

There is, however, much reason to believe that failure in the support of the minister is, in most instances, due rather to the lack of efficiency and appeal upon his part than to inability upon the part of the people. There never was a time when the people were more willing to pay for what they want or were more able to do so. The men who are leaving the ministry for lack of support are those who are failing to supply the spiritual needs of the people, and to exercise spiritual leadership. They do not know how to make their message vital and real. Nine times out of ten it will be found that the ministers who fail of support are those whose preparation has inadequate, or who are resting upo past preparation. They never lear be real students either of books life. They do not keep step wi life and thought of the times. Th not read the new books that are stantly appearing. Perhaps they these new books are superfluous o harmful. What if this were true? are being read by thousands. Th creating the intellectual and ethic mosphere. How are we to combat if we do not know the error, a forms in which it is appearing? sermons become vague, and remote life, albeit they may be intensely S ural in that they contain many tex much orthodox exhortation. We win a battle by refusing to know is going on in the world. The are not going to pay for being sleep. They can sleep at home, We can understand the little gir came home and said concerning th preacher just sent from the confere "He's a good enough preacher, I but I wish they had sent us one higher geared."

THE SOLUTION

There are certain diate, practical me to be taken in overcoming the sh of the right kind of men for the try. Churches and ministers must in a definite systematic propaganda ing toward securing the attention brightest and best of our young p Sermons must be preached freq and the highest ideals of mini training be held up. Personal talk ferences, and literature must ser ends in view. Official boards mu sider making it *one of the functi the local church to seek out and t the ministry select young men.* I young men are not able to secur training without assistance, the

assist them in such manner as to rve their manly independence. *The is coming and should not be far dis- when every church of any strength, combinations of smaller churches ave their representatives in the col- and seminaries spending their whole nd energy securing the finest train- ossible for the most exacting and ult work in the world today, that of hristian ministry.* In the past some r best men have preached their way gh college, and it will always be or the student to obtain some expe- in this way. But it has now be- a decided detriment to young men compelled to support themselves y in this way. It absorbs time and y that should be put upon their s. They get into slipshod methods mon-making by reason of the haste dered by the attempt to do too They neglect the pastoral work in college, and forget to take it ter they have left college. From ewhat large experience and obser- the writer does not hesitate to at he laments the necessity for as student preaching as there is going out all of our colleges. He longs the day when the colleges will be d by the churches of the whole m of self-support for ministerial ts, so that they may give their attention to the proper work of g these young men for their high .

key to the situation is in the hands present active ministry. It must d stimulate the Church in this, as rything else. Brethren, we must fy our calling and let our calling fy us. There was a time when risive name, Christian, was ac- and made a term of honor by the n of the saints. Today the min- as become a reproach. There is no concealing it. The world is jeering at the preacher's vocation, "If any man suffer as a *minister,* let him not be ashamed, but let him glorify God on this behalf."

It is glory enough to have shouted the name
Of the living God in the teeth of an army of foes;
To have thrown all prudence and forethought away
And for once to have followed the call of the soul;
Out into the danger of darkness, of ruin and death.
To have counseled with right, not success, for once,
It is glory enough for a day.

It is glory enough for one day
To have dreamed the bright dream of the reign of right;
To have fastened your faith like a flag to that immaterial staff.
And have marched away, forgetting your base of supplies.
And while the worldly wise see nothing but shame and ignoble retreat,
And though far ahead the heart may faint and the flesh prove weak,
To have dreamed that bold dream is glory enough,
Is glory enough for one day.

—Carruth.

The lure of the heroic must be used if we are to command the loyalty of the choicest youth of our time. We must say to them, "Somebody must do this and why not you?" *"Do not ask what is there in it for you, but ask what is there in you for it."* To Christian parents too we must speak a faithful word. *"How can you pray, 'Thy kingdom come,' when you are refusing to God the only means by which His kingdom can come in the world, the lives of your sons and daughters? Are you not seeking to defeat the will of God in the lives of your children when, instead of encouraging them to heed the voice of God in their consciences you do all you can to deaden their sense of duty in the call to special service?"*

Finally, the ministry for the present emergency must be not only an educated, but an *educational* ministry, in the most real and practical sense. Christianity

can be interpreted and applied to the needs of these times only by pedagogical methods. Information must precede inspiration. Faith must follow facts and not go against them. Exhortation to action must wait upon understanding of what action will meet the need. In the words of the writer formerly quoted, "If our pulpits turned from their exhortation to practical instruction in the substance of Christian faith, positive and clear teaching of doctrine, specific and calm statement of the methods of developing righteousness and holiness, to an exposition of real and not artificial sins, we should find men returning to the pews. If the pulpit should train men to pray, and to use their spiritual strength of prayer for their daily temptation, to read the Bible with intelligence and insight, to understand the fundamental doctrines of the religion of Christ, to judge between good and evil, to rear their dren in godliness, to do their duty ward their neighbor, to accept their in a world where they live with and apart from, other men, and then, if Church would arouse conscience and by ringing appeals, men would be pelled with open eyes and understan hearts along the distinct and well ma paths of righteousness and duty.

"The abundant supply of ministers voted to their real work would bring Kingdom of God to earth among affairs of men, and the spirit and t of Christ to hungry human hearts."

It is along these lines we shall the problem of the Christian Mini and the BROTHERHOOD OF THE DISCI OF CHRIST is, under God, the provide agency just now for giving emphas this most vital and urgent matter.


# What Do You Think?

Of the Brotherhood Movement?
Of the Call for the Ministry?
Of the Brotherhood Calendar?
Of the Programs for Men's Work?
Of Brotherhood Hymns?
Of the Men and Religion Forward Movement?
Of Christian Men Magazine?

If you like them, tell others; if not, tell us. We are striving to improv everything to which we turn our energies. You may assist materially b sending your criticisms and suggestions to

The Brotherhood of Disciples of Christ
420 R. A. Long Building, Kansas City, Mo.

# Student Aid

## Possibilities of an Adequate Fund

BY LOUIS S. CUPP, CHANCELLOR CHRISTIAN UNIVERSITY.

LOUIS S. CUPP

F.Y AND
ND

*The need for more preachers is overwhelming.* We have about ,0 congregations and perhaps less a 4,000 preachers in active service to- y We could find useful fields for 0 more preachers now, if we had e. It is reported that more than 500 regations are dying in Missouri , for want of an adequate ministry. ay fruitful mission fields lie neglected, lth Home and Foreign lands, because ave no preachers to send. Our h colleges are our only base of sup- In all our colleges today we have han 800 ministerial students. Grad- g 150 preachers per year from our ls, barely keeps pace with the death MEN, what will you do about it? thousand preachers will not last a ing church forever.

ND FOR
LISTS

Practically all our evangelists, missionary secretaries, college presi- , teachers, editors and Bible School lists, were drawn from the pastor- . Death claims a large number every and many become superannuated. President Zollars says we have suffered a *net loss* of 800 preachers in the last four years. Many have left the ministry to engage in business. How can our church prosper, if we continue to lose pastors faster than we gain them?

MORE AND BETTER PREACHERS

City, State, Home and Foreign Missions, besides Church Extension Societies are all in the business of making new places for preachers. Is it not time we were making more preachers to fill these places? We are creating a world-wide demand for our product; shall we not create a supply to meet it? If we were a dying people, we should need no more preachers. But living and growing, we *must* have them.

EVERY LITTLE BIT HELPS

*How shall we get them?* An adequate Student Loan Fund will help. Let our men deposit $25,000 or $50,000 in each of our colleges of ministerial education, to be used as a permanent loan fund to help educate poor boys for the ministry. Let the help extended be a *loan,* not a *gift.* Charge no interest while the student is in school; you want him to stay there as long as possible. Ask each beneficiary to give his personal note for the amount borrowed, agreeing to pay 6% interest on his loan from the time he leaves college; agreeing also to return the principal in installments of $10 per month, as soon as he has a position with a salary, after leaving college. Require all payments to begin not later than five years after the date of the loan. Lend no student more than $100 during each

school year; do not extend help, year by year, for more than five years. A student should be self-supporting after five years in college.

The above is the plan we are using at Christian University, Canton, Missouri, where we are working for a permanent Ministerial Loan Fund of not less than $25,000, of which over $20,000 has already been subscribed. Five hundred dollars establishes a permanent scholarship, which will always keep some ministerial student in school. We hope to be able to assist from 50 to 100 students every year. Many do not borrow the entire $100, a number getting through the year with a loan of $25 or $50. As the students return their loans, the same money goes out again to help others, giving "perpetual motion" to the fund.

WHY A LOAN FUND?

*Why have a loan fund for ministerial students?*

Two reasons: First, most ministerial students are poor boys and need the help to *enter* college. Rich men's sons do not usually enter the ministry. Second, being poor, these boys need the help to remain in college until their course of study is finished. Half of the men in our pulpits today were driven out of their college course by poverty, before graduation. They would be better preachers, if they had been able to complete their preparation for their holy calling. To have the highest efficiency, our preachers must be educat First class schools must be provided a endowed, and some way found to put o young preachers through them. The p sibilities of an adequate student loan fu are unlimited. I know of nothing m practical or helpful towards supply the present shortage of preachers. should have in our various colleges fund sufficiently large to assist 1,0 young men every year.

T. W. PHILLIPS' EXAMPLE

Hon. Thos. W. Ph lips, of New Cas Pa., whom ma CHRISTIAN MEN readers know well a favorably, thinks the best investment can make is in assisting ministerial s dents secure their education. He belie money so invested will bring larger di dends than in any other department the Kingdom. His faith has been prov by his works, for he has deposited th sands of dollars in a number of our le ing colleges for this purpose. Hundr of young men today bless the name this good man, whose generosity has them through the halls of learning, i a larger service for the King. Throu the students helped by this philanthrop he is preaching the Gospel throughout home-land and beyond the seas, build churches, raising funds for missions a benevolences and bringing thousands souls into the Kingdom of Christ ev year.

# "The Cost"

An article appearing on Page 24 of this issue is a worthy sequel to the above article. Its reading will repay you.

# William Prince Aylsworth, A.M., LL.D.

**Chancellor Emeritus Cotner University**

BY WM. OESCHGER, CHANCELLOR.

illiam Prince Aylsworth, preacher, ıer, and college president, was born mber 12, 1844, at Cuba, in Lake ıty, Illinois, reared on a farm thirty s northwest of Chicago, the son of neer resident of Chicago. So reads arly history. The father was a man eat mental vigor. When the writer hed for the church at Nunda, Ill., e the father had his church mem- ıip, his then almost ninety years not caused his mental faculties to r in the least. The mother was a an of great piety and keen spiritual tions, who loved God and did every- to inculcate the love of God into ninds of her children. Both father nother were devoted members of the ist Church, but when the cause of itive Christianity reached that part e country both gladly embraced it. father was a staunch defender of ıew faith, and a great student of criptures. In such atmosphere the vas reared. From father he inher- strong mental characteristics, and mother, sweetness and gentleness irit. By inheritance and training as fitted for the great work that had in store fo rhim in after years. s father told the writer upon more one occasion that "William was a student." He loved his books. At began teaching school and quickly nstrated marked ability, later be- ıg principal of the High School. His vork in college was in the old Chi- University, where he remained until leting his sophomore year. He then d Bethany College, Bethany, West nia, graduating in 1869 with the degrees of A.B., and A.M. Later he took graduate work at Yale University under the late Dr. Harper, President of the University of Chicago, and had the honor of being numbered one of the intimate friends of Dr. Harper up to the day of the death of that distinguished educator. After graduating from Bethany College he gave himself to the ministry, holding pastorates at South Bend, Greensburg, Union City, Angola, and Ft. Wayne, Indiana; and at Columbus, Ohio. In 1886 he came to Fairfield, Nebraska, to preach and to teach in Fairfield College. From 1887 to 1889 he was President of Fairfield College, resigning to take the Chair of Sacred Literature in Cotner University. Here he has been continuously for more than 22 years. Students have come and gone, members of the faculty have likewise changed, but the one person that has remained through all the passing changes has been William Prince Aylsworth. When Cotner University was organized he was elected Vice-President, but the first year was the acting President. Later he assisted Dr. D. R. Dungan, who was at the head of the school and on the resignation of Dr. Dungan in 1896 was called to the Presidency. This position he held for 14 years. In 1910 he resigned "Because," he said, "I feel that the administrative affairs should be placed upon younger shoulders." He still continues at the head of the Bible Department of the University and is doing the best work of his life in the class room. During the last year he prepared and had published a work on Hebrew Prophecy, which is meeting a very gracious reception.

In 1872 he was married to Miss Mary Doane Stuzaker. She has been a true and noble companion to him in all of his work. She has at all times and under all circumstances been an able and willing sharer of all of his labors and sacrifices. Sister Aylsworth is loved by the whole student body of Cotner University. She has not only been a mother to her own children, but to many of the students.

It is now almost a quarter of a century since the writer first met Chancellor Aylsworth. He is my father in the Gospel. His life and labors lie before me like an open book. Of his character, labors and sacrifices for the Kingdom, I feel that I can speak with authority.

Some time ago I was at an educational gathering when one of the leaders, learning I was the new Chancellor of Cotner University, remarked, "Your man Aylsworth is my ideal of a Christian gentleman." He is one of the most Godly men the writer has ever known. He reproduces day by day the culture of the Cross.

Through years of trying administrative duties Chancellor Aylsworth has remained a close student of men and books. He has kept up with the times. He has been a constant and careful reader of the latest and best Biblical literature of the day. His recent work, "The Growing Miracle," shows he is conversant with the literature of the Old Testament fields of Biblical interpretation. Years have failed to decrease his interest in study. On the contrary have added zest to his desire for study. He is a younger and more vigorous teacher today than he was 20 years ago. He kept himself in such a condition by constant study. It is needless to say that his studious and conscientious work have made him a model as a preacher after which the students can well pattern. As a preacher he possesses the qualities of an Elisha rather than those of an Elijah. He i cultured pulpit orator. His sermons r filled with accurate Biblical informa and with the vitalizing touch of Spirit of God. With his preaching Divine art that involves the procla tion of the simple Word of God. He in his message a great place for the S of God.

Cotner University and the name William Prince Aylsworth are syn mous terms. Think of one and you th of the other. They are related to other as cause and effect. The Univ ity when first founded in the year 8 had four or five very prosperous ye For a time it looked that the Unive was destined to make for itself a g place in the educational world. In 9 the panic which wrought havoc and in financial circles melted the resou of the University. A mortgage a been placed upon the property by h founders of the school, and upon c property of the University corpora When the panic came all was lost. Brotherhod that once owned the sc was without the school when the p had passed. At that time the head o school as well as many of the teace left, feeling that all was lost. Beth the college town was seeing many o houses moved away. It was though many that the place would soon be land again. In that dark hour there one heroic spirit that still had hope faith in Cotner University. That son was William Prince Aylsw Without a dollar in sight he wen work to redeem the lost property. H gathered around him a few brave heroic personalities, most of them fo students of the school. With these great task was commenced and ca to a successful issue. After one o most heroic struggles in the histor education among the Disciples of Cl

roperty was again made the posses- of the Churches of Christ. A facul- as selected and the doors of the l opened to students. Even after roperty was redeemed there was not ngle dollar in sight with which ay teachers. It was only be- of the great love that cer- men and women bore for the of the school, and their anx- to serve the Kingdom of God they continued with the school year year. The story of Cotner Uni- ty and the sacrifices that were made hancellor Aylsworth and his heroic ty is one of the most heroic and self- icing chapters in the history of the ples of Christ. For some time the ers only received $15 per month. o time since the redemption of the l have the salaries exceeded $45 a h. It has been the noble self-sacri- example of William Prince Ayls- n that has made possible the continu- of the school. Year after year the l has grown. There has been no n" or "hot air" growth about it. r University in spite of the lack of has kept high her educational stan- , and under the administration of Chancellor Aylsworth gained the respect and admiration of every College and University in Nebraska. It has been granted by the State Department of Education the privilege of granting to its students the same high certificates in its normal department that are granted by the State University of Nebraska, or by any of the State Normal Schools in Nebraska. One of her students three years ago won the Rhodes Scholarship. The one thing that Cotner University has maintained through all these years—a high standard of work. In this we have the admiration and respect of the State Department of Education to the very highest possible degree. But the glory of Cotner University is the stream of consecrated life that it is constantly pouring out into the world. This finds its chief inspiration because of the one great man whose presence in the institution for almost a quarter of a century has generated by word and deed the power that makes for the higher life. The great work that Cotner has done, and is doing, is destined to be for all coming years a monument to the life and labors of William Prince Aylsworth.

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# Men With Means—Listen

S CORNERED

The Disciples have been long on Evangelism but short on ation. Why can't a company of a of our wealthier men make it up g themselves to make a tour of our es just to "look them over" It l mean the dawn of a new era for isciples of Christ. Should such a happen it would not be long until cessity for going to other's schools e higher degrees and special courses be stopped. No people in the d States are better fitted to give the final touches to higher education than the Disciples if we were equipped for such thing. Herein lies the solution of our conflicts in leadership. Our President visited eight of our colleges, saw them in action, and met in round numbers 4,000 students. These are the minds that will shape our destinies. These are the forces that will deflect the course of nations and erect standards for the future. Limited Omnipotence in training! What a tremendous responsibility! What a tremendous opportunity! He saw this and

HEARTS BLEEDING FOR HELP

more. He saw the poverty of our college equipment. He saw the sacrifices our college men are making for the cause of the Kingdom. Without a whimper or a whine from the first to the last these men made him understand how their hearts were bleeding for the help that is so sorely needed. In one of these colleges the expenses are all paid first; then if anything is left in the treasury it is divided equally among the professors. No debts are allowed. T about faith in a project? I know of greater faith. The tour, in a small w widened the fellowship in education. few of us know things now we ne knew before. Oh, if our *men* could know these things—know them with th hearts as well as their minds, how t would rejoice in sharing in the work training our boys and girls for the con tasks of life!

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# Call for Men for the Ministry

For two years the Brotherhood of Disciples of Christ has been pleading for *Men for the Ministry*. A more worthy subject has not been presented to our churches, nor one that should receive greater consideration at the hands of our ministry.

According to the very best authority, we have only fifty-five hundred ministers who devote any part of their time to preaching the Word to eleven thousand churches, which means that fifty-five hundred churches either have no preaching at all or preaching only occasionally. This is a situation that must be met. If one-half of our ministers will preach upon the ministry as a calling the third Sunday in January and will do personal work among the most likely young men and young women of their congregations between now and January 21st, we ought to have one thousand men turned to this highest of all high callings.

The interest of our business men in the success of the church is increasing and the result is bound to be a more able ministry and a better paid one. These conditions we have all prayed for in the past. Let us set to work to make them realities.

A few of our schools have small Students' Aid Funds. These ought to be materially increased. No greater need presents itself to our ministerial student body.

The undersigned representatives of our schools and colleges join in making this united appeal for a universal observance of the third Sunday in January, 1912, as the time for presenting the claims of the ministry to the young people of our churches. We strike hands and voice with the Brotherhood of Disciples of Christ in this personal way and bespeak the coöperation of our churches in this most serious matter. Will your minister join in this effort and make the third Sunday in Jan 1912, a memorable day? God grant tha will.

Yours in His Name,
THOMAS E. CRAMBLET,
President Bethany College.

H. D. MCANENEY,
Dean Berkeley Bible Seminary.

THOMAS CARR HOWE,
President Butler College.

CARL JOHANN,
President Christian University.

HILL M. BELL,
President Drake University.

EUGENE C. SANDERSON,
President Eugene Bible University.

ALEXANDER CHAS. GRAY,
Acting President Eureka College.

MINER LEE BATES,
President Hiram College.

ASHLEY SIDNEY JOHNSON,
President Johnson Bible College.

JOS. A. SERENA,
President Keuka College.

WILLIAM OESCHGER,
Chancellor Cotner University.

E. V. ZOLLARS,
President Oklahoma Christian Univer

H. L. CALHOUN,
Dean The College of the Bible.

F. D. KERCHNER,
President Texas Christian University

RICHARD HENRY CROSSFIELD,
President Transylvania University.

HENRY B. BROWN,
President Valparaiso University.

Issued by Brotherhood of Disciples of Ch Kansas City, Mo., to whom reply shoul addressed.

# Brother Earnestman in the City of Somniferra

## A Story to Read and Think About

BY J. K. SHELLENBERGER.

nd it came to pass that Brother Wise- was sojourning in the city of Som- ra. On the first day of the week, at t the third hour of the day, he be- himself, as was his custom, to the se of God. There was a goodly ber of saints gathered thither. And was that Brother Wiseman set him- in the midst of the congregation and hiped that day with the Saints at niferra.

nd as he worshiped he saw that her Earnestman was a very busy while the men who worshiped with were quiet and that exceedingly. her Earnestman selected all the ns and assumed all responsibility for music of the morning. The woman e work it was to play upon the organ e morning worship had attended a l gathering the evening before and indisposed upon this Lord's day ing: so Brother Earnestman public- lled upon his wife to play upon the n in the hour of morning worship. her Earnestman read all the Script- and the people were very silent. her Earnestman did all the praying the people forgot to say "Amen!" her Earnestman preached the ser- and some of the people slept. her Earnestman pronounced the diction and rushed to the door to the people as they went out to go their homes. As Brother Wise- was going out of the House of God her Earnestman nervously grasped and and greeted him with a simula- of a smile; but the smile did not n Brother Wiseman's heart.

the afternoon of the same day her Wiseman was walking by the House of God. And hearing a great confusion therein, he stopped and entered to see what it was that was making so great confusion in the House of God on the Lord's Day. And Lo! there was Brother Earnestman with two-score and ten of "Juniors." His cheeks were flushed and his eyes were like unto glass. His appearance was like unto one in great fear and conscious of impending great calamity. Yet Brother Earnestman thought himself under perfect self-control.

And it came to pass at about the twelfth hour of the day, about the time of the setting of the sun, that Brother Wiseman once more went unto the House of God. It was the time of the meeting of the Young People's Society of Christian Endeavor. The leader for the meeting had gone with her friend for a ride in a great carriage that went without horses, and did not return unto the meeting. And so it was that the Prayer-meeting Committee had said unto Brother Earnestman, "Wilt thou not lead us in our devotions in this meeting?" And so it came about that Brother Earnestman was leading the Young People's meeting.

As it was in the morning worship, so also was it in the evening worship. Brother Earnestman was very exceeding active and the people were all very quiet. Brother Earnestman had laid hands upon four men of good repute; and, with prayer and fasting had set them apart unto receiving the offering unto the Lord decorously, but this evening one of the men whom Brother Earnestman had set apart did not come unto the House of God. And it was so that Brother Earnestman again publicly called

upon Brother Fertigman to assist in receiving the offering.

Many of the people of Somniferra are forgetful of the House of God on Lord's Day evenings and wander away unto strange places. They go unto the public parks, and unto the tea gardens and soda fountains: they play at whist and bridge, and sometimes quarrel over the "kitty" in the house of gambling. And it is so that Brother Earnestman is left to minister unto the few that gather at the House of God. And as Brother Wiseman worshiped on this Lord's Day evening he beheld a look of weary longing in the face of Brother Earnestman, and his heart went out in compassion toward him. When Brother Earnestman had preached his sermon and pronounced the benediction he hurried again to the door of the House of God to greet the people as they went out and unto their homes. And as the people were going out Brother Wiseman heard the soul of Brother Earnestman saying unto the souls of them that were passing out, "Take my hand; I have not time to give you my heart." And so it was that the people touched the hand of Brother Earnestman and went their way forgetting that he had spoken to them. At last Brother Wiseman was passing out also. And when he had come unto Brother Earnestman, he said:

"Brother, thou art worn and weary this night."

And Brother Earnestman answered and said unto him, "Thou hast said aright, friend. My face is hot like unto a fevered man's, and my body trembles like one an hungered and nigh unto starvation. My message to my people was not a message because I could not get it out of my heart and therefore it could not get beyond my lips. My heart is very heavy and my soul is shadowed over with deep despair. Would that I could weep, but my eyes are burning and the fou tains thereof are dry. But Brother, t kind words have done me much good

And then Brother Earnestman beg to enroll a piece of writing and fasten upon the door of the House of God. A so it was that Brother Wiseman look upon the piece of writing and saw th it was a notice for a meeting of t Trustees for the House of God. A Brother Wiseman laid his hand Brother Earnestman's shoulder and qui ly—very quietly—said, "Brother, re Exodus 18:13-27."

Again it came to pass upon the four day of the wek and in the evening ho that Brother Wsieman went again un the House of God for mid-week pray and praise. There assembled there t men besides a score and four of wom Brother Earnestman led in singing t hymns. Mrs. Earnestman and An wife of Brother Jonah Busyman, offer prayers. There were no testimonies un the love of the Lord and the glory of H service. The women all seemed wea Some of them slept while Brother Ea estman read the Scripture and exhort them to be faithful. At last Broth Earnestman announced a closing hym and the women all awoke and arose a sang. Then Brother Earnestman praye and when he said "Amen" to his o prayer he stood at the door and ga greeting to every one as she passed o to go unto her home.

Then came Brother Wiseman al And Brother Earnestman spake a said unto him, "I am glad that th didst come, Brother. My brethren not come to the House of God in t mid-week. The lodges and the gath ings at the play-houses, and the busin committee meetings and the gaming to naments consume all their time so t they can not come to the House of G And my heart grows lonesome for

ren in the work of the Lord." And Brother Wiseman came nigh unto er Earnestman so that each could the beating of the other's heart; e said unto him, in tones that were the music of murmuring waters, ther, read Exodus 18:13-27." And ent his way unto his own place. Brother Earnestman's soul was y, his mind was on fire with burning ions, and his heart was sad; so he went to his home and forgot to read.

d again it came to pass on another that Brother Wiseman was walking he house of Brother Earnestman. her Earnestman had just returned ordering the winter's coal for the se of God, and was now on his way e Brother Slowman, the treasurer of House of God, about some money should have been given to him two s ago. Brother Earnestman was busy and did not have time to stop talk with Brother Wiseman, so her Wiseman walked with him. And ey walked Brother Earnestman re- unto Brother Wiseman the many s he had to do. And it was so that he had finished talking Brother man said unto him. "Thou dost le thyself about too great a number ings. Is it not true that thou hast me in which to acquaint thyself with Word of thy God and to be infilled the Spirit of the Lord of Hosts?"

d Brother Earnestman answered said unto him, "It is true indeed that ve not the time in which to do as hast said. But what am I to do? people are good. They love and ct me as their pastor. No people d be kinder than they have been to But they lack something, I know what. They are helpless among selves, and depend upon me exceed- heavily. I am doing all that I can them, but my burdens are proving too heavy for me. I can not carry them longer. I love my people but I must go away. Canst thou not find another place where I can minister to the people in the work of the Lord?"

"And where wouldst thou find it different?" spake Brother Wiseman.

"That I know not," answered Brother Earnestman. "That is why I spake unto thee. Thou dost go from city to city; and methought perhaps thou didst know where the burden would be lighter and the fellowship stronger. I would not ask that I should come into ease. I love to work. But I would that some of my brethren would give me helpful sympathy in this work of men-saving and Kingdom-building. My heart is yearning for the fellowship of souls who take initiative and dare to become responsible for results. My Master sat upon Mount Olivet once and looked back upon His beloved city and wept; saying, 'How oft, how oft would I have gathered thee together as a hen gathereth her chickens under her wings but ye would not.' I know what He meant and how He felt. Dost understand?"

"Yea, verily," said Brother Wiseman.

And once more the heart of Brother Wiseman went out to this anxious man of God. As they walked each felt a burning and a yearning in his soul; but Brother Earnestman could not understand. When they came to the place where they must part Brother Earnestman took Brother Wiseman's hand in his and said: "I would that thou didst live in Somniferra and wert with us always. My heart doth cling to thee, and there is something about thee that doth bring a benediction to my soul."

And Brother Wiseman answered and said unto him: "I can not 'live' in Somniferra, but I am with thee always. I will never leave thee nor forsake thee. I have been with thee many, many times,

but thou wert so exceeding busy with other's duties that thou knewest not that I was with thee. Thou art good and I love thee very deeply. But one thing thou lackest. Read Exodus 18:13-27." And lo and behold! Brother Wiseman was not there any more and Brother Earnestman knew not whither he had gone.

And Brother Earnestman went on his way, but he was cogitating and ruminating. "Strange person he. He seems so far away and yet so near. He is gone and yet he is with me. He reads the secret of my soul, but draws me to him and I am not afraid. 'One thing I lack;' said he; 'read Exodus 18:13-27.' Three times has he told me that and I have paid so little heed as to have forgotten. This day shall I read it and learn the meaning thereof."

And that evening Brother Earnestman set himself by his own fireside and read Exodus 18:13-27. And the Lord sen unto him a vision. And as he looked h saw the House of the Lord in Somnifer ra filled with the glory of the Grea Jehovah that shone from the hearts an faces of His children busy in His service each responsible for his own work i righteousness and rejoicing in the hap piness of his brethren. Then it cam about that Brother Wiseman was Brothe Earnestman's constant companion, an they two communed together much.

And it came to pass that Brother Wise man said unto Brother Earnestman, on day as they communed together, "Let no your city any more be called 'Somnifer ra;' but from henceforth let it be calle 'Ouranoptas.' So it was done accordin to the word of Brother Wiseman."

And Brother Earnestman did not an more want to move.


# YOUR MAGAZINE FOR 1912

Yes, CHRISTIAN MEN will maintain a high standard during 1912. Here is a resume of what you may expect

**February**—Foreign Missionary Number. The very best obtainable articles on this subject will be presented by such experts as Hugh McClellan, F. M. Rains, S. J. Corey, and other leaders of Foreign work of the world.

**March**—Christian Benevolences Number. Mohorter, Kline, Neely and other leaders will speak for us through the printed page.

**April**—Home Mission Number. Watch for some startling facts developed in a country-wide survey now being made by I. N. McCash. Other articles by Grant K. Lewis, Robt. Hopkins, and men from the firing-line.

**May**—The Children's Number. The best there is will be yours in May.

Other articles in type that space forbids mentioning. E. L. Powell and Oliver W. Stewart will speak on the great social problems soon.

**WATCH FOR THEM**

# A Social Worker's Creed

## A New Year Suggestion

By Darius Brown, Mayor of Kansas City, Mo.

THE best gift that the New Year could bring to the American people would be such changes in the social, economic and industrial conditions that the following results would be accomplished:

1. That every man who honestly desires to do so would be given an opportunity to secure employment at such compensation as would enable him to adequately provide for himself and family.

2. That the attitude of society toward the man or woman delinquent will be such that when they honestly desire to live a decent and virtuous life every possible encouragement and support will be given them.

3. That every man and woman will be judged, not according to their social or financial position, not according to what they think they are, not according to what others think they are, but according to what they really are.

4. That the masses of the people will be given so square a deal that there will no longer be any necessity for charity and philanthropy.

# The Cost

## Story of the Comrades of Paul Fund

By Clyde R. Hesse, the Originator.

CLYDE R. HESSE

A SMALL INVESTMENT

"Say, brother, if you knew that an investment of one and one-half cents per day would place a young man in college to prepare himself for the ministry of winning souls to Christ, would you be willing to invest that amount?"

The above question put to over seventy men of Central Church of Christ, Des Moines, Iowa, found a ready response in the hearts and pocketbooks of over 80 per cent of those approached, with only one absolute refusal recorded.

Some four years ago, while drinking in an address by that princely man of God, Dr. D. R. Dungan, who was making a plea for young men for the ministry, a spark, which had long lain dormant in the heart of a young man, was fanned into a flaming fire to do for others that which he had failed in grasping the opportunity to do for himself, and then and there was given life to the idea which later became known as the "Comrades of Paul." The original idea was to raise a fund to place in the field capable men to lay on the hearts of our young men the real worth of the call to service for the Master and the great need and opportunities in th calling. It was soon found that th plan would not do, however, as it wa felt that sufficient money could not b raised each year to place in the fie enough men to give it the nation scope demanded. The thought wa brought out that scores of worthy your men were available if assistance cou be rendered them through the first yea or two in college, and so, briefly, w have the Comrades of Paul Fund:

THE PLAN

A plan whereby the savin of one and one-half cen per day, on the part of each Brotherhoo man, will constitute a fund to be loane out to worthy young men desirous o entering the ministry, in amounts o $100.00, for a period not to exceed fou years, without interest, at the expiratio of which time, if not paid, an intere charge of 5 per cent to be made. It understood that money contributed b the various Brotherhoods can be specifi ally assigned by them to some particul college or person. You can readily se men, that your money is not "given" anyone, but goes out to do its work an returns only to be sent out into som other field on its mission of preparatio for soul-saving. "All rivers run into th sea; yet the sea is not full. Unto th place from whence the rivers com thither they return again."

"The day of small things is pa What our men want today is to unde take big things. Give a man somethin big to do and he will take right hold an push it for all that is in him. Just with the money question: The day pennies is past. You ask a man to sa

nnies and he will not give you thought, it ask him for dollars and he will be ght with you."

The above remarks were delivered by ne of our prominent missionaries in the urse of an after-dinner talk. This other was right in part, and again, he as woefuly in error, for if you can oint a man to a way whereby his pen-es will make dollars then you can gain s attention.

HE C. W. B. M. ATTERN

Now, men, listen: The Christian Women's Board of Missions has membership upwards of 75,000. Their ues are fiften cents per member per onth. If each member pays her dues omptly there is brought into the treas-y each month $11,250.00 and an an-ual aggregate of $135,000.00. These gures sound big, but what do you think e could do, men (we who hold the ocketbooks), if we would but band to-ether with a oneness of purpose to ake for the Comrades of Paul the suc-ss which it will one day attain to?

S, IT TAKES ONEY

Oh, yes, I know you are continually asked to contribute to this, at and the other, and that you are pt "short" the most of the time. It's oney, money, money, always money, d so it will ever be, until every ear is uched by His message. The Comrades Paul reveals a new vision of truth Luke's gospel, for methinks Luke had mind the man who felt that he was o short to contribute to the ever-in-easing opportunities presented when said: "And which of you *by taking ought can add to his stature* one bit?" Luke also tells us for a man who uld not see Jesus, for the press, be-use he was little of stature, while to-y so many men do not seem to be able see the Master as He passes by be-use of the press, not of the crowds, but rather on the pocketbook. Zacchaeus was short, and a sinner in the bargain, but he had a desire to see Jesus, and he had that desire satisfied, and Jesus entered into his home and into his life. When some earnest, God-loving, big-souled man comes our way, he leaves us with a feeling akin to the men overtaken by the Savior on the way to Emmaus, and our hearts burn within us, for we feel that He has walked with us by the way, but our friend goes on his way, the reaction sets in, and when He returns He finds us "asleep again, for our eyes are heavy." Oh, men, if we would pattern after the "first Brotherhood," yea, even keep pace with the present day, we must be men of rich, red blood, wide awake to the needs of the hour and ready to go, to do and give, watchful and prayerful, forgetful of self and seeking only to be obedient to His will as we hear His "Come, follow Me." How many of us miss the richness of the blessing which God has in store for us by our unwillingness to open the avenues through which He would enter into our lives. Each day the call comes to every man to service by word or deed or gift, and he who would be enriched accepts the call as opportunity presents, not feeling that present duties are being multiplied to the extent that burdens are too heavy to bear, but looking to God for increased strength to shoulder additional tasks, knowing that as he follows on to do His will God will pour out upon him blessings many fold.

"FOLLOW ME," SAYS CHRIST

A YEAR SAVED

As the Men and Religion Forward Movement is sweeping over the land, men of all walks in life are volunteering for service. The training which these men are receiving is sure to lead scores to that fuller service, in His ministry, some

financially able to secure a college education, but many others, at present not in so favorable financial circumstances, must wait, perhaps, a year or more.

Now, just one year ago Central Church of Christ, Des Moines, Iowa, started a young man in Drake University, to prepare for the ministry. This young man was supporting a widowed mother and younger brother and sister, and the backing of Central Church placed him in college just one year in advance of the time he otherwise would have been permitted to enter. The souls to be won for Christ in this young man's first year on the field will be the fruits of Central's efforts. Do you think that it will be worth while? What this one church has accomplished can be duplicated (comparatively) in every Brotherhood in our land if you, men, will select some enterprising young fellow to handle the matter in your home church, or, as is to be done at this point, in your entire city, and have him make that his specific work, and that alone, going among your men with Comrades of Paul pledge cards in manner similar to the plan used he If a brother cannot be brought to t point of affixing his signature to one the cards, set the first quarterly pa ment six months or one year (and a few cases even longer) in advan and seven out of every ten of yo men will sign the card.

"He that soweth sparingly, shall re also sparingly; but he that soweth bou tifully, shall reap also bountifully. Eve man as he purposeth in his heart, so him give; not grudgingly or of necessit for God loveth a cheerful giver."

And finally, brethren, at the Pitt burg convention *our* representativ *adopted* the Comrades of Paul into o *family,* and Paul says: "He that *pr videth not* for *his own,* and specially f those of *his own house,* he hath deni the faith and is worse than an infidel Christ is sitting over against the trea ury. What will you do with *our bab*

## Who Will Sign It?

.....1912

.....Bank

Pay to *The Comrades of Paul Fund* $ *5.00*

*Five* DOLLARS

and call on me annually for this amount.

.....

Sign, clip out and mail to The Comrades of Paul Fund, 420 R. A. Long Building, Kansa City, Mo. Hundreds of our men can well afford to sign the above check. Will you be one o the heroic?

DGE J. N. HAYMAKER

# The Call to Young Men

## A Lawyer's Plea for Entering the Ministry

BY JUDGE J. N. HAYMAKER.

'The Call to Young Men," the call t comes from out the heights, the uni- sal, imperative call, is for young men strength, of manliness, of clean lives, right character, and of useful employ- nt.

A response to this call may come from honorable calling or life work. It in the province of man to exalt the liest calling or disgrace the most ex- ed one. While this is true, it is also e that the choice of a calling or life rk is one of the most significant and mentous events in a young man's life.

OSING CALLING

In this democratic country of ours where we have no aristocracy, no te, no great and established families, s expected that every man, upon the eshold of life, will choose some call- at which to labor with more or less duity. What shall it be? Will you rken to me for a little while and per- me to offer some suggestions upon exceedingly important subject?

n the first place I will assume that are earnest, ambitious young men. ould not want to address any other , unless it was to incite them to nest and ambitious efforts. I know : Wolsey charges Cromwell flung y ambition, but this was after old had overtaken him; after he had nded every depth and shoal of fame, when he felt the great temple of power that he had cunningly built for his own selfish gratification, shaking at its base and threatening his own destruction.

That his selfish, misguided and overseering ambitions should bring him no solace in his old age is, in my judgment, no valid argument against a legitimate and honorable ambition on the part of young men in whose veins course the red blood of life and whose nerves tingle with hope and expectation.

AMBITION

I believe every young man should be ambitious to achieve the greatest success in life of which he is capable.

I think it right and proper that a young man fairly gifted with ability should desire a calling that would permit of intellectual expansion, that would give him power to reach and influence men, that would secure to him a reasonable maintenance for old age, and that would bring to him the largest measure of happiness compatible with a life of duty.

Will anyone question that this is a worthy and commendable ambition on the part of a young man? This granted, the question presents itself what calling offers the largest opportunities along these lines.

MISCONCEPTION

Young gentlemen, may I, a layman; I, a professional man; I, a lawyer, present a brief for the calling of the ministry as offering

the fairest field for the gratification of a lawful ambition and the achievement of the greatest and truest success. In the first place, may I treat the matter negatively and remove what I conceive to be certain prevalent misconceptions, or wrong ideas upon the subject. I believe the most popular and misleading of these is, that the best calling for a young man to pursue is the one that promises the greatest accumulation of money. Riches is made the goal. Wealth the great desideratum. Success is measured by money and happiness is made synonymous with gain. I can scarcely conceive of a greater mistake. May I give you an illustration that came within my own observation but a short time ago?

THE VALUE OF MONEY

I had a rainy afternoon to spend in a country town, waiting for a train, and I called upon a prominent banker I chanced to know. In the course of our conversation he said: "Judge, do you think money brings happiness?" I said to him: "Mr. A., I do not need to think upon that question. I know that it does not, and I know further that it is not a factor of prime importance in bringing about the result." He then asked seriously and impressively: "Can you give me a receipt for happiness?" I said: "Suppose I could, would you take it?" and my mind reverted to the young man who came to the Master with a question of like import and went away sorrowing.

He insisted, however, upon his question and I answered it as best I could, but I could see that my suggestions made little or no impression upon his mind and he shook his head in a sad and sorrowful sort of fashion.

WHAT IS HAPPINESS?

I was talking about his case to a mutual friend, himself a rich banker, and he said: "He is the unhappiest man alive. He wants to sell out and get away where no one knows him, and yet he can't g up and quit but hangs on, miserable a unhappy all the time." Yet that mar a rich banker, and judged by a mor standard alone is the richest man in community, but judged by a true sta ard of success and happiness is one the very poorest.

The richest man in Kansas died l year away down in Texas, in a lit cheap hotel, away from home and frien and loved ones. He left an estate wo a million dollars and yet that man nothing out of life worth having, exc his miserable dollars, and left a memo that would not be envied by a pea-n vendor or a street sweeper. I have talk with a number of his acquaintances, m who knew him intimately, and they w entire unanimity pronounce his life great failure. Need I multiply instanc They will occur to every thoughtful, servant person. And yet, in the face this, I think I am in the bounds of reas when I say the *one fact,* more than a other, if not more than all others, th keeps young men out of the ministry the fact that this calling, sacred thought be, does not open wide the gateway wealth and opulence. This is a comme cial age, preëminently so. We worsh money next to God, in some cases, I fe more than God, and in nearly all cas our worship is tempered, or distemper rather, by an undue estimate of the val of money.

LURE OF GOLD

The young, alone, are n lured from the King's hig way by this *ignis-fatuus* b parents are swayed and influenced by seductive glamour, by its alluring pow and possibility, and the result is a pe verted vision of right and duty. Inste of making Goodness and God the ma aim of the young life committed to the charge, they make it greed and gold. I stead of encouraging them to a high li

duty and consecration, they encourage m to a low life of some gainful em- yment. Shame upon them!

)h, You Men, Young Men! Oh, n, Young and Old, I wish I could te it upon your brain and conscience letters of fire, I wish I could make it nd through the corridors of mind and rt like a bugle blast from out the sky, t the pursuit of money for money's e alone is *ignoble,* and that its acqui- on at the sacrifice of duty is the *most al mistake in life.*

T FOR RY

Equally disappointing is the lust for place and power. I have met many men who e attained places of distinction as view these things—judges, congress- n, governors, senators, and the like. ave yet to find the first one to whom itical preferment or the bauble of ver brought any lasting measure of piness. On the other hand, they ught carking care, gnawing dissatis- tion and lasting disappointments, end- in bitterness and sorrow.

ENCHANTMENT MINISTRY

On the other hand, let us view the matter from a positive stand- nt and see what the ministry has to er the young man of ability, as a call- in life.

stated at the outset that these were mendable desires on the part of a ng man entering upon the thresh- of life:

. Opportunity for intellectual de- opment.

. Power to influence and control n.

. The acquisition of a reasonable npetency for life's demands.

. The attainment of the greatest piness compatible with a life of honor duty.

What does the ministry as a calling offer along these lines, and first as to the opportunity for intellectual development.

John Wesley said he claimed the whole world as his parish. He might have said with equal if not greater propriety that, as God's minister to men, he claimed the whole intellectual world as his course of study.

If the time ever was when any course of study or investigation was barred from the ministry, that time is in the past.

The minister can have no higher duty, no more stimulating task than to know God's word and world and find harmony and unity therein. And in this delightful quest there stretches before him an infinity of material to investigate, of problems to solve and of seeming mysteries to fathom, that would challenge and delight the mind of the greatest philosopher, scientist or searcher after truth that ever walked the earth.

The poet, a Kansas poet, has expressed the kinship between science and theology in the following words:

A fire mist and a planet,
  A crystal and a cell,
A jellyfish and a saurian
  And a cave where the cave men dwell;
Then a sense of law and beauty,
  A face turned from the clod—
Some call it Evolution,
  And others call it God.

A haze on the fair horizon,
  The infinite, tender sky,
The ripe, rich tint of the corn fields,
  And the wild geese sailing high—
And all over upland and lowland
  The sigh of the golden rod—
Some of us call it Autumn,
  And others call it God.

Like tides on a crescent sea beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in—
Come from the mystic ocean,
  Whose rim no foot has trod—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock,
  And Jesus on the rood;

And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God.

Whether we call it science, or nature, evolution or longing, or any other name or term, it is all summed up in the Christian's conception of God, who ordained the universe by his infinite will, created it by his infinite power, and governs it by his infinite law, whose we are and whom we serve and whose creation we study with lowly and devout reverence, worlds without end.

POWER OVER MEN

Do you seek power to influence men — where can you find it so well as in the pulpit? I think I belong to one of the noblest professions, and yet, I say to you, both out of my own experience and from observation, that the opportunity to come in contact with man and influence and shape his life comes to the minister more than the lawyer in a ten fold degree. There are various reasons for this. In the first place the work of the lawyer brings him in contact with his fellow men almost wholly in a business or commercial way, and I might say the tendency to commercialism grows apace.

On the other hand, the minister comes in contact with man on his social side, on his moral side, on his spiritual side. The lawyer in the ordinary course of his profession meets with few men, and while his relations with these are close and confidential as far as business matters are concerned, on the other hand, the minister meets many men and his relations with them are even closer and more confidential than those of the attorney. He touches the family in almost every phase of life. His advice affects the children in their nurture and education and influences no little their young lives. He performs the marriage ceremony for the young man and woman. He counsels and advises the family upon all the main issues of life, shares t joys and their sorrows, visits then sickness and when death comes, as c it will to every home, it is he that g help, and hope and consolation and di tion to the bereaved ones. In addi to this, Sunday after Sunday, week and week out, month in and month year in and year out, life in and life he stands before the people with greatest message that can come to ma the message of salvation from through the merits, the life, the love, example, the sacrifice, the death and glorious resurrection of the God-m Jesus the Christ.

The minister deals with the eter verities, life and love, and hope and d and immortality, and judgment and d tiny. He walks with God and talks w Him, like Enoch of old, and deri power from Him.

"Speak to him thou, for he hearest, a
spirit with spirit can meet;
Closer is he than feeling, and nearer th
hands and feet."

He walks with man and talks w him and communicates the power ceived from on high, nor can man resi for he "needs must love the highest wh he sees it."

I am easily within the bounds of re son, I speak but words of soberne and truth, when I say that no other ca ing is at all comparable to the minist in its power to reach and influence m for good.

ACQUISITION

From a commercial stan point, it must be conced the calling of the ministry is a poor on and this is as it should be, f were it otherwise this sacred calli would attract the mercenary and the u worthy. And yet it affords reasonab compensation for the labor perform and reasonable security against want old age. Not as good as it should be, will confess, and *not as good as it will l*

en the laity awakes to its responsibili- to these evangels of God, and con- rates a reasonable portion of its alth to His service.

Hear, Oh, ye of little faith, this trump- note from one of old come ringing n the centruies:

I was young and am now old, yet e I not seen the righteous forsaken his seed begging bread."

APPY And lastly, young gentlemen, if you embrace a calling that permits of the widest intellect- expansion, that affords you the lar- t power and possibility for reaching influencing men for good; that gives companionship with God in a special se and the society of good men and men, the elect of earth, do you doubt a moment, dare you question that will have the largest and fullest ree of happiness compatible with life e below?

Burns sounds a note of almost inspired dom when he sings:

'Tis not in titles nor in rank,
'is not in wealth in London's bank,
Can make us truly blest.
'is not in making muckle more,
'is not in learning nor in store,
Can bring us peace and rest—
happiness hath not her seat
And center in the breast,
'e may be wise, and rich and great,
But never can be blest."

Ho, 'tis not in wisdom, however pro- nd, not in station however exalted, in wealth however great, nor in a ibination of all of them, that brings us ce and rest, but it comes from that small voice whose seat and center is the human heart. The Master has ght us in that memorable sermon on mount that happiness is not from out, but from within. Happy are pure in heart, for they shall see God, happy are the meek for they shall erit the earth.

Would you have this condition of heart, would you have that peace that passeth understanding, would you have that serenity of mind and fortitude of spirit that will enable you to say, at life's close, whatever its vicissitudes in passing: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown which the Lord, the righteous Judge, shall give," then choose bravely and follow faithfully this highest and noblest of all callings, the Ministry.

I have but one son, a young man just entering life's portals, in whom is centered much of my life's hopes and aspirations, yet I say to you without hesitation, I would rather see him a faithful and devoted Minister of God than to grace any other profession, however noble, or fill any station however exalted.

In conclusion, young gentlemen, if you should choose, or have chosen the ministry for a calling, then I pray you follow it earnestly, assiduously, enthusiastically and in the spirit of that prophetic rhapsody of Rudyard Kipling when he sings:

"When earth's last picture is painted,
And the tubes are all twisted and dry,
When the oldest colors have faded,
And the youngest critic has died,
We shall rest, and, faith, we shall need it.
Lie die for an æon or two
Till the Master of all good workmen
Shall set us to work anew.

"And those that were good shall be happy;
They shall sit in a golden chair,
They shall splash at a ten league canvas
With brushes of comet's hair;
They shall have real saints to draw from—
Magdalena, Peter and Paul—
They shall work for an age at a sitting
And never grow tired at all.

"And only the Master shall praise it.
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of working,
And each in his separate star,
Shall draw things as he sees them,
For the God of things as they are."

# Program Topics for 1912

## Prepared after Consultation with Brotherhood and Bible School Workers

JANUARY I.—"The Home."
1. Its safeguards.
2. Its enemies.
3. Its value to the Church and Society.

JANUARY II.—"The School."
1. In the state.
2. In the church.

FEBRUARY I.—"The Church at Home."
1. A teacher of righteousness.
2. A prophet of truth.
3. A savior of society.

FEBRUARY II.—"The Church Abroad."
1. Its commission.
2. Its field.
3. Its obligation.

MARCH I.—"A Christian State." The forces at work for realizing it.
1. The church.
2. Reform activities.
3. Social and rescue work.

MARCH II.—"A Pagan State." The forces at work for paganizing it.
1. The idle rich.
2. Slight anchorage to moral standards.
3. Growth of selfishness.

APRIL I.—"The Spirit of Benevolence."
1. Public benevolence.
2. Private beneficence.

APRIL II.—"Our Immigrants."
1. Their number.
2. Their quality: economical, social, religious.

MAY I.—"Service—Social."
1. Local social service.
2. National social service.

MAY II.—"Service—Evangelistic." (Local and National.)
1. By independent effort.
2. By local church effort.
3. By inter-church effort.

JUNE—Topic for the Month: "Christian Literature."
I. "The Bible.
1. In the individual life.
2. In the church.
3. In civilization.
II. "The Use of the Bible."
1. In the home.
2. In the Bible School.
3. In the public school.

JULY—Topic for the Month: "The R ligious Press."
I. "Religious Journalism."
1. For the home.
2. For the church.
3. Special group literature.
II. "Religious Books."
1. Devotional, etc.
2. Special studies: professional, t nical, etc.

AUGUST I.—"Christ in Modern Indust
1. Problems of labor.
2. Problems of capital.
3. Christ as a solution.

AUGUST II.—"Business in Christianit
1. Business in the local church.
2. "Church Extension:" its plan, p pose, success.

SEPTEMBER I.—"Christian Publicity."
1. Successful advertising.
2. Promotion literature.

SEPTEMBER II.—"A Front Ra Church."
1. The National Standard 1912-13.
2. The International S. S. Standa 1912-13.

OCTOBER I.—"Christ and Social C servation."
1. Causes of crime, disease, hun waste.
2. Juvenile solicitude; in home, and ciety.
3. Suppression of intemperance, i morality.

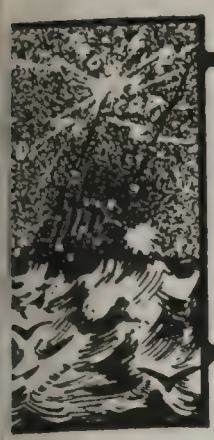
OCTOBER II.—"Base of Supplies"—t local church.
1. Educational and revival evangeli tion.
2. Supporting State Missionary So ety, by giving money, organiz tional activity.

NOVEMBER I.—"Christianizing Americ Civilization."
1. Socially and industrially.
2. Educationally and religiously.

NOVEMBER II.—"Woman in Modern R ligious Life."
1. In the home and church.
2. In the nation and the world.

DECEMBER I.—"Payments of Debts Due
1. The pension system.
2. Ministerial relief.

DECEMBER II.—"The Big Brother."
1. Living the love of Christ.
2. Appreciating the love Christ gives



# Wireless Whispers

MYRON C. SETTLE

DAVID OWEN

## Ohio Settles Kansas

nuary 1st Myron C. Settle, for some years e School Superintendent of Kansas, be- es Bible School Superintendent for Ohio. rejoice with Ohio in this most happy se- on. Myron Settle has been one of the best ds of the Brotherhood Movement from inception, and has given much time and ght to helping this Movement get upon eet. He was eminently successful in Kan- which is one of the causes of his selection reside over the destinies of our Bible ols in Ohio. "Ohio is a great state," I. J. ll says. "More presidents have come out hio since Lincoln than any other state." even granting that, occasionally Ohio has nport a man like Settle. Of course, send- so many men out of the state causes a city of certain classes of timber which t be imported. While we rejoice with , we would have good reason to sympa- with Kansas were it not for the fact that her man of Settle's stripe is to take his . David Owen has been chief clerk in Mechanical Department of the Santa Fe way general offices of Topeka for several s, and being an ex-railroad man ourselves, can shake hands with him like a brother. do not know Owen very well—in fact, only met him, but he has the general gait man who gets there. He is a little fellow, like Settle—if anything, a little more so— a pair of brilliant eyes that sparkle like morning dew. Owen has been Superin- ent of C. A. Finch's Bible School in To- and knows a thing or two about Bible ol work, so you see while Kansas is furnishing a Bible School Superintendent for Ohio she is not going outside her own state, or even outside of the city of Topeka, for a successor, which speaks well for the Sunflower State We know Settle is going to make good and David Owen has a chance to show his mettle. We anticipate that it will not take him long to warm up to the proposition.

* * *

## Some New Books

"The Social Work of Christian Missions" is a complete volume by Professor Alva W. Taylor, of the Bible College of Missouri, published by and under the auspices of the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio. Professor Taylor in his inimitable way deals with the problem of the Christian missionary in making conditions of life tolerable in foreign lands, where ignorance is a greater sin than idolatry. The book paints pictures of the before and after taking variety, dealing with conditions missionaries find upon arrival at the scene of activity, and these same scenes and these same people a few months later under scientific coaching of the mission forces. The volume deals with sanitation, food, housing, clothing, disease and its transmission, laws and customs of the lands, modern inventions, etc., which are all handmaids of Christianity. Truly the social work of Christian missions is great, and the four hundred pages of Professor Taylor's book are filled with information that no student of missions should be without. The book is handsomely bound in red cloth and will make a valuable addition to any

library, and sells for 50c plus 10c for postage. Literally thousands of copies of this book should go upon our bookshelves.

"The Happy Habit" is the title of an attractive volume just from the press of the Chapple Publishing Co., of Boston, publishers of the *National Magazine*. Joe Mitchell Chapple, author, sits among the travel writers of the world and in "The Happy Habit" has dealt with a variety of subjects, from the Salvation Army lass upon the street to Christmas with the old folks at home, depicting the opportunity for happiness if we only have "The Habit." The handsome volume of five hundred pages will adorn many bookshelves this Christmas, and happy indeed is the man, woman or child who adds to his store of joy in life by hearing the words spoken from these dainty white pages.

"Helpful Hints for Home Makers" is another volumn from the Chapple Press that every housewife who gets it will prize. Those who have had occasion to examine the *National Magazine* in years past remember the Department of Domestic Science to which thousands of women contributed "Helpful Hints." These have now been boiled down and compiled in this dainty volume of six hundred pages, more elaborate and beautiful than any cook book could possibly be. Indeed, it is not a cook book, but rather, as its name signifies, a book of "Helpful Hints for Home Makers." It is most carefully indexed, so you may readily locate suggestive methods for improved domestic culture in the home. This and "The Happy Habit" are offered as premiums with subscriptions to the *National Magazine*, and are a complement of Heart Throbs and Heart Songs, published in years gone by by the Chapple Co. These are indeed rare volumes.

* * *

## A Move on Omaha

Christian Men office received a visit a few days ago from Judge W. W. Slabaugh, of Omaha, one of our leading members in the First Church of the Gate City. The judge is Superintendent of the Sunday-school, and interested in charity, philanthropy and social betterment. He is also interested in the Brotherhood Movement, being one of the earliest and most persistent advocates of the idea. There is no Brotherhood as yet in the First Church of Omaha, but there promises to be one before long. The judge took special joy in visiting the public playgrounds of Kansas City, including the public bathhouse, the Helping Hand Institute, Franklin Institute, public parks and institutional churches, and went back to Omaha filled to the brim with first-hand information that will be of assistance in outlining a course of work for the people of Omaha.

## Educational Progress

Christian Men readers are interestec i religious education, whether they shov by their actions or not. Hundreds of business men lend the power of their ; sonality, their names and their money t our educational institutions. This mc we publish a number of educational arti from the pens of C. M. Sharpe, L. S. C Clyde R. Hesse and others, all worthy wide reading.

* * *

## Busy Kansans

"Hutchinson, Kan., has the biggest bu of organized men in the state. They doing things. Two outlying struggling, ing churches have been saved during year, and a strong mission started in own city. Our men have stepped unde great local burden and lifted it." So wr O. L. Cook, of Hutchinson, Kan.

* * *

## Christian University gets $50,000

"Christian University, at Canton, Mo., cently received a magnificent gift of $50,000 cash from a philanthropic woman in St. Lo whose name, at her own request, is withhe from the public. This fund is to be used the erection of a dormitory and a gymnasiu to cost $25,000 each. Plans are being prepar for these buildings and both will be ready f use by the opening of school next Septembe So writes L. S. Cupp, Chancellor.

* * *

## Results of the R. A. Long Tour

By J. W. Underwood, Pittsburg

We are having additions as a result of o Men's Rally. A fine-looking, clean-cut you man said to me on Sunday evening: "I a going to unite with the Church and go to wo for the Lord. You may also put me down f $25 toward your indebtedness and collect any time." This young man was awakened the rally. Another excellent young man mac the good confession on last Sunday evenin Others are on the way. At our recent mi ister's meeting instead of a regular progra we had an open discussion on Brotherhoo work. There was not one dissenting voic against affiliation and all are laying plans t either organize a Brotherhood or affiliate thei Men's Classes. I announced to the minister that I would take twenty to thirty men any where in Western Pennsylvania to assist i organizing a Brotherhood. The harvest is rip and we are ready for work. In the Men an Religion Forward Movement our minister have found that a Church without a good liv Brotherhood is "up against it."

## New Year Resolutions

**For Men's Organizations**

By J. H. Mohorter

solved, That Christian men owe it to selves, to the Church and to Christ to each other in the name of Christ and Church as they are now doing in the of the lodge.

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solved, That Christian men could serve selves better and at less cost through the ch than through the lodge.

---

solved, That the Church should do for its bers all that the lodge is now doing for its bers.

---

solved, That the Church should render service to its members now rendered by odge.

---

solved, That the Church should take the in the lives of Christian men now occu- by the lodge.

* * *

## Ewers Says Affiliate

would like to put in a strong word for ation. All our Men's Classes should get ne."—J. R. Ewers, Pittsburg, Pa.

* * *

## Regarding The Programs

e 1912 Calendar was prepared after ustive consultation with Bible School ers, Boy Experts, Missionary Secretaries, leaders of educational work throughout ountry. And while purely suggestive, it is ed for the consideration of Men's Classes, Brotherhoods, Leagues, Clubs other groups of men in the local churches. company of men who will seriously un- ke the observance of this Calendar ghout the year 1912 will be assured a pleasant and profitable undertaking, and find themselves after each meeting further nced in knowledge of the affairs of the ch and its place in the communities in they live and labor. Detail programs ing each meeting will appear semi- hly in the issues of the *"Front Rank"* ell as in the monthly issues of CHRISTIAN the official organ of men's work.

* * *

## herhood Organizes Other Brotherhood

hree automobile loads of our fellows went irginia yesterday and helped to organize nen there." So writes J. E. Davis, pastor eatrice, Neb. Beatrice has had a Broth- od for five years and a half, although it only been affiliated a few months. They oing a magnificent work. One of the New 's resolutions we are asking all local Brotherhoods to pass, is that they will assist in organizing at least one Brotherhood or affiliate one group of men with the National Brotherhood during 1912. If this resolution holds good, and we see no reason why it should not, we will turn up a year from now with about 400 local Brotherhoods affiliated with the General Society. Don't you hope that this comes about and that you have a part in doing it?

* * *

## Commends Christian Men

P. J. Rice, of El Paso, Tex., says, regarding CHRISTIAN MEN: "The magazine has many admirable features. Our men read it and are stirred by it." Such commendations make us feel that our labor is not in vain.

* * *

## Brotherhood Hymns Appealing

"Please send me at once a half dozen more of Brotherhood Male Quartette books. These are what I have been looking for for years." So writes G. E. Roberts, of Osceola, Ia.

* * *

## Eureka Brotherhood Starts a Library

By David H. Shields

There is no public library here nor any place where a boy can get the right sort of a book to read. Our men have undertaken to raise a hundred dollars as a "starter" for books for the boys. They will be placed in the high school building and be under the direction of the superintendent of schools. There will be certain restrictions to be worked out by a committee. Of course a hundred dollars will not buy much of a "library" but it will help the boys that much.

* * *

## A Mistake

In the account of the tour of our President appearing in the *Christian Evangelist,* Ashtabula, Ohio, was credited with 140 men. Now Ashtabula is a modest city, located upon Lake Erie, and while she has a good deal to boast about, among other things a fine Brotherhood, owning its own house, affiliated with the General Brotherhood of Disciples of Christ, and when this account of only 140 men appeared these men were a little bit excited. In writing to us the President said: "Now we do not want credit for more than we have done, but we really had better than 225 men." Of course it was the printer's error in saying 140 instead of 240. Printers like to do these things. Recently our printer here in Kansas City, who is ordinarily a man that can be trusted, switched photographs and put one man's picture over another man's name. All of which goes to show that printers like every one else are liable to err occasionally.

So Ashtabula had 240 men in attendance upon the R. A. Long tour meeting, and our President said it was as fine a group as they had anywhere along the line.

# How A Brotherhood Grew

BY A. R. SPICER

State President Oklahoma Brotherhood

In April, 1910, three young men with zeal and determination organized a Bible Class in our church. The first rally day there were ten men present, when they organized and secured their International certificate. The second rally day there were forty men present, and on the third rally day, seventy-nine were present. Then they organized the Brotherhood with fifty charter members, and now the membership has grown to over one hundred. But this isn't near all, we have just started. Fourteen of these men have made the good confession and fifteen have taken membership with the church. Their motto is "Reaching Out for the Last Man," and the men are living up to it. The class has engineered a lecture course of a high grade, two numbers of which have now been given to crowded houses. Here is another item. We had an election here in Lawton recently, and two of the three men elected as commissioners for the "new commission form of government" were from this group, and the other commissioner is an elder of the church and teacher of the class of older men. The Brotherhood which grew out of the Loyal Men's class is making the church more attractive than the club or pool room for the men of the church and the town. The men are realizing that religion is a reality and not a philosophy.

The Brotherhood men unanimously committed themselves to the following definite lin of work.

First: That we will enlist one hundred m in the study of the word of God in our Bib school.

Second: That we will enlist two hundr men in our Brotherhood work by Decemb 31, 1911.

Third: That we will earnestly endeavor double the male membership of the church b December 31, 1912.

Editor's Note.—We knew when A. R. Spic left Illinois after winning the prize for CHRI TIAN MEN subscribers, that there would b something doing in a Brotherhood way in Ol lahoma. Look at that photo and say "Have w been disappointed?" Brother Spicer very mo estly added as a postscript to his article th "Mrs. Spicer is the teacher of the Loyal Men class," so you see even the women often hav a good deal to do with men's activities, whic leads us to say that there are many wome among us who could well emulate Mrs. Spicer example is this regard. Over in Kansas Cit the wife of the City Missionary, Mrs. Fran L. Bowen, turned her men's class into a Broth erhood class which is the envy of every Kan sas City church. What would we men do i the church without the women?

# Programs for Local Brotherhoods

PREPARED BY J. K. SHELLENBERGER

## PROGRAM FOR JANUARY
### No. 2.

I PIC—"The School."

Devotional.

Pray the Lord's Prayer, all standing.
Hymn, "Cast Thy Bread Upon the Waters," from Brotherhood Hymns.
Scripture, Neh. 8:1-8 (the first Bible school).
Prayer; for the holy spirit's dominance in all our teaching service, both church and state.
Hymn.

—Cultural.

"The School and the State."
Address: "The Place of the School in Civilization."
Address: (a) "The Pedagogical Methods."
(b) "The Morals of the Public Schools."
"The School in the Church."
Address: "The Vital Necessity of a Bible School."
Address: Sane pedagogy in the Bible school.
**Discussion:** What can our Brotherhood do to make our Bible School more effective.
**Clincher. Let's Do It.**

—Business.

Roll call.
Minutes.
Reports (written).
Unfinished business.
New business.
New members received.

—Recess. Fifteen minutes social.

Introduction of visitors and strangers.
Greeting of new members.
Offering.

—Suggestions on Above Cultural Program.

irst Address: Show the value of the "Little Red School House on the Hill." Contrast nations and communities that have and have not the public school. Show how ignorance and vice go hand in hand.

Second Address: (a) Show how the public school labors to scientifically adapt its message to the mind that is to receive it—a graded school and graded lessons. (b) Show the lack of parental and social oversight of public school morals; the lack of supervision of playgrounds and sports. See files of *Survey Magazine* for awful revelations as to sexual evil in the high schools and upper grades.

Third Address: Make it plain and send it home that if the church does not *teach* the Bible, it will not be taught. Is it necessary that we should know the Bible? Show that the knowledge and practice of Biblical principles not only keeps individual souls out of hell, but also keeps society *en masse* from turning into a hell.

Fourth Address: Make it effective that a wide-awake church will see that its Bible school message is adapted to the minds that are to receive it. Show the foolishness of trying to give an adult's message to a five-year-old child—trying to teach metaphysics when we ought to be arousing the imagination. Lay on hard the vital necessity of equipping the Bible School as rapidly as possible with sane methods and apparatus for teaching the most wonderful message the world will ever hear; provisions of separate rooms and departments, sand tables, moulding clay, maps, charts, pictures, reference books, good literature, trained and *consecrated* teachers.

The Discussion: Take this matter up freely. The Program Committee should see that someone leads in this. *"What can we do?"* Answer: Be a Fatherhood to the whole school. We must do *more* than build a *Men's Bible class.* Let the men take the initiative in improvement. The women will soon join them. Help the superintendent and the pastor make the school everything it ought to be. Do not try to be spectacular, try to be useful. Do not try to make your school spectacular, try to make it useful.

## PROGRAM FOR FEBRUARY
### No. 1.

I PIC—"The Church at Home."

Devotional.

Hymn, "The Church in the Wildwood," from Brotherhood Hymns.
Prayer for the home church.
Hymn, "Home, Sweet Home," from Brotherhood Hymns.
Scripture, Eph. 4:1-11.
Hymn, "Blest Be the Tie That Binds."

II.—Cultural—Three ten-minute addresses.

1. "The Church the Teacher of Righteousness."
2. "The Church the Prophet of Truth."
3. "The Church the Savior of Society."
4. Music.
5. **Discussion.**—"Will our Brotherhood men get busy making our church a teacher, a prophet, and a savior?"
6. **Clincher:** Let us begin at once. What is the first thing we will do?

**III.—Business.**

1. Roll call.
2. Minutes.
3. Reports.
4. Offering for Brotherhood work.
5. Unfinished business.
6. New business.
7. New members, reception by president and pastor.

**IV.—Social.**

1. Informal meeting of new members.
2. Introduction of strangers and visitors.
3. General good fellowship.
4. Benediction.

**Suggestions** for above cultural program.

First Address: (a) Contrast the *purpose* of the church with the purposes of other institutions in your community—public schools, the bar, the bench, etc. (b) Show that first of all the church is a *teacher of Righteousness.* This is its peculiar field. (c) This being true, show the opportunity and responsibility of the church to the community and world.

Second Address: (a) The church is not a foreseer of events, but a foreteller of truth. If those who are diligent in studying God's Word and ways cannot foresee consequences, then the world is in a pitiable condition. (b) Therein lies the real province of the pulpit. It must be a prophet's throne or fail. (c) Show t what the men of the church can do tow releasing the pastor from detail and "serving of tables" unto the work prophet.

Third Address: This divides into two visions. (a) *Evangelism.* Emphasize dividual evangelism. Suggest system organization for this work. Show possibilities when every redeemed man comes a teller of the good news. *Social Service.* It is not simply church's duty to teach and prophesy, to *work*—ramify its influence to the cumference of society. Suggest lines service and tasks. Urge the appointm of committees who shall be responsi for actually getting things done. For stance, social surveys, including sanitati tenements, social evil, juvenile delinquen non-enforcement of law, non-church-goe men out of job, need of Brotherho spirit, etc., etc. This is a great field a a wide opportunity. It is virtually entered. Press in. As you do your visi will widen and opportunities will beck

*Discussion*: Program Committee should a point someone to lead in this. Pull t gether all the suggestions of the eveni and plan for action.

# Hopkins says Calendar is O. K.

(See Page 32)

Cincinnati, Ohio, Dec. 8, 1911

Mr. E. E. Elliott,
Kansas City, Mo.

Dear Brother Elliott:

After examining pretty carefully the suggested calendar for 1912 handed me at St. Louis, I want to write to you my hearty approval of it. I do not think I have any criticism to make of it whatever. I am sure the careful study of these topics will mean much for all our men.

With best wishes, I am,

Your brother,

ROBT. M. HOPKINS,

American Bible School Superintendent

# From Brotherhood Hymns

To be sung in Churches as invitation hymn Sunday, January 21, 1912.
Furnished on cards for $1.00 per hundred.

## No. 17. As a Volunteer.

W. S. Brown.

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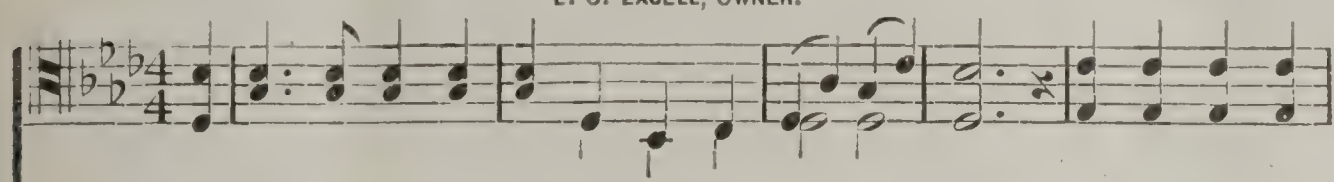
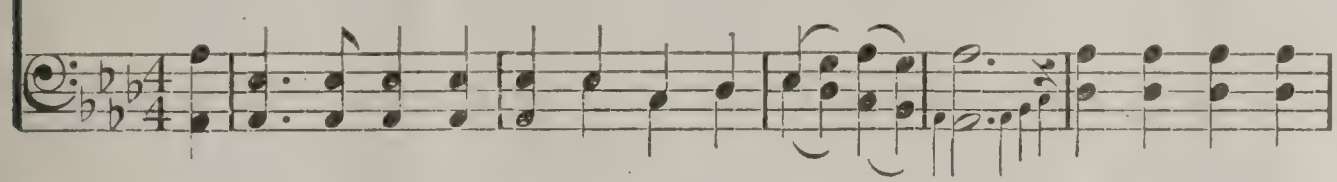
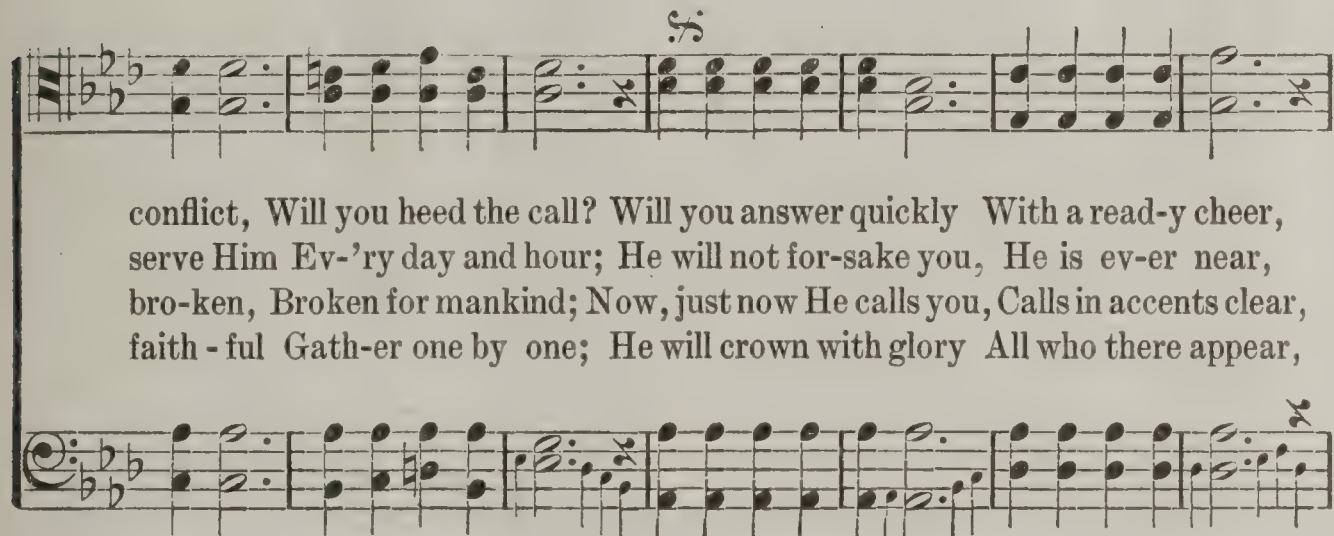
Chas. H. Gabriel.



1. A call for loy - al sol-diers Comes to one and all; Sol-diers for the
2. Yes, Je - sus calls for sol-diers Who are filled with pow'r, Sol-diers who will
3. He calls you, for He loves you With a heart most kind, He whose heart was
4. And when the war is o - ver, And the vic - t'ry won, When the true and

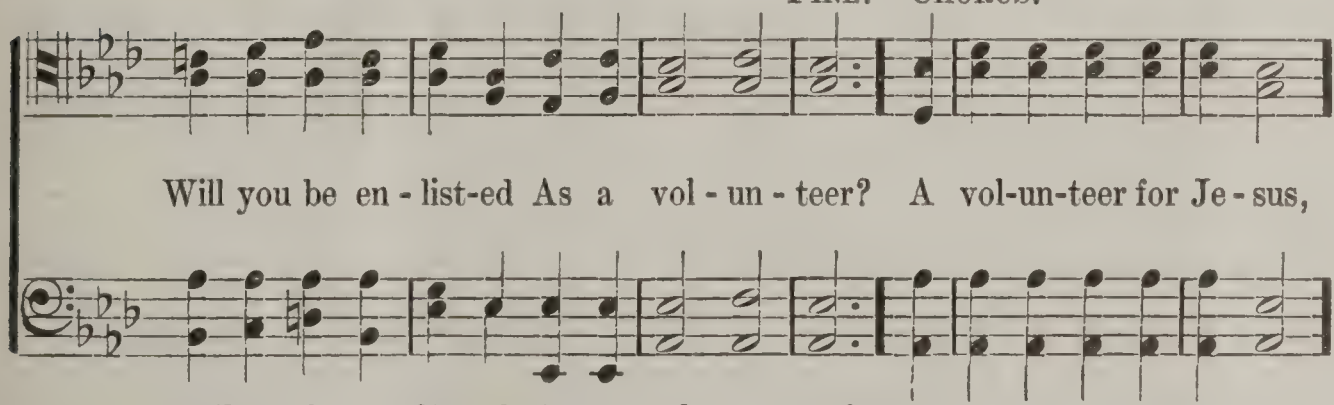




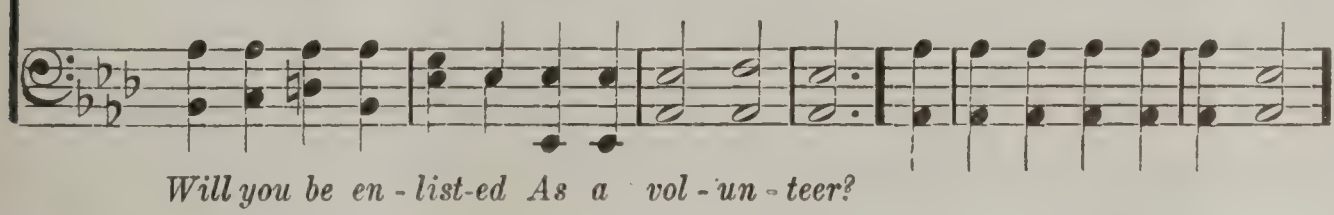
conflict, Will you heed the call? Will you answer quickly With a read-y cheer,
serve Him Ev-'ry day and hour; He will not for-sake you, He is ev-er near,
bro-ken, Broken for mankind; Now, just now He calls you, Calls in accents clear,
faith - ful Gath-er one by one; He will crown with glory All who there appear,

D. S.—*Je-sus is the Captain, We will nev-er fear;*

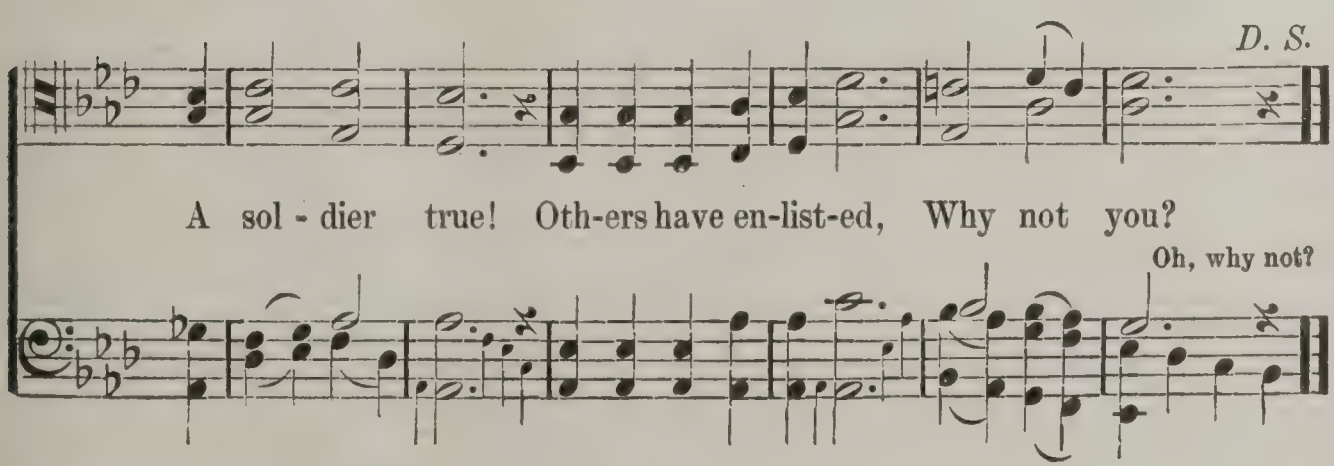
FINE. CHORUS.



Will you be en - list-ed As a vol - un - teer? A vol-un-teer for Je - sus,



*Will you be en - list-ed As a vol - un - teer?*



D. S.

A sol - dier true! Oth-ers have en-list-ed, Why not you?

Oh, why not?

**Brotherhood Hymns** contains 131 choice selections for the male voice. The cream of the old, and choicest of new songs. Price the book, 35 cents per copy, $3.60 per dozen, $25.00 per hundred, postpaid. Order from

**BROTHERHOOD OF DISCIPLES OF CHRIST**
**420 R. A. Long Building** **KANSAS CITY, MO.**

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Boy City Talk

### Plain Words to Fathers

Someone has said that fathers who make companions of their boys will be better men and will raise a mighty good band of boys. Seldom indeed do we find a father who does not want his son to be better than he, yet has he any right to expect it if he does not set the right kind of an example? It is not always the poor man's son who is neglected. Many a boy whose father is rich and gives the boy everything the boy wants in a material way is without the influence that uplifts.

Fathers are too often absorbed so much in the quest for gold that they forget their sons, and the boys are grown before the father realizes it, and lost, too, sometimes. Many boys are thus left to grow up without restraint and without moral or religious advantages.

The father generally is more careful what he does if his son is near, and some fathers will sacrifice if they see that it will help their sons. Fathers are reverenced more for what they are and do rather than what they say or preach. If they are worthy of their son's admiration they will not have to tell their boys to reverence them; their sons will do that without being told.

Boys are born imitators and they will always ape a man. The man whom they take for their pattern may not always have the highest ideals, nor be the fit example for the boy, yet the boy will think that everything that that man does is right. There are hundreds of boys who are longing for the time when they can put on long trousers and be like father or big brother. Fathers have not yet realized as they should that to them is given the welfare of our future America.

Fathers should answer the boys' questions. If you as a father are truly interested in your son you will want to be the one who shall tell him of the mysteries of life and not let him hear of them first from the lips of one who may put the wrong word or thought or interpretation upon life. It is the boy's right that his father be his example, and it is a sad commentary on the home life and the father when someone outside the home must be the one know the boy better. I know that t fathers are busy, but they are home a pa of each day, and I have known fathers send their boys from them if they becon interested in the paper. All fathers we boys and went through the same tempt tions as their sons are going through ar should be the ones to guide the boys in tl right way. Mothers were never boys, ar of course don't know. Yet many a moth has been able to take a father's place the boy's life. It is much better to be i terested in the boy when he builds his bloc houses and perhaps have a backache tha to have a heartache when the boy is old and forgets to come to the father for advic in building his air castles or plans for h future.

The attitude of the fathers upon th moral questions of the day has a great ir fluence upon the boys. I know boys wh become addicted to the drink habit becaus their fathers failed to take a stand agains it in a local option election. One boy aske his father how he was going to vote. Th father answered that he did not know. Th son said, "That means that you are goin to vote wet." The father tried to explai to the boy, but the son would not take a indifferent answer, so the father said, "I' vote dry for your sake, my son," and he did Because of this father's vote and man more the city abolished the saloons.

One of the boys in my camp several year ago received the following postal card which I think tells the story of true com panionship between father and son:

"Canton, Ill., July 29, 1908.

(Yours received.)
Leather Breeches!

"Are you well? Are you busted? Hope you will have a good time. Behave yourself

"Your Jolly Old Chum."

In writing to a grown son who had left home, one mother wrote:

"I wanted to write you on your birthday. Such a short time, it seems, since you were a little boy, helping me about the house. We often talk about it, papa and I, and wish that we could live over those years again. Papa says he would lead a different and better life."

here are many such cases, sorry too late. 'e have all read of how fathers have l to save their sons from some physical ı, yet how many fathers are willing to for their sons. Some folks would ıer have their sons go to the "devil" ı to own that anyone besides themselves ld help them. I have known this to be when boys have been incorrigible and re the parents have told me that they d not do anything with the boys.

oys always choose a man for their hero, it is a lamentable fact that every father ot his boy's hero. Boys see that a cer- man is successful, that he has many ple working for him, and they say, "He hat I would like to be." These boys to the material side rather than the al or religious side of that man's life. man so many times taken for an ex- le by the boys does not stay at home ings, he does not go to church on Sun- saying that he must read his mail. wife and children do not know him as mpanion at home. His sons have never a confidential talk with him. His motto ns to be: "Success, no matter at what ." But that success spells failure, for as reasoned for time only, and forgotten nity.

little fellow, a member of my Sunday- ool class, was killed by the train. When ent to see the father after the accident, aid: "Oh, I wish that you had gotten of my boy. I know that he would not tried to run away from home if you known him sooner. He seemed to k a lot of you." What a sad cry from ather! To think that someone else ıld have gotten hold of that boy to save from physical death. Yet I want to right here that there are boys today, some of them are living in fine houses, who are dying a worse death than be- killed by a train.

ob was a boy who had about everything he wanted. Clothes and good times re; used his father's automobile to take friends riding, and was the only child. day his uncle came to visit him and to him when they were alone: "You t seem to appreciate anything that your er does for you, Bob. You bum around rooms and smoke cigarettes, and you v that your folks do not want you to do e things. What is the matter?"

Oh," the boy answered, "I may have all e things, but you don't understand. My er does not love me, at least he never vs it. He dresses me fine because I'm oy and people would talk if he didn't. never talks to me as if he cared for No, you don't understand."

The father's duty is to protect his son. The power is in his hands. Who is responsible if a man sells your boys cigarettes, tobacco, liquor or anything that injures his health or body? The father. Who can vote out the dens of vice in the community? The father. Who can see that blood and thunder shows are shut out? The father. Who can object when the billboards are plastered with wild and exciting pictures that burn into a boy's mind more than the studies at school? The father. Who is really responsible for the boys of today? The father.

It is a "Man's work in a man's way," and the fathers in our churches are big enough if they will to put a ban on all things that tend to make a boy less a man. The kingdom of heaven needs boys. Remember, too, that when we save a boy we save a life as well as a soul. Lilburn Merrill, chief probation officer of the Denver Juvenile Court, well said: "A bad boy is what I am but for the grace of God." It takes the blood of Christ to save the boy wholly.

It should not be forgotten that it is not enough for the father that he provides food and clothing and a place for his boy to sleep, but that his greatest duty is to love and protect the boy.

Too long our laws have been topsy turvy, and it is only of late that these conditions are being adjusted. The juvenile laws are making the parents responsible for the acts of their children. The law used to say that a boy was a man if he did a wrong, but that he was a child in all civil rights until he was 21. Today the juvenile laws make the child an infant if under the juvenile age and summon the parents into court with the child.

We have fathers that are good; men who are trying with all their might to help their own boys, knowing that their efforts will be of benefit to other men's sons. The churches are awakening to their duty to the growing manhood, and are making it possible for the boy to get a manly glimpse of the Man of Galilee.

Possibly the best equipped church in the Disciples of Christ is in the Independence Boulevard Christian Church, of Kansas City, Mo., where R. A. Long has given a Sunday-school building equipped with class rooms, organs, club rooms, gymnasium and swimming pool. The church, through the Men's Brotherhood, has a Boy's Secretary, who spends all his time in working with the boys. It is a new work, one without precedents, and will be watched with interest by all who are looking to see this work do big things.

Boy Movement—Yes!!! See Program on Page 42

# A Program For Work in Boy Clubs in Churches

**I.—Start in the Sunday-School.**

I.—Organize the Class.

(a) Teacher. Qualities of a teacher of boys. (Man, Bible student, student of boy life, good mixer, etc.)

(b) Membership in Class.

1. Boys of the same development.
2. Gang groups. (Boys should not be separated when they are members of the same gang.)

(c) Government of the Class.

1. Boy officers (President, Vice-President, Secretary and Treasurer).
2. Committees (Social, Missionary, Membership, Athletic, etc. Keep all the boys busy at something).

(d) Lessons.

1. Graded courses.
2. Boys should be advanced each year as a class, the teacher included. No separate graduations unless boys do not fit their crowd.

II.—Boys' Department in the Sunday-School.

1. Where possible, this department should meet separately with its own officers, and an adult leader and teachers.
2. Ages of boys 12 to 18. Two sections, 12 to 15, 15 to 18.

III.—Work Outside the Sunday-School Class Hour. Boys' Clubs.

1. Use the organization that is now in the church.
2. Organize a Boys' Club if there is none.

IV.—Organization of Boys' Club.

1. Leader.

(a) A Christian man, not merely good, but good for something.

(b) Ability to command respect of boys and still be a boy with them.

(c) Must have executive ability for leadership. (This means that the leader does not have to do all the work, but see how he can use the talents of the people of his town.)

(d) Must have an aim. (We might call it his game.) Tell the boys your game with them when you start. Tell them that you want them to be Christians. Put the program of Christ up to them.

(e) Willing to give of time and self.

(f) A good supply of patience and sympathy.

(g) Make use of his knowledge through books, travel and experience.

(h) Recognition of the boy fourf

(i) Have plenty of horse sense.

2. Leaders Classes.

Teachers and young men v are interested in the boys sho organize a Boy Study Class. these classes leaders will be de oped. Read books on differ phases of the subject. A full will be published soon.

3. Classes and Gangs.

(a) What to do with the older b (15 to 18).

1. Have a luncheon to start evening's work, when possil
2. Take up the study of someth that will interest the boys.
3. "Life Questions of High Sch Boys," by Jeremiah W. Jen
4. The boys of this age are alwa interested in athletics. See it that the boys have a place expend some of that surpl energy.
5. Debating, Glee Club, Good Ci zenship Club, etc. Campin

(b) What for grammar school bo (12 to 15).

1. Regular weekly meetings.
2. Have a plan whether you wo it or not.
3. Stories of the hero type.
4. Hikes to the woods.
5. Camp in the summer.
6. Books good to study.

"What Manner of Man Is This William D. Murray.

"The Gospel in Athlet Phrases." R. A. White, Jr.

4. The classes and gangs make t general club.

(a) Central organization such "Boy City."

(b) Object of club should be to d velop the boy four square- mentally, physically, sociall and religiously.

(c) Suggested Pledge.

I believe that Christ live to be an example for me; tha when He was my age He wa strong, pure and manly, fight ing the same temptations tha come to me as a boy. I wi try my best to be like Hi and in my daily life do nothin that I would not do if He wer by my side. I will play ever game square, whether sport o living, and in the night time b as square as in the sunlight Thus with Christ's help I wi try to live.

(d) Have something doing all th time (outdoor and indoo sports).

P. H. WELSHIMER

# Bible School Lessons for January

American Revised

Prepared by P. H. Welshimer

LESSON 2—JANUARY 14.

## "THE BIRTH OF JOHN THE BAPTIST."

LUKE 1:57-80.

Print verses 57-75. Commit verses 67-69.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Spirit and prophesied, saying,

68 Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,

69 And hath raised up a horn of salvation for us
In the house of his servant David

70 (As he spake by the mouth of his holy prophets that have been from of old),

71 Salvation from our enemies, and from the hand of all that hate us;

72 To show mercy towards our fathers,
And to remember his holy covenant;

73 The oath which he sware unto Abraham our father,

74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,

75 In holiness and righteousness before him all our days.

**Golden Text.** "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke 1:68.

**Time.** B. C. 5.

**Place.** Somewhere in the hill country of Judæa.

**Explanatory.** 57—*Elisabeth,* the wife of Zacharias. 58—*The Lord had magnified his mercy toward her.* In giving her a son in her old age. *And they rejoiced with her.* One of the highest honors coming to a woman of the olden times was to be the mother of a son. 59—*They came to circumcise the child.* The Jews circumcised on the eighth day. *They would have called him Zacharias.* In this they would have honored the father. 60—*He shall be called John.* "The mother knew that this name was given by the angel." Luke 1:13. 61—*None of thy kindred * * * by this name.* It was customary to name a child after some of his relatives. 62-63—*And they made signs to his father.* The father had been stricken with dumbness when the angel told him that Elisabeth should bear a child. 64—*And his tongue loosed and he spake.* The angel had said that he would be silent and unable to speak until the day that these things should come to pass. John had asked how he might know that the angel's words were true, and now having been dumb and again made to speak he could believe everything else which had been said about the child—that he was to be the forerunner of Christ. 65—*And fear came on all.* Zacharias' inability to speak and the fact that the aged wife had given birth to a son had convinced all the people round about that this was out of the ordinary and God must be in it. 66—*What then shall this child be?* Knowing that he was of the Lord, they expected an extraordinary child. He was born for a great purpose. 67-68—*Zacharias was filled with the Holy Spirit and prophesied.* He now prophesied of a thing that was to come to pass as though it were already done.

69—*And hath raised up a horn of salvation.* The horn of many wild animals is their weapon of defense. The power by which God would now overthrow their enemies is referred to as a horn. *In the house of his servant David.* The Mighty Deliverer was to belong to the family of David. 70—*As he spake by the * * * holy prophets.* The prophets had uttered God's thoughts to men. 71—*Salvation from our enemies.* They were oppressed by the Roman government. They longed for deliverance. 72—*To show mercy towards our father.* The promise had been made to the fathers on earth and now it is to be fulfilled. 73. *An oath which he sware unto Abraham.* This oath is found in Gen. 22:16-17, and referred to in Heb. 6:13-14. It is the same as the covenant of verse 72. 74—*Serve him without fear.* Being delivered from their enemies, their service would be fearless. 75—*In holiness and righteousness.* Holiness towards God; righteousness towards men. 76-79. Zacharias here addresses himself to his child, telling of his mission and of the blessings that shall attend his life.

## Comments on the Lesson

We can easily enter into the feelings of the people and the excitement occasioned in the hill country of Judæa when John was born. The mother was an old lady. In no other home in the land had a son been born to one so aged. The father had been told that he would be speechless until the birth of the child. Doubtless many had wondered through the days why Zacharias could not speak, but with the babe in the old mother's arms, and the father on the special occasion of the circumcision being able to speak left no doubt in the minds of the people that this was a most extraordinary occasion and this an extraordinary child. They now thought the Lord was in it all. God never forgets his promises. He promised this child that certain conditions would exist. What he said now came true. John's mission was to prepare the world for the reception of the Christ. He announced the coming of a new kingdom and made the people feel the greatness of their sins and the need of a Savior. When he finished preaching, there was a hunger and thirst for righteousness. He established a nucleus of men who were prepared to receive the teaching of Jesus and thus become key men in his work. It was he who introducd the Messiah to the world, baptized him and by the descent of the Holy Spirit at the time of the baptism was convinced himself and in turn convinced his audience that Jesus was the Christ of God.

## Questions for Class Use

Who was Elisabeth? Who was Zacharias? What relation was John to Jesus? Where was John born? Why was Zacharias stricken dumb? What was peculiar about the birth of John? What effect did his birth have upon the people of the community? How did Zacharias know that John was to be the forerunner of the Christ? Why was he circumcised on the eighth day? Where was he reared? What was his mission?

LESSON 3—JANUARY 21.

## "THE BIRTH OF JESUS"—LUKE 2:1-20.

Print verses 8-20. Commit verses 10, 11.
Read Matt. 1:18-25.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shown round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

**Golden Text.** "For unto you is born this day in the City of David, a Saviour, which is Christ the Lord."—Luke 2:11.

**Time.** The last of December, B. C. 5, six months after the last lesson.

**Place.** Bethlehem of Judæa, a village five or six miles south of Jerusalem.

**Introduction.** Bethlehem means "house of bread," so called because of the fertile fields adjacent. Here Ruth and Boaz had lived. It is called the City of David because it was his birthplace. The mother of Jesus lived in Nazareth, but the prophet had foretold that Jesus should be born in Bethlehem. Mic. 5:2. The providence of God is manifest by a decree which brought Joseph and Mary to Bethlehem through the enrollment of the whole Roman Empire. The time of the birth of Jesus was fitting. It was prior to the fall of the Jewish nation and the destruction of the temple. Rome being in power, the heralds of the Gospel could travel in safety. It was an era of peace. The Greek language was the universal language, hence there was a tongue understood by all, in which the Gospel would be told. Through the dispersion of the Jews the Old Testament had been carried among many places and there were those in every land looking for the Messiah. The synagogue in various towns furnished a place in which to preach the Gospel. All of these were helpful. It helped to constitute what is known as the fullness of time.

**Explanatory.** 8—*The shepherds * * * abiding in the field.* Near Bethlehem. Tradition makes the place about a mile from the village. Historic ground. David had been reared here. It was the home of Boaz and Ruth. Except in coldest weather the shepherds watched their flocks in the fields; at night sleeping on the ground, wrapped in a heavy cloak. 9—*An angel of the Lord.* A messenger from heaven. *The glory of the Lord.* A radiant brightness, which was a symbol of God's presence. *They were sore afraid.* They realized the presence before them. It was unexpected. They were startled. 10—*And the angel said unto them, Be not afraid.* This was not a time for fear, but for rejoicing. *I bring you good tidings of great joy.* The world was looking for the Messiah. That he had come would be good tidings. His blessings were to reach all people. 11—*A Saviour, who is Christ the Lord.* In Bethlehem had been born one who should save them from their sins. Christ means "the anointed." 12—*Wrapped in swaddling clothes and lying in a manger.* That shepherds might know which child is the Christ, this description is given, and thus finding him helped to create faith. Swaddling clothes were bands or blankets that were bound tightly about the limbs to prevent distortion. 13—*A multitude of the heavenly host.* The angel who had announced the good tidings was now accompanied with the multitude, who joined in the song of praise. 14—*Glory to God in the highest.* Christ being the gift of God, his life and work would bring him glory. His praises were sung to the highest strain. *And on earth, peace.* Jesus brought peace to the earth. When he is fully accepted, it means peace between man and God, and between man and man. 15—*Let us now go.* There was no delay. Immediately they went to see their Lord. 16—*They came with haste.* This was a manifestation of their faith and zeal. *And found * * * the babe lying in a manger.* They saw Joseph and Mary, and then, lying in a manger, exactly as the angel had described, they saw the babe. 17—*They made known concerning the saying.* Good news cannot be kept. This news belonged to the world, and they told those in the inn and others whom they met of the joyful tidings. 18—*And all that heard it wondered.* This news was startling. They were astonished. 19—*But Mary kept all these sayings.* While others soon forgot about it, Mary never forgot. She knew this child was the Christ of God. Doubtless she kept comparing what had happened with the prophecies that had been made. She remembered the message of the angel. While the angels published, Mary meditated. 20—*The shepherds returned.* Back to duty's path they turned. They believed, and hence gave God the glory for this unspeakable gift.

## Comments on the Lesson

Often the greatest blessings come to us while performing our daily duties. The shepherds were watching their flocks by night. To them this was a common duty. God selected busy men as the ones to whom the glad news should first be told. They were also common people. Not to royalty, as the world calls one royal, but those of royal character, who would listen, investigate and examine for themselves; to such came the angel. The angel having departed, the shepherds went at once to see the Christ. If men would today investigate as did the shepherds, and be as prompt as they were in searching for the Christ, the world would soon be brought to the feet of the Master. Having seen, the shepherds now began to publish the news. They began with the ones nearest at hand—those in the inn.

## Questions for Class Use

Where is Bethlehem? Who had lived there prior to this time? Why were Mary and Joseph in Bethlehem at this time? What was the message of the angels? What is the meaning of the word Christ? Name some of the prophecies that were made concerning this very event? What effect had the angel's message upon the shepherds?

LESSON 4—JANUARY 28.

## "THE PRESENTATION IN THE TEMPLE"—LUKE 2:22-39.

**Print verses 25-38.**

25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face
of all peoples;
32 A light for revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising of many in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto four-score and four years, who departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

**Golden Text.** "For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples."—Luke 2:30-31.

**Memory Verses.** 29, 30.

**Time.** Early in February, B. C. 4, forty days after the last lesson.

**Place.** In the temple at Jerusalem.

**Introduction.** Forty days have passed since the birth of Jesus. These days were spent in Bethlehem, six miles from Jerusalem. The circumcision is the only event of importance transpiring during this period. At this time he had been named Jesus, as told by the angel. Today we find him in the temple. Read Lev., twelfth chapter, for the teaching of the law on the ceremonial purification of the mother and the redemption of the first-born. Read also Numbers 3:12-13; 44-48; 18:16.

**Explanatory.** 25—*There was a man * * * whose name was Simeon.* The same as Simon. He was doubtless a familiar figure about the temple. He was a man of God and had been looking for a Savior. Beyond this, nothing more is known of his life. *Looking for the consolation of Israel.* Full of hope and faith, he expected the Messiah to come, for the prophets had so taught. *The Holy Spirit was upon him.* With this he was blessed. The Holy Spirit coming upon him did not give him his fine character, but he was thus favored because he had developed such a character. 26—*And had been revealed * * * by the Holy Spirit.* We do not know in what way this was done, but suffice to say the Spirit had made the promise, and he believed the promise. 27—*And he came in the Spirit into the temple.* The Spirit led him there. *The parents brought.* Joseph and Mary. Mary was the mother and Joseph her husband. The Christ is the Only Begotten of God. *That they might do concerning him, after the custom of the law.* To redeem the first-born. 28—*Received him into his arms.* A happy old man. He now beholds the face of the Lord's Christ. 29—*Now.* He is ready to go. That for which he has been waiting has come to pass. *Depart in peace.* To him death was simply a departure. 30—*Mine eyes have seen.* He has seen that for which he has been looking. When he looks upon the face of the babe, by faith he also saw what he would accomplish. 31—*Which thou hast prepared.* This preparation had been going on since the fall in the Garden of Eden. *Before the face of all peoples.* This rises above Jewish narrowness. It is the world-wide reach of the Gospel. 32—*A light for revelation to the Gentiles.* Jesus is the light of the world, and light is the source of life, of beauty, warmth, comfort, joy, health and power. *And the glory of thy people, Israel.* The light which was to bless the Gentile world would also bless the Jewish as well. 33—*His father and his mother were marvelling.* They wondered at the statements of Simeon. 34—*This child is set for the falling and the rising of many in Israel.* The falling to those who entertained wrong ideas of the King and his kingdom, and the rising to those who are willing that God should overthrow their plans and ambitions and establish a universal kingdom. 35—*A sword shall pierce through thine own soul.* Mary would be blessed, being the mother of the Christ,

these blessings would bring suffering. 36—*Anna.* Grace or prayer. An old woman who devout. She was a prophetess. 38—*Spake * * * to all of them.* The Holy Spirit red her to deliver this message. It was no unimportant occasion.

## Comments on the Lesson

God has always had good people in the world to help carry out his plans and purposes. metimes the ones he uses best are those who come from some obscure corner. As the ple looked upon Simeon and Anna in their temple worship from time to time, little did think that these were the ones who were to be favored and that God was sparing the of this old man that he might behold the salvation of Israel. He kept close to God's se because he loved God. Attendance in the house of the Lord is a good index of a man's for the Lord. One of the first signs of backsliding is carelessness at religious worship, one of the best helps to steadfastness is regularity in attendance at worship. Let us also e the promptness of Joseph and Mary in complying with the Jewish law. If the mother ur Lord was careful to render an exact obedience to the demands of the law, is it not rtant that we today should be careful to know the law of God, under which we live and ender exact obedience to it? One of the dangers of the day is religious anarchy, the ng aside of God's law and every man being a law unto himself. Many presume too much the mercy of God. Simply because God is merciful does not furnish argument that he wink at wilful transgression of His law. "If ye love me, keep my commandments." imeon and Anna rejoiced at seeing the babe, how much more should be our joy when ave the regnant Christ! In the days when Jesus was here upon earth only a few could him and come under the power of his influence. Today the power of his influence is d-wide. Each person has access to him. No matter where we are, communion can be with him, and through his written Word he speaks to us.

## Questions for Class Use

Who was Simeon? Who was Anna? Why were Joseph and Mary in Jerusalem? What the ceremonial requirements of the Jewish law regarding the first-born? What do you of the character of Simeon and Anna? How did they know this was the Christ of What is meant by "a light for the revelation to the Gentiles?" Why did Joseph and marvel? What is meant by "the falling and the rising of many in Israel?" In what was the sword to pierce the soul of Mary?

LESSON 1—FEBRUARY 4.

# "THE WISE MEN LED BY THE STAR."

MATT. 2.

Print verses 1-12.

ow when Jesus was born in Bethlehem
dæa in the days of Herod the king, be-
Wisemen from the east came to Jerusa-
aying, 2 Where is he that is born King
Jews? for we saw his star in the east,
re come to worship him. 3 And when
the king heard it, he was troubled, and
usalem with him. 4 And gathering to-
all the chief priests and scribes of the
he inquired of them where the Christ
be born. 5 And they said unto him,
hlehem of Judea: for thus it is written
h the prophet,

thou Bethlehem, land of Judah,
in no wise least among the princes of
dah:
out of thee shall come forth a gov-
nor,
shall be shepherd of my people Israel.

7 Then Herod privily called the Wisemen, and learned of them exactly what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they say the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

**olden Text.** "Look unto me and be ye saved, all the ends of the earth; for I am God ere is none else."—Isa. 45:22.

**nory Verses.** 1, 2.

**me.** B. C. 4.

**ace.** Bethlehem of Judea.

**planatory.** 1—*When Jesus was born in Bethlehem.* Mary and Joseph lived in Naz- but the decree of Augustus Cæsar concerning the enrollment had brought them to

Bethlehem. Luke 1:26. *Herod, the king.* This was Herod the Great, the founder of Herodian family. Though aliens by race, the Herodians were Jews in faith. Having w the favor of Marc Antony, Herod had been made king. Though king, he was subject to Roman Empire. *Wise men from the East.* Magi, who possessed the real learning philosophy of other countries. The number is indefinite. One tradition makes the num twelve. The common belief is that there were three; this being based upon the fact t three gifts were presented; each one bringing a gift. 2—*Where is he that is born King the Jews?* Throughout the entire East at this time prevailed the conviction that ere lon powerful monarch would arise in Judea. Confucius in China, 500 B. C., had prophesied appearance of such a deliverer. *We saw his star in the east.* In the eastern countries. T star was so different from any other star in its superior brightness. It stood still over house where the mother and babe were. 3—*When Herod * * * heard it.* Herod v unpopular with the people. Being fearful of losing his position, he was troubled. 4— *inquired of them.* Having before him those who ought to know whether Christ should born, he now questioned. His fear led him to inquire. 5-6—*And they said.* They quo Micah 5:2. They were well posted on this topic. 7—*Then Herod privily called the w men.* He believed the child born was the expected king. His decision had been made c cerning the destruction of the child. 8—*He sent them to Bethlehem.* Six miles out of Je salem. *Search out exactly.* He desired the child to be found. His going to worship H was all pretending. It was not worship but destruction that prompted his move. 9—*And the star.* The star again appears to guide them and stands over the house, that they n know the exact place where the babe lay. This was also evidence that God was with th It saves them the trouble of making inquiry in the village and hence could worship un lested. 10—*When they saw the star they rejoiced.* God's favor had been made manife the child would soon be seen. 11—*And they came into the house.* The parents and Je were now living in a house. *They fell down and worshipped.* This is the Oriental m ner of showing homage. It was the custom to bring gifts when visiting royalty. *Frankcense.* A gum resin, valued for its sweet odor when burnt. A valuable product of East. *Myrrh.* An aromatic gum used in perfumes.

## Comments on the Lesson

Lange says, "The infant Savior was concealed, yet well known; hated and feared, longed for and loved; signally despised, yet marvelously honored; besought by extre dangers, yet kept in perfect safety. He set everything in motion, attracted all that v congenial, repelled all that was hostile." In his babyhood he represented our weakn and helplessness. He divested himself of the glory which he had with the Father, to sh the lowliness of our humility. Herod lived amidst a people who knew the prophecies a expected the Christ, and yet he did not know. He was a worldly man and his mind was worldly things. There are men living in our Christian nation, who were they cau abroad and were asked to explain some of the wonderful workings of the Gospel, wo be as ignorant of it as was Herod of the coming of the Christ. Many a man has died hunger when surrounded with plenty. The fact that a man lives in a Christian nat will not save him. Knowledge must be accepted, faith must be established, works m be evident or there is no salvation. The wise men went a long ways to worship. There men today who would travel many miles if they were to look upon the face of the Chr but will not walk three blocks to worship him in the house set apart for that purp Christ is real today. He is pleased with our worship when we worship in spirit and truth. The wise men who came to worship the new-born King, gave gifts. These wer manifestation of the sincerity of their worship and the intensity of their love. From t event there has come down through the ages the beautiful custom of making gifts Christmas time. It is the King's birthday. While we cannot make gifts to him direct, do give unto Him when we give unto His.—"Inasmuch as ye did it unto one of these brethren, even these least, ye did it unto me."

## Questions for Class Use

Where is Bethlehem? From what countries did the wise men come? How were t attracted? Who was Herod? Why was he troubled? What cunning was here practi by Herod? What gifts did the wise men bring? What lesson does this teach us?

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ume 7 — KANSAS CITY, MISSOURI, FEBRUARY, 1912 — Number 2


# FEBRUARY FEASTINGS

e second month of 1912—the month h gives to this leap year its extra making 366 in all, the month which the calendar year a whole twenty- hours over and above other years w at hand.

nuary has been a hard month. Snows blows, accompanied by much suf- g, have been the order from coast ast and from Canada to the Gulf, hanks to the spirit of brotherhood h permeates every city, village and , many who would otherwise be suf- s from cold and hunger have been ortable.

r *Februa* (feast) ought to be a h of diligent preparation on the of the CHRISTIAN MEN readers. uary honors some great men. Abra- Lincoln was born in February and several of our great commonwealths hon- or the day by cessation of business and usual holiday observances. Closely fol- lowing comes St. Valentine's Day, when friend remembers friend with dainty en- velopes and pretty tinsled cardboard, speaking glad sentiments of love and devotion. There is no day whose senti- ment is stronger than St. Valentine's. Then comes the birthday of the father of this nation, whom every American citizen honors and reveres. The day is unanimously observed although its patriotic significance is generally disre- garded. But with CHRISTIAN MEN readers and Brotherhood men in general February will mean more than feasting and holidays—it will mean diligent study of the great issues confronting Chris- tianity on the foreign field. It will mean

a gathering of our men together in the local churches in small groups to take up the subject of "the church abroad." Much information and inspiration will be dispensed at these meetings. The only difficulty with the meetings is, we do not have nearly enough of them. That is, many of our churches do not get their men together with any regularity or precision and many of our men never get together at all, or when they do come together they do not get anywhere as regards a program. We have endeavored to keep CHRISTIAN MEN overflowing with matter of interest to Christian men who mean business, and truth forces us to say that the action of many of our churches indicates that we do have Christian men who do *not* mean business. If all of our men meant business it would not be necessary for the President of our Foreign Missionary Society, or any other society, to spend the major portion of his time in the field raising money for the support of his work or creating sentiment that will bring the coveted support. If more of our men meant business we would have groups of men in every church meeting together at least once each week for prayer. They would also come together once a week for the study of the Word, and they would also meet for a cultural program at least once each month. There is not a particle of doubt about the truth of the above statements, as we are prepared to prove. History repeats itself wherever a leader with consecration and ability wills that such will be done. The trouble is, brethren, many of our pastors are already overloaded. "Doing four men's work," as one pastor said to me a few days ago. Changed conditions must be brought about. We know our pastors are busy men, and our laymen are busy men, too, busy about the affairs of commerce, and our pastors and laymen must work hand in hand in this matter—neither has any right to disregard the other, and work will fail just so sure as past and laymen fail to coöperate.

We wish every month that CHRISTIAN MEN had 148 pages instead of only 8 because there is so much along this line that we want to say. But we cannot say it, and if we did you men would not read it. What you can do, and must do, if you mean business on the proposition of men's work in the church is to call your men together and give them a chance to make good. You certainly owe it to yourselves, your Christ and your church to do this much, and any less means nothing but a block in the way of progress.

▽ ▽ ▽

## Our Men's Bible Class

At the head of the pages devoted to consideration of the Bible School Lessons in this issue of CHRISTIAN MEN will be found the above caption. With the January issue of this paper the connection of Brother P. H. Welshimer, Bible School Editor, ceased, and hereafter the lessons will be prepared within our own official family. As CHRISTIAN MEN is becoming more and more of a Bible study exponent, it is only proper that the lessons should receive an exposition commensurate with the needs of our large and growing constituency. Mr. Welshimer has done a noble work in the almost three years that he has served us so acceptably as Bible School Editor, and it was only because of the growing demands upon his time in his church at Canton, Ohio, and his inability to devote a larger time to this work, that caused him to relinquish his work as Bible School Editor of this paper. However, our readers may still be assured of a most interesting treatment of the great subjects that are placed before our Men's Bible Class from week to week.

# Bucking the Tiger

## Winning a Local Option Campaign

BY JUDGE ROBERT L. ADAIR.

:UTIVE COMMITTEE LOCAL OPTION CAMPAIGN, WAYNE COUNTY, OHIO, DECEMBER 22, 1911

v, from left to right: Judge Robert L. Adair, Publicity; Rev. Frank Scattergood, Law Enforcement; Prof. L. C. Knight, Finance; of. H. F. Manns, Secretary Executive Committee; Mr. S. H. Dawson, Committee on Polls; Prof. J. H. Hooke, Treasurer Local otion Funds; Prof. Charles Martin, Severence, Publicity; Mr. H. F. Crowl, Committee on Polls.

w, from left to right: Prof. H. Dickason, Speaker; J. K. Shellenberger, Chairman Executive Committee; Mr. James Mullins, /ooster's Philanthropist; Prof. J. E. Fitzjerald, Mailing Committee; Rev. J. W. Dowds, Director of Field Forces.

ır years ago the legislature of Ohio l a law making the county a local unit. Under the provision of that ne county after another voted out ıloons until sixty-six out of the -eight counties in the state were ıt legalized saloons. The liquor in- were prompt to realize the danger total elimination of the saloon confronted them in the state and d upon a systematic and extensive ign of defiant violation of law. were formed in many of the larger in dry counties to prevent by force e execution of the laws by the local officers. The riot in Newark, in which Carl Etherington, the dry detective, was lynched, was a result of such a mob violence. What was done in Newark was done in many other places on a small scale with less terrible results. Wayne County did not escape. Officials were assaulted. Private citizens were attacked. On one occasion the sheriff, in the performance of his duty, was assailed by a frenzied mob of ignorant wet sympathizers.

The purpose of these disturbances was to throw discredit upon the county local option laws. In many places the result

intended was accomplished; so that when the three years' period when a second vote was permitted had elapsed many of the counties readmitted the saloon. The liquor interests, encouraged by the fact that fourteen out of eighteen counties had recently voted wet, brought on an election in Wayne County. At the beginning the outlook was gloomy. It could not be denied that the law had not been enforced as it should have been, and many well-meaning people had been induced to believe that the return of the legalized saloon was preferable to the "speak-easy," the commotion and excitement of law violation, and the bitterness that was engendered by the efforts for enforcement. A petition for an election was filed by the "wets" on the first day of December. The election date fixed by the court was December 22d. As soon as it became evident that an election was inevitable, the thoughts of the temperance people centered on Mr. J. K. Shellenberger, Field Secretary of the National Brotherhood, to lead the fight. Mr. R. A. Long was communicated with by telegraph, and with that generous exhibition of sympathy for every good cause which is his characteristic, referred the matter to the Executive Committee with favorable recommendations, and our request was granted.

Mr. Shellenberger, at the outset, outlined a plan of campaign. He pointed out, first, that it must be a spirited campaign of agitation and education; second, that it must be free from personal feeling and bitterness; third, that all attack was to be made against the saloon as an institution, and not again persons. It was determined to enlist every part of the county at the earliest possible moment. A county mass-meeting was called at Wooster. Spirited discussion of plans and stirring speeches led up to a county-wide organization. The governing body was a committee composed of one m from each township and one from ea town in the county. This body appoin a campaign committee which kept in co stant touch with the work and called gether the larger committee as occasi demanded. In other counties, the liqu interests had masqueraded under name of "Business Men's League." our case we simply beat them to it; a so we organized ourselves into "T Wayne County Business Men's Assoc tion." We further decided to do eve thing in the open, and to avoid everyth that looked like political chicanery, believing that the justice of the cause m trickery unnecessary. It was furt decided not to try to hide behind nam or to do things anonymously, but give cause the benefit of the personality of advocates.

The names of the committee w printed at the head of the paper and the letter heads, and the names of writers were given with many articles

A daily paper was published the ten days of the campaign and mailed every voter in the county, whether w dry or doubtful. The task of addressi wrapping and mailing some ten thous of these papers each day was no sli task, but was expeditiously done by women of Wooster. Seventy-six th sand copies were mailed in eight days

A speech-making campaign was orga ized and an effort was made to hav meeting in every school house in county. Result: One hundred and meetings in eight days. A call was iss by the committee for the general servance of cottage prayer-meetings every part of the county on Tues evening before election. It was sou to have one in each school district one on each of the principal streets the towns. Two hundred and thirty-f such meetings were held.

ı the midst of all the agitation the ınization made a systematic effort to h the last voter in the county per- ılly. Personal workers were picked sent out.

s the campaign grew warm, men and ıen went to work with a will. Many tically gave up their business. Some ıe farmers went from house to house the last ten days of the campaign. ı waded mud, threaded darkness, plodded through rain. One man was busy arranging meetings and get- out advertising matter. A committee themselves to writing articles for paper. Others gave practically their e time to addressing meetings. The quarters presented a busy scene. In arge room there were from thirty to women sending out the paper; in ıer room, a stenographer and several s were getting out correspondence; elsewhere, often a township commit- as in session with the workers. The ıone was brought into constant requi- and the temperance people were antly dropping into headquarters for mation, advice and consultation.

e evening the disappointing news that two sister counties had gone This cast a deep gloom over the ers. Mr. Shellenberger called the ers and asked them to lay aside their and to gather for a season of r. They did it as naturally as going inner. Indeed, the whole campaign conducted in the spirit of prayer. an with a prayer-meeting and closed ı prayer and praise service. Faith enewed and in the morning they all at work again with their con- e as strong as ever. On a still later g the news came of two other coun- here the temperance forces had and again we prayed for guidance nfidence.

As the campaign progressed recruits were secured from the ranks of the wets. Men who had talked "wet" for months began to talk "dry." The campaign of education was furnishing arguments for the temperance men, and they were not slow to use them. In a number of instances those who had been the victims of the drink habit became active advocates for the "dry" cause and were most effective workers. During the progress of the campaign the Mayor of Wooster imposed a heavy fine on the local brewery for violating the law. This act inspired confidence that the laws could be enforced if the people would take hold. F. H. Scattergood, paster of the Christian Church of Wooster, was the active spirit in the campaign for law enforcement. Wooster is the seat of Wooster University—a strong Presbyterian College. The wets had timed the filing of the petition so as to bring the election during the holiday season; but the students presented a petition to the faculty to extend the school term three days so they could vote, and the faculty granted the request.

A parade was held in Wooster on the evening before the election, in which the Sunday-Schools, the Grand Army of the Republic, the women of the W. C. T. U., the students of the University, employees of State Agricultural Farm and many citizens participated. The culmination of enthusiasm was reached when the boys of the High School gave the High School yell as the parade passed through the public square.

The committee adopted the policy of giving a large place to the critical investigation and public discussion of the effect of the liquor traffic locally. They made prominent its relation to the morals, the business and the social life of the people of the county.

When election day came the plans for getting out the dry vote and having it

honestly counted had been perfected. The dry challengers were on hand in every voting booth. They did not permit a suspicious stranger to escape their vigilant eyes. The dry workers were out stirring up the dry voters to get to the polls. Phone gangs were organized and "dry" voters were compelled to go to the polls or cut their wires. The day was drizzly and gloomy, supposedly unfavorable to the temperance people. Finally the polls are closed and the count began. In just six minutes the first precinct reported "dry!" Then another "dry!" and still another "dry!" In a few minutes after the polls closed it was apparent that the "drys" had won by a surprising majority! All day the women throughout the county held prayer-meetings. Each hour the church bells rang the call to prayer. As soon as the result was ascertained the temperance men of Wooster assembled at headquarters and joined with the women in a praise service. The campaign song* was sung with more enthusiasm than ever, although used in almost every meeting held in the county. This service was led by Mr. Shellenberger and was vibrant with spiritual ethusiasm and holy joy. It was a happy introduction to Christmas.

A splendid majority of about 3 to 2 in favor of the "drys" makes it practically certain that the saloon has been permanently banished from Wayne county.

## * The Campaign Song—for God and Home

WALDO H. DUNN, PROF. OF ENGLISH IN WOOSTER UNIVERSITY.

Air. Battle Hymn of the Republic.

Mine eyes have seen a vision of the triumph of the right,
For the piercing beams of morning break the darkness of sin's night;
And the sons of earth, unfettered, shall be the sons of God in light,
And sin shall be no more!

Chorus:

Glory, glory, hallelujah! Glory, glory hallelujah!
Glory, glory, hallelujah! Ye sons of Wayne awake.

Now the hosts of sin confront us; they would darken all the dawn;
They would loose again the evils, all the evil that are gone;
They would wake from caves of darkness the darkest passions long withdrawn;
Let brave men now awake!

Shall saloons again be planted in the bounds of old Wayne?
Shall we sell our souls and bodies at the market-place of Gain?
Shall we add ours sons and daughters to the ghastly heaps of slain?
Ye men of Wayne, say NO!

You are voting for the ages: Choose you Satan, now, or God?
Look you higher than the dollar; look you higher than the clod;
Look you far into the future at the Iron avenging rod;
Ye sons of Light, Awake!

# Archibald McLean

BY HUGH M'LELLAN, SAN ANTONIO, TEXAS.

Rivers are rivers and men are men, but a ıough all rivers are called rivers and a men are called men, there is a vast dif- f ence among the individuals. All rivers h e banks and a flowing stream, but one is Nile and another is a Niagara. One is Nile because it toils through a desert, t other is Niagara because it is hurled t ough a gorge. So it is with lives. All h e the life stuff in common; but whence it omes and whither it goes, how it comes a how it goes makes the difference be- t en man and man. Back of the flow- i blood are the racial springs and the t pering histories. We see the moving t between the river banks, but who c tell what swims below,—the shapes t t swim and the forms that creep. So t e move before our eyes the multitudes o nen; and some of them are preachers a some are traders and some farmers a some missionary presidents, all more o less conventionalized and shaped by t pressure of the times: but who can t what swims below,—the shapes that s n and the forms that creep under the t s of life. These things make the dif- f nce among the preachers and farm- e and traders and missionary presidents. S kespeare says that the dyer's hand is s lued to the color of that it works in. T e, but there's an antique sinew and a n ern skill which the colors never reach.

he Clan McLean had its seat in the i ds which lie along the coast of the w ern Highlands of Scotland. Particu- a they held the island of Mull. A wild h e for a wild clan. They were a pow- e l people, brave, magnanimous and f . They were the fastest of friends a he fiercest of foes. These Celtic Mc- L s were not your "canny Scots." The c y, cautious, long-headed, pawky Scot has his habitat throughout the lowlands and along the eastern coasts. These McLeans of the Isles were men of different temper. They lived in rocky, barren places. They took a spoil from the most dangerous seas. They espoused desperate causes. They went into battle always against great odds. In all their tasks from bread to victory their lives were the gauge and challenge. These were not the conditions for a canny spirit. Natures were bred here at once romantic, mystic, and passionate. Looking ever into the face of death they ceased to fear. Looking into the face of sea and mountain and sky they grew romantic. In their loneliness they became mystics. Their seers had gifts. Second sight was not uncommon. Their language has the mist of the mountain over it. It has also the wash of the sea in it. These things are in their language because they are in their blood. These are the shapes that swim and the forms that creep under the life tides of the McLeans wherever they may be.

Archiblad McLean is perhaps the best known figure in our brotherhood. He is known to multitudes of his friends as a quiet man, a great reader, a constant student, a fast friend. Those who know him most love him best. However he is fixed in the mind of our people as a unique platform figure in our great conventions. Having seen and heard him thus, one cannot forget him. His style is his own—it is himself. Quiet, in the main it is, but passionate. Not the passion of abandon and rant, but a suppressed passion. Like the poetry of Wordsworth, his quiet style is an intense thing. His feelings suffuse his words and gestures and overflow his hearers. His cloud darts no withering

bolts, but there is a constant flushing and glowing. His words are at times veils of beauteous mysticism which like the mist on the mountains of Mull reveals as well as hides. His face is as expressive as his words. It is a sad Scotch face like Carlyle's; but in the intense passages of his speech, it is drawn with the tragedy of the world's need or glows with the joy of a world's salvation. His hand is eloquent. He does not suit the word to the gesture and the gesture to the word. He utterly lacks elocution. His hand anticipates his word. It is tied to his heart. In a spasmodic twitch it leaps to his head. It is a signal for an utterance hot from the heart.

Some think Brother McLean is at his best when presiding over the Foreign Missionary Sessions of our great conventions. Perhaps so; I prefer to hear him preach. However this may be, it is a great experience to see and hear him lead a great missionary gathering. Under his hand it becomes a means of grace to every soul. He gets behind every speaker. He blesses them with courage. He gives freely of his spirit to them. As they speak they know that he is praying for them. But his chief love is for the missionaries. When he leads them forth before the people, his hand lingers lovingly on the shoulder and you perceive that they are his children in the Gospel.

Today Archibald McLean is probably sitting at his desk in the Foreign Society offices. He is constant at his task. The church has no servant more faithful. As he sits at his desk, it may not be given him to know the great influence for good he has over his brethren. This sweet knowledge is withheld from modest natures. He would probably deny it. We know it. We have only to look at his associates. They are growing men; growing in grace and in the knowlelge of our Lord and Savior Jesus Christ. Of course, the missionary facts and ne s have stirred their souls. Their own fai- fulness is having its fruitage. Bu I think I see over all this the influence f A. McLean. They are getting more a d more like their leader. It is not an i- tation, but rather a nearing through a- miration and love to a rare and no e man.

There is an inner room in every ma's life,—an upper room where Jesus is with his disciple. It is the place wh e a man makes his surrender and his sa- rifices. It is not given to me to open t s door. You can tell the man who me s his Savior in the upper room by is spirit of sacrifice. I do not propose o catalogue anything. I do not know. I doubt if any man knows. We do kn , though, that no missionary on the fi d shall ever hunger or need if A. McL n has anything in hand. Nor shall the f g of Christ be lowered on any mission s- tion, if the sacrifice of A. McLean n keep it flying. Along the sacrificial h e we do not know, but we suspect. We o know, however, that for our sakes a d the Gospel's Archibald McLean is o- day a poor man. His greatest inc l- gence is a good book. His wife, a d children, and brethren, and sisters, e those that hear the word of Christ a d do it.

In conclusion, I may say that we h e a fairly good sprinkling of really gr t and good men among us. We have gr t preachers, great teachers, great evang l- ists, great organizers, and great schola ; and were they all to sit down at a fe t it would matter little where the McL n sat, high or low, that would be the h d of the table.

△ △ △

## Personal Tributes to A. McLean

Our last Texas Convention was e greatest. Among the speakers Archib d

Lean towered highest. Humble, earn- with burning eloquence he told us he world's need of the Gospel, pure simple. "Mac" is a favorite in Texas. all feel that in him we have a leader has fully given himself to the great of sending the glad tidings to every ure. All Texans love him.

J. C. MASON, State Secretary.
llas, Texas.

△ △ △

BY CHAS. LOUIS LOOS.

have many friends whom I esteem, one more so than the President of oreign Christian Missionary Society, ibald McLean. I have known him ately for many years—since he came tudent to Bethany College, where he nder my charge for years, and since time in the most intimate relations e Foreign Society for eleven years nore.

a student he was a model and stood head of my classes. He was a stu- No. 1, and was ever hard at work. dent seeking knowledge in the midst professional cares as President of . C. M. Society, ever working to himself more efficient in his office. ally feel that he has been given to videntially, for I cannot think that e efficient man for his office could een given to us. Brother McLean he highest degree conscientious in pects. He fears and loves God as en whom I know. You may always on him as determined to do what t. He wants to do the best for the 's Cause in the conversion of the Rely on him—always. Listen to who would in any way disparage God Bless him.

ngton, Ky.

△ △ △

ve known A. McLean from the ing of his honorable and useful He has the mind of The Master. A more unselfish man I have never known. The evangelization of the world is a burden on his heart. Archibald McLean is good with a Christly goodness, and he is as wise as he is good. The Disciples are incalculably indebted to him—indebted to him as to no other man in their communion. I believe in A. McLean as a man and as the efficient President of the Foreign Christian Missionary Society.

B. B. TYLER.

Denver, Colo.

△ △ △

The missionaries in China all have great love and respect for our president, A. McLean. Brother McLean is a man who is all fire for mission work. In fact, it might be said that the zeal for mission work is burning him up.

Brother McLean gives his life for the great cause. He ranks as a pioneer missionary worker and has taken all the brunt of the fray. I marvel how his constitution bears up under the strain. Outside of the inner circle it is unknowable the strains put upon the man both from the home side and from the field. Misunderstandings must make many sleepless nights. Confucius said: "I constantly for a day have not eaten and for a night have not slept thinking how useless as compared with learning."

His missionary cause is more to him than sleeping and eating.

Think of the troubles from the "Antis" while our missionary cause is such a fragile plant as to be hurt and hindered by every little wind that blows. Think of the trouble to our president when a missionary develops some quarrelsome spirit or crankism. I know the worry of such a state of affairs. Brother McLean is much respected among the mission secretaries and workers of other boards. We feel proud to have such a man to represent us. It seems absurd that the

church should need an advocate of missionary work. It would seem that this was the main function of the church, yet our president must spend a lot of his time developing in the church a missionary spirit. Brother McLean is apt to teach and patient in teaching. Let us make the most of our president now. It would be hard to replace him when but his fragrant memory remains.

W. E. MACKLIN.

Nanking, China.

△ △ △

1. My acquaintance with Archibald McLean began with his appointment as Secretary of the Foreign Christian Missionary Society. My friendship for him synchronizes with my acquaintance with and knowledge of him. I have known him intimately as a great missionary secretary, and then as a most efficient President of our Foreign Society, and always as a most unselfish, energetic and insistent worker for the advancement of that cause. I have had much correspondence with him during these years, and sometimes it has been a little sharp both ways on points of administration. But that fact has never, in the slightest degree, diminished my appreciation of and love for him.

2. I have known him as a contributor to our paper, and as one of the ablest contributors to our religious journals. His sentences, short, sharp, and clear, strike right at the heart of his subject, till his meaning stands out in bold relief. Some of his articles have obtained wide publicity in the form of tracts, and his books are models of clearness and force. He would have excelled as an editor, as he has excelled in the missionary work, and his pen has been, and is, through the *Missionary Intelligencer* and our journals, a mighty helper in the w which he feels to be his supreme n sion. As a speaker, too, he comma the greatest attention in our conventic and awakens the deepest convictions.

But, after all, it is the man's charac —his undaunted faith, his sublime selfishness, his utter sincerity, his preme devotion to his Master's wor which has won him the warm place wh he holds in the love and confidence his brethren the wide world around.

J. H. GARRISON

St. Louis, Mo.

△ △ △

Regarding the Rev. Archibald McL while we live in widely separated cities that I have not been able to meet hin often as I could have desired, I h known him for many years. We h been brought together in the Annual C ferences of the representatives of Boards and Societies of Foreign Miss of North America, and also in connec with the World Missionary Confer which was held at Edinburgh a year We are now associated on the Comm of Reference and Counsel, an impor committee charged by the Foreign sions' Conference of North America large discretion and responsibilities also know Dr. McLean as an author a personal friend. In all these relat I have been impressed by his ability, dom and devotion. I regard him strong man, an eminently qualified le of a great enterprise. I have com value very highly both his judgment friend, and his spirit as a followe Christ. I congratulate not only your Church, but all the churches, in the i ence which he exerts.

ARTHUR J. BROWN,

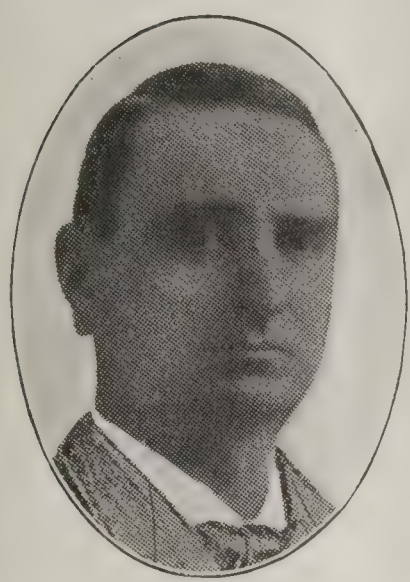
Secretary Board of Foreign Missio

Presbyterian Church in the U. S

Boston, Mass.

# Financing a World-Wide Institution

BY F. M. RAINS.



F. M. RAINS

NATIONAL UTIONS

This is a time of world movements. Men think and plan ıd county and states, and even nal lines. There is a new world iousness. We think of the whole y of men. *International* is a big word; *international* railroads, *inter-nal* banks, *international* postal s, *international* telegraph unions *international* conferences of all

C. S. OF D STITUTION

The Foreign Society is a world institution. The intrepid missionaries we support toil in the Orient ll as in the Occident, in the burning of the tropics, in the cold of the ern lands. These, our brethren, gone forward to the ends of the and speak in numerous tongues ialects the unsearchable riches of Christ. They are touching many and toil in the midst of different ations. Our missionaries have ar beyond the commercial man, the newspaper and the telephone.

OR DONE

The work being done by this Society bulks large. 400 different people are treated in wenty-four hospitals every day. That service alone means much. Buildings, equipment, medicines, bedding, surgical instruments, nurses, assistants, must all be had. But, men, think what it all does! We touch not only families and towns and cities and provinces, but whole nations are reached by the skill of the consecrated medical missionary. "He is not from America, but he is from Heaven," said the astonished Koreans when the medical missionary stopped the wounds of their dying crown prince. It is said that China was opened to the gospel at the point of the lancet. Men come hundreds of miles to our Doctors Macklin, Butchart and others to be healed. It takes money to do this great work. The hospitals, however, almost finance themselves. Some of them more than pay all their expenses. The initial step of the medical service is very expensive.

F. C. M. S. SCHOOLS

The great schools of the Foreign Society require much money. The Society supports 95 schools. More than 5,000 pupils are under daily instruction. Hundreds of teachers are employed besides the missionaries from America. Think what the buildings and equipment cost! It is more than mere pocket change. A few pennies and nickels will not oil this stupendous machinery. It requires many thousands of dollars annually. You intelligent Christian business men appreciate this. And you know what the schools are doing. They are transforming whole villages and towns and provinces. These schools are the beginnings of great national public schools, systems and universities. Japan has her own schools, supported from Imperial funds. China is beginning with schools of Western learn-

ing and pays the teachers from public funds. Our mission schools set examples and insipre the people to lofty ideals. Out of these schools go great men that help to lead the nation. The mighty men that are leading and have led in Japan came out of mission schools. How can a Christian man better serve the King than by planning a school in China or India? Mr. Sherwood Eddy, a business man of this country, went to India and planted a number of such schools. Dr. Goucher, of Baltimore, did the same. John Wanamaker has splendid fellowship in the same enterprise. *Why not more of our men?* Some have already done well for our schools on heathen soil, but it is time a great number were coming to the front. If you cannot plant a school by yourself, do as much in that direction as you can.

**F. C. M. S. EVANGELISTS**

We have a large evangelistic force that are preaching the gospel day and night. When we sleep they are breaking to the people the bread of life. The sun never goes down upon their work. The workers of the Foreign Society baptize about 60 every day. New churches and schools are springing up everywhere. It is a glorious campaign, men. It is interesting to watch the column of the Lord's host move forward on the territory of the enemy. You are practical, sensible men and know that unless the commissary department is in good shape, the battle will be lost. This requires cash, *good hard cash.*

This is not all the work that is being done. Kindergartens, printing presses, industrial schools, orphanages, colleges and universities are all carried forward with eminent success.

**FINANCIAL PROBLEM**

This Society has a large financial problem with which to deal constantly. It requires more than $1,000 every day to meet its present imperative obl tions and this makes no provision for largement or expansion. Almost 1 workers toil day and night in the yard of the Lord in different parts of earth, that must be clothed and fed housed. The work needs to be multi by two *now.* It can be done if our sp did brotherhood so wills.

**IMPOSSIBLE? NO!!**

Financing adequ this great instit is not an impossible task for our pe We have brains and enterprise and n experience and a mighty host of co crated men and women, and withal most unlimited wealth. We are no lo a poor, struggling people. Scores of i ionaires are to be found among us. that great class of well-to-do peopl have many thousands. They const a mighty army. We own practicall forms of wealth—mines, farms, bus enterprises, commercial houses, b and stocks and bonds of all kinds. the political world we have many le and some of great promise. In the fessions hosts of strong men are bered with us, and are among the best. *We have men and we have m in abundance.*

**BETTER DAYS AHEAD**

The best judges, m position to know the act facts, are urging the missionary cause be better fina Eminent Americans like Bryan, banks, Wanamaker and many others, have recently visited the mission f insist that more should be done. gentleman gave over $300,000 duri recent visit to the far East. I saw my own eyes a number of building either built or aided in building. gentleman was an eye witness to the acter of the work being done and o urgent need. More than 20,000 mis aries and over 80,000 native evang and teachers call for increased fina

ort. These men know the merits of ase. This clear call ought to ring e ears of Christendom.

CASE IINA

The spirit of many of the Chinese Christians would solve the problem of fi-ing a world wide institution. A high ese official recently converted is now orting 20 evangelists at an expense ,000 yearly for the conversion of his ry. Another Chinese Christian sup- a hospital where 50,000 patients are d annually. One of our brethren in in recently gave Dr. W. E. Macklin 0 in gold for his work.

CASE ERICA

Do you know it requires 3,000 of our Protestant Christians in America to rt one missionary on the foreign This is the average. It is not ex-nal. You say this is slow going. o it is. But do you know that our e are going only about half as fast? uires 7,300 Disciples of Christ to t one American missionary through reign Society. *Sit down and figure for yourself.* I am not "knocking." re doing so much better than we lone in the past that I greatly re-ver the showing. However, I sub-at this is no "high financing" for rld's evangelization.

CASE BOENGE

Against this we may place the statement of the *Missionary Review* that 750 ans in Bolenge, Africa, support 76 lists whom they send out among tribes. And think of it. Twelve go they were unclothed barbarous . That is about one evangelist to en of the membership. These are n brethren. We are proud of Suppose our brethren in America s much in proportion to their as our brethren on the equator, in go! Think of it. We would be ing 125,000 American missionaries instead of 170. Then we would be financing a world-wide institution.

WHAT DO YOU THINK?

Suppose our whole brotherhood should undertake to have each thousand members support one missionary out on the great world-field. This is not by any means impossible or unreasonable. This is being done by some churches now, indeed a number of the churches with 500 members and less support a representative. Some do this that have only 250 members. Not only so, but a number of individual Disciples support a missionary each. Some of these are women on small incomes. If each thousand members provided their own worker, we would have 1,250 missionaries sent out from this land by our people. This would make us what we ought to be, the greatest missionary people in the world. It would challenge the admiration of all mankind. This would constitute us more nearly a New Testament people. It would hasten the good day when our Lord would come to the inheritance of all the nations of the earth.

ONE IN A THOUSAND

Let us begin at once with new ideals before us, striving to have each thousand members support a missionary. Many individual men who read CHRISTIAN MEN should take up this task at once. Many business men think nothing of buying an automobile. A thousand men could notify the Foreign Society of their purpose to support their own missionaries.

MY LAND

But the support of the missionaries is not all that is involved in financing the Foreign Society. We need land, land, land! Land for homes, land for compounds, land for schools and land for hospitals. Land is advancing in value everywhere. The advances are even greater in Asia than in America. We bought property five or six years ago that has more than doubled in

value already. We could sell some of our real estate for ten times what we gave for it. We have none for sale. We are crowded. Wise men say that after the next five years it will be almost impossible to secure land anywhere in China at any price. This is a practical problem with us. There is exactly the same need for land in all Asia where we are doing work that there is for good church lots in this country. There is no way of escaping this issue if we go forward. We may let opportunities go by as we have done in New York City and later pay ten times as much as the price today.

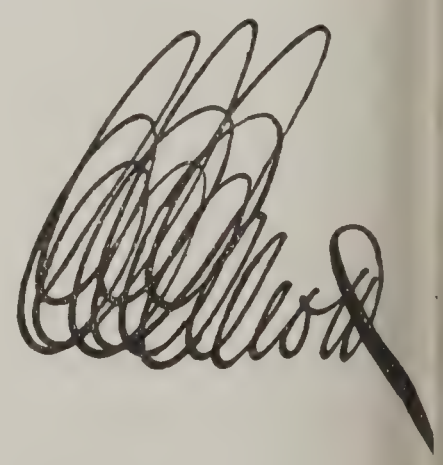
A CHANCE TO HELP

We are hoping to see a mighty advance in the problem of financing this great enterprise during the present March offering season.

## THE EDITOR'S VALENTINE

I wish I had time to sit down and write each Christian Men reader a long, long letter, to tell you all the thoughts that come and go about you, but you know how busy I am with duties, duties, duties, so I am slipping this little personal note in the February Magazine to say that I believe this is the very best number of Christian Men we have ever issued and bespeak from you a very careful reading of it all. After you have read it won't you drop me a line saying what you think of this number?

Fraternally yours,



# Minakuchi, the Japanese Orator

## A Member of the Christian Church

YUTAKA MINAKUCHI

e member of the battalion of thirty who are sweeping through the coun- the great Men and Religion For- Movement is a young Japanese, a Minakuchi, who is an orator of kable ability. He was born in , and through the efforts of an can missionary was converted to ianity when he was about seven- ears old. He left his native land 7 and came to the United States er to obtain an American educa- Shortly after arriving here he en- Kentucky University, at Lexington, he remained for more than five then continuing his studies at Yale, the University of Chicago, from he was graduated with high dis- n.

Minakuchi's conversion to Chris- was not a matter for a short as is evidenced by the fact that ce that time he has been constantly g to prepare himself to further n service in every possible way. ree years he was pastor of the of Christ in Ashville, North Caro- d then for a year was engaged Laymen's Missionary Movement under the auspices of the Movement at Baltimore, Maryland. It was while he was in this work that his extraordinary forcefulness in presenting the foreign-missionary appeal commanded wide attention, and when Mr. Fred B. Smith, campaign leader of the Men and Religion Forward Movement, was looking for a man to talk on foreign missions, he thought immediately of Mr. Minakuchi, who left his work in Baltimore for the present winter, and joined the field battalion.

Mr. Manakuchi comes from a distinguished family in Japan, and before leaving his native country to reside in America he spent seven years in the Russian Empire with his uncle, who was for twenty-five years a diplomat representing the Japanese government in Russia. Mr. Minakuchi has wonderful magnetism, excellent delivery, and attractive presence; but these are overwhelmed by his tremendous earnestness. He believes in the Christian religion; he believes that nothing else can do so much to bring the Japanese people to a position of highest influence for the good of the world, and he has thrown himself into the Men and Religion Forward Movement with the utmost enthusiasm. Wherever he has appeared, throughout the Middle West, he has captured large audiences, and has sprung into a position of great importance in the Men and Religion campaign.

Mr. Minakuchi declares that Greek, Latin, or the modern languages of other countries seem simple to learn in comparison to English, although he speaks our language fluently and with a gram-

matical precision that puts to shame that of many of our native students.

In addition to his scholastic attainments Mr. Minakuchi is a fraternity man and was an athlete in his college days, playing on the North Carolina foot-ball eleven. His fraternity is Pi Kappa Alpha, the chapters of which are confined to Southeastern states.

"It is the duty of Christians to lift the darkness from the minds of poor beings who are capable of better things," said Mr. Minakuchi. "Supposing that Hindooism is good enough for Hindoos, it ought to be good enough for us because of our common humanity, and God is no respecter of persons.

"But we cannot think of a Western Buddha; we can hardly think of a Western Mohammed, and we could not th of exchanging Jesus Christ for them. we claim for Christianity an ideal fection we must carry it into the co tries where Buddha, Mohammed Confucius are still revered.

"We are bound, as lovers of huma and as worshipers of God, to share very best with our neighbors and to them to the plane on which we st To be Christian philanthropists we r be not only givers, but sharers as The grace of God does not degrade humiliate; it ennobles and dignifies hu nature and reveals the higher possibil of common men. Therefore, the ch as a class can never be the churc Jesus Christ."


# Men and Religion Forward Movement

## Conservation Congress

### Convention Hall, Washington, D. C., April 19 to 24, 1912

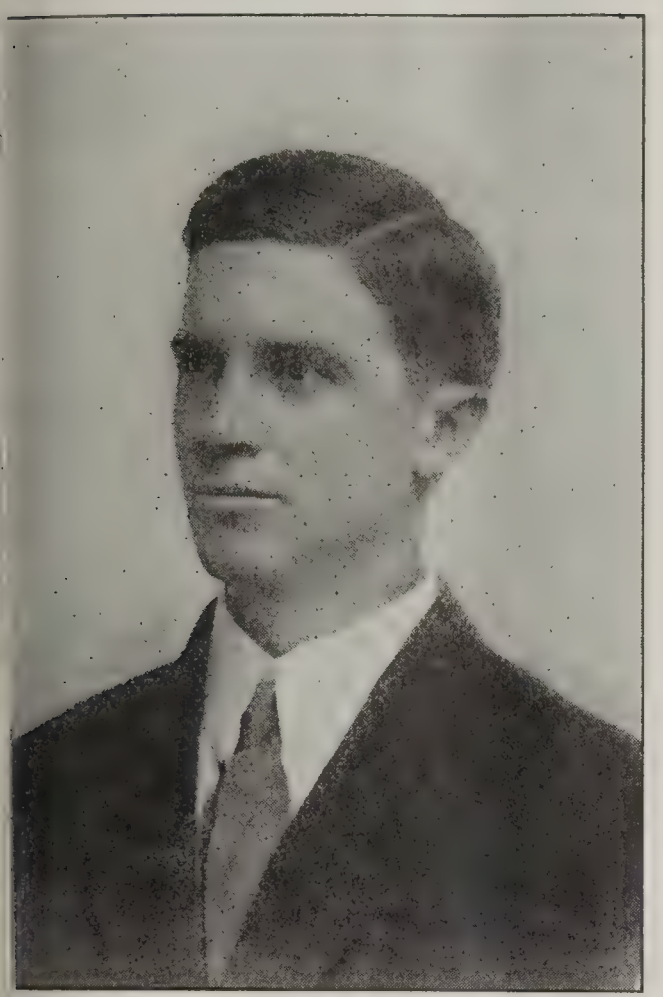
**April 19th, Participating Organizations' Day**

Each agency is to tell of its work and hang up charts showing what has been done. Delegates will come from all religious agencies interested and from all cities participating, both central cities and auxiliary towns.

# Plan Now to Attend This Most Remarkable Gathering

# A Full Day With a Great Medical Missionary

By DR. PAUL WAKEFIELD



DR. PAUL WAKEFIELD

GHT IN
ARDEN

A day with Dr. Macklin, of Nanking, China, is worth while. He starts ork with daylight. He has his own n and before breakfast is out with rawberries, lettuce and radishes. as made a careful, scientific study s and fertilizers. He has two boys es, Iowa, studying agriculture that nay go back and show the China- ow to renew and properly care for oils, a thing more needed than any thing in the industrial upbuilding ina. Chinese gentlemen and of- have become interested in his work e trying to gain and make use of actical knowledge.

ough in his garden he goes in to ast and, "marvel of marvels," his ts say, "he sits at the same table is wife and little girls." They never seen him beat Mrs. Macklin, or even knock her down, and she can read and write and figure! Strange people these foreigners!"

THE HOSPITAL

After breakfast he goes to the hospital. With his students he goes through the wards, telling them of the diseases and the treatment. This is the way he does his teaching. There are no words or characters in Chinese to express medical ideas. So this is the only way we can teach. Three days a week he operates at the hospital. Three days a week he goes to the dispensary in the heart of the city. Here the work is very interesting. He has his horse brought (he keeps two horses busy) and gets ready to go down the "Beautiful Flower Street" when often he will hear a great racket. People pour into the air crying "Da tu," "da tu," "da tu," leading a woman, pounding her, slapping her, running her back and forth in great excitement. "Da tu" is opium, which she has taken, trying to commit suicide. They are trying to keep her awake.

As soon as the young doctors hear that cry they grab a kettle, rush for a store, where they buy boiling water, quite as we buy butter and eggs. They then wash out the stomach with a solution of permanganate of potash in warm water, using bucket after bucket. Nine cases out of ten are saved, and the husband is relieved, for wives are quite expensive in China. And the woman? When you remember these people live with no hope in all their life, and treated like dogs, if suiting her master as a good dog, if not suiting, as a cur, you will understand why it is so many get hold of a box of opium and strive for the "long sleep." We usually give the husband some "good

advice" in plain Chinese, and he learns his wife has some way of being rid of him, so she is more kindly treated. But the horses are waiting and we must get away. The Dispensary is within three blocks of the Viceroys' home, and the Viceroy of Nanking rules more men than President Taft would if he were king. It is on the main street, where great throngs pass all day long. The building is a very good one, built Chinese fashion, all around the yard with the court in the middle.

A CHINESE COMPOUND

We go in the front door, through the main room, where a great crowd has already gathered, listening to one of the evangelists preach, and take our horses into the court yard and tie them. Dr. Macklin then goes into a little side room, where his teacher is waiting. He sits with his teacher, drinking tea, and translates while the teacher acts as stenographer and takes down what the doctor dictates. I have said Dr. Macklin is one of the greatest Chinese scholars. His translations are among the finest and most valuable in the Chinese language. Few, if any, books have had greater influence than his translation of Green's History of English People, showing the advance of civilization in England when Christian ideals were followed and decay when they were forgotten. No one can measure the part this translation has had in preparing the people for the present changes in China. Dr. Macklin's books are studied by the greatest scholars and statesmen of China, and when I tell you that all the religions of China have been developed, not by preaching, but by books, you understand the power of literature in the land of scholars.

TICKETING PATIENTS

Finally, the Evangelist through, it is time to let the people in for treatment. Each patient as he comes is given a "Paitsz" or ticket, quite like we get barber shop on Saturday night. They allowed in the dispensary room ten fifteen at a time. The door is ope and they come in with a rush. As come Dr. Macklin watches them fr his room, where he is working with teacher. Nineteen out of twenty c can be treated by the native doctors Dr. Macklin has trained. There are abscesses and ulcers, eye and ear and diseases and itch, that the students perfectly able to handle. Sometim rare or difficult case comes and Doctor Macklin is all awake. He give hours, or days, to one case if ne sary, for he never does anything way. And while the influence of medical work is tremendous and marvel at the wonderful power of Doctor, the real miracle of it is that Doctor should come to them and do a work for them at all. The real mi is the miracle of "Love for them!"

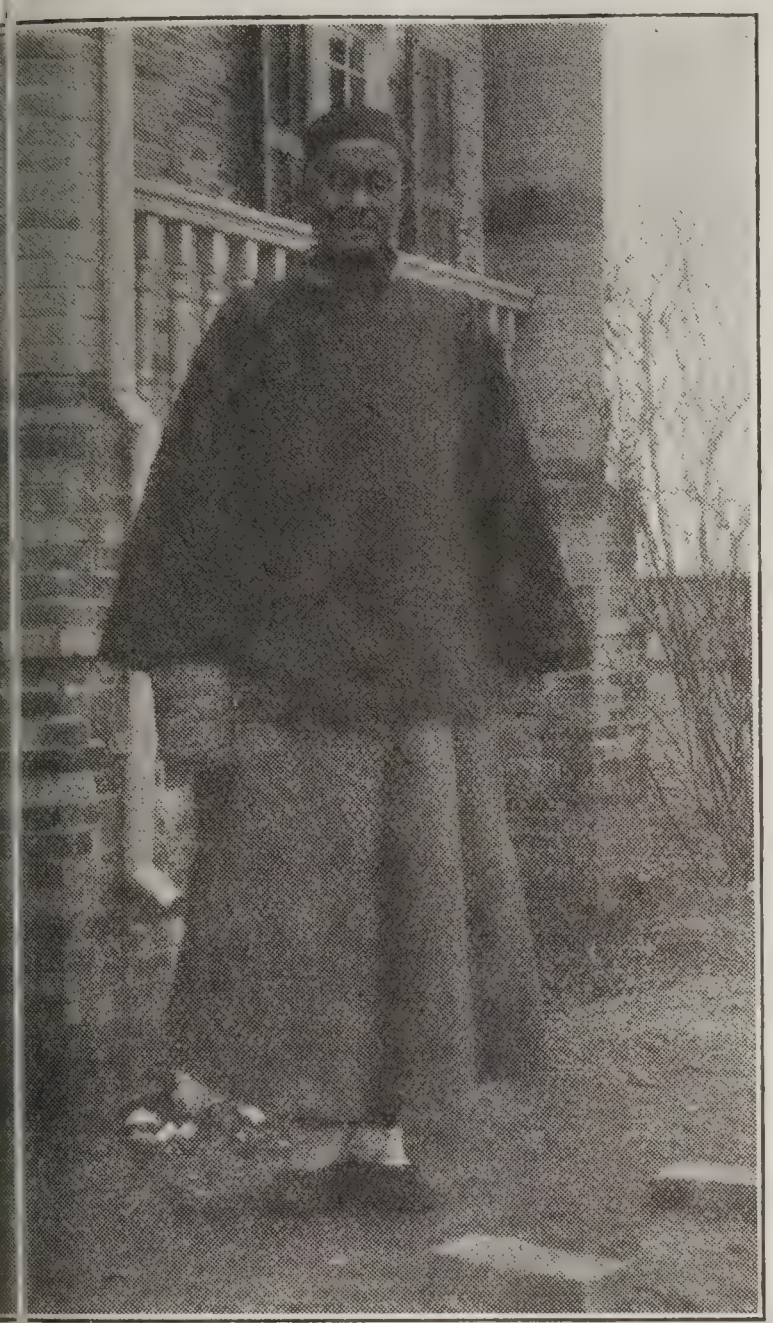
So while Dr. Macklin oversees most of his time in the morning is translation with his teacher. Along ward noon often the scholars or m chants or officials will come in to cal the Doctor, consulting with him conc ing questions of public policy, or dis sing social or political conditions; a th sand and one things are brought to for they have learned to trust him; know he loves China and her people. he gets very close to them and rea their lives as few can.

Every afternoon Dr. Macklin goes the country to one of the Chinese vill or cities, so numerous in Central Ch Often he goes many miles to a dis city; sometimes riding till three or past before coming to the town.

A VILLAGE VISIT

I remember one after we left dinner early started cross county Everyone knows the Doctor. Often

# enes About Dr. Macklin's Hospital, Nanking, China



BLAO
Macklin's First Convert 20 Years ago, now our Greatest Chinese Evangelist

CHINESE LEPERS

DR. MACKLIN'S HOSPITAL, NANKING, CHINA

NATIVE NURSES IN TRAINING

stop and speak to him, or shout a greeting from the fields. We finally reached our village, and when Dr. Macklin comes to town he needs no church bell to call the people. As soon as a child on the edge of the village sees him he starts up the cry: "Nea hsien seng Lai." It is picked up by children down the street and everyone in the place knows that Dr. Macklin has come. He goes to the largest tea house. The tea house is the social center in the Chinese city, and crowds quickly gather. They come, the sick and lame and blind, crying for help. Men with poor, broken, illset limbs, beg him to straighten them so they may work again. He gives such aid as he can and tells those he can help when to come to the hospital. Many he must turn away because help has come too late. A doctor who has once worked in China, with its great need, can never come back to America and practice, where there are so many doctors struggling for a living. The calls of the dying ring in his ears; he sees them in the night. The 400,000,000 of China, sick in body, soul and mind, calling for him to help, and to be pent up here at home is maddening.

CHINAMAN'S COFFIN

But the people press around and want one of Dr. Macklin's tracts. Now there is nothing in the world quite like Dr. Macklin's tracts. I remember one he had that afternoon. It had the picture of a coffin at the top. It was a tract on opium. The finest thing a young man can give his father is a coffin. The old gentleman puts it underneath his bed and keeps it there ready to tumble into when he dies, for above all things else a Chinaman wishes a respectable burial. Below this picture was printed a story like this:

"You men smoking opium buy yourself a coffin, crawl into it, have someone nail it almost tight, stay there till your craving for opium is gone. If you die, you have a coffin and a respectable bu which is more than you have if you c tinue the use of opium. (For a Ch man sells absolutely everything, ho wife, girls, sons, for opium.) If you you can have your friends pry up cover, and you come out a man, w your coffin extra on hand." Then tells them to come to his hospital, wh he will put them in an opium w under guard, where they cannot get to opium or get opium in to them. T he will feed them, give them nee medicine and they come out men.

PRIESTCRAFT DEFINED

But the chief thing the day comes last. Chinaman will go around the circumstance before he co to the center. So Doctor Macklin s gests they must be very lazy people that town; they all have poor thatc houses, hardly fit for animals; if t were industrious they would have g homes with tile roofs. But they prot "Why, Dr. Macklin, you know we hard working people, you know we not lazy." "Well, hold up your ha then," said the Doctor. They held their hands. Great ridges of call places crossed them. They are hard v toil. The Doctor scratched his he "Lerange," he says. "I knew worked, but your homes." Suddenly face cleared. "Ah!" says he, "I have As I came into town I noticed your t ple was a beautiful building, with a tile roof, your priest, as he passed noticed was dressed beautifully in he silk. Oh, that's it; that's it. The pr in his temple sits and says his praye (And Dr. Macklin kept repeating Buddist prayer until he had it made i a buzz like the song of a mosquit "Oh, that's it, the priest sits there in temple and says his prayer; he is like mosquito. He stings you, he stings y he sticks his claws into you, takes eve

g from your pocket; he gives you ing but fear and misery and despair; e is no peace, no hope, no joy, no in his religion. He has a fine temple dresses in silks; he leaves you in a k in the night of despair. Oh, men, long must you cling to such foolish-; why is it you will not listen to Him gave His life that you might have e and joy and happiness. Why will not give your life to Him who, be-e He loved you, gave His life for that your lives might be filled with ; why is it, men?" They hang their s for his sermon has reached their ts. They know he lives his sermon they cannot get away from it. So quietly he leaves them standing there. He goes out, gets on his horse and hurries for home. I tell you some day I expect to see a church in that village and a tablet on the wall with these words: "Nea hsien seng Lai Liow"—"Doctor Macklin came." Dr. Macklin usually gets home about supper time. After supper he takes a lantern, and with his students, goes through the wards of his hospital, teaching again, giving orders for the night, seeing everything is in shape. When his horses are seen to and the last beggar cared for, then his day's work is done and he goes home for his rest.

Wuhu, China.

# The Life of Prayer

It is productive of much mischief to try to make people believe that the life of prayer is easy. In reality there is nothing quite so worthy of the attention and the exercise of the fine parts of a great manhood.

Simplicity and courage are two virtues indispensable for those who covet to pray well. Especially must they be ready to embrace difficulty and court pain—and that through the long stretch of a lifetime.

Prayer is a universal art, but there is only one Teacher for all and He never teaches two persons in exactly the same way.

Though we have learned the fundamental principles of prayer from devout friends and teachers, whatever we really know about prayer we have learned by praying.

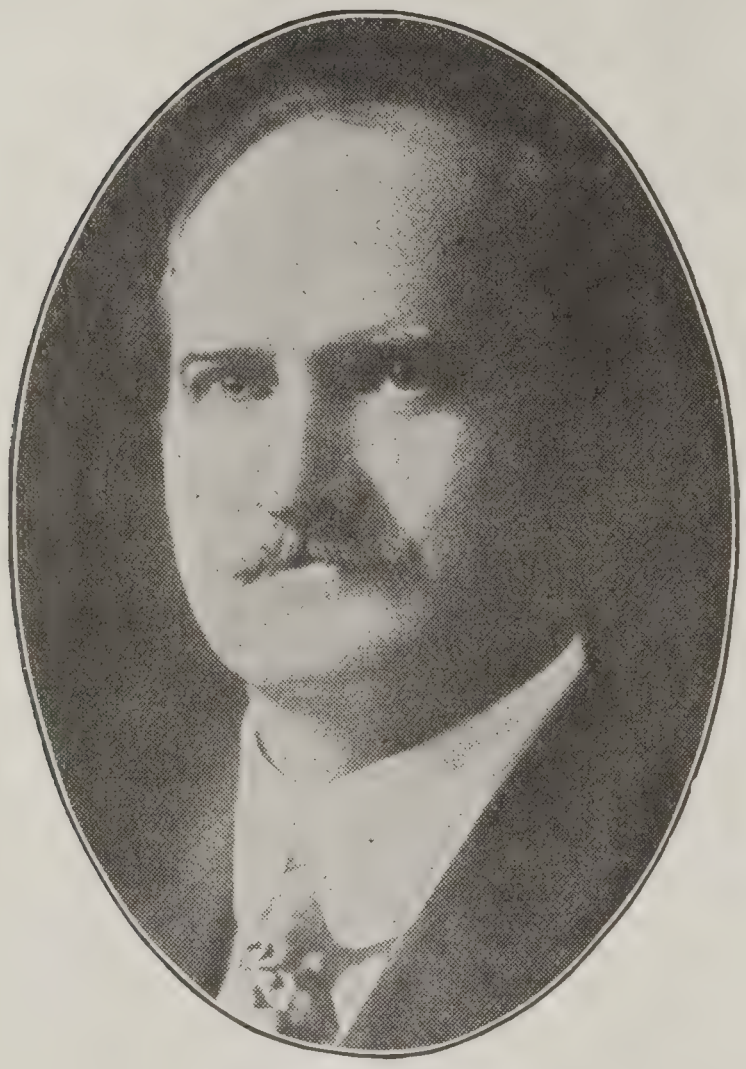
The world just now is sadly in need of better service, but before this can be rendered there must be better prayer.

*Quotations from "With God in the World"*
*by Bishop Charles H. Brent*

# What the Layman's Missionary Movement Stands

BY J. CAMPBELL WHITE

General Secretary Layman's Missionary Movement



J. CAMPBELL WHITE

TWO OUT OF THREE

About two out of three people in the United States and Canada are outside the membership of all Christian churches. Two out of three people in the world live in non-Christian lands. Two out of three people in non-Christian lands are beyond the reach of the combined missionary agencies of Christendom. And in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the church at home and abroad. The primary objective of the Laymen's Missionary Movement is the enlistment of the other two-thirds of the members of the church, as intelligent, systematic missionary supporters and workers. And this can be done. Experience in all den nations and in every section of the Ui States and Canada makes us conf that thoroughgoing methods of mis ary education and finance, backed u prayerful and persistent work, will r in most cases in a doubling of the nu of systematic missionary supporters, ing the first year, and in the enlist of practically the whole membe within a few years. These results ar cured almost universally when pr methods are used.

In briefest summary, the esse points are these:

THE ESSENTIAL POINTS

1. A Missionary C mittee in every ch to work with the pa in enlisting the entire membership.

2. The adoption of the weekly scription plan of missionary offer instead of an annual or occasional co tion.

3. A period of intensive missio education in each church once each y continuing through at least two or t weeks, in addition to systematic ge missionary education throughout year.

4. An organized and complete sonal canvass of every member of church and congregation once each following the intensive educational c paign, canvassers going two by two a proper preparation.

5. The adoption of the Duplex velope system as the most effective lection device, and the appointment separate missionary treasurer, who forward the funds month by mont the Mission Boards.

ought not to require argument to e that a strong Missionary Commit- in a church, working heartily with pastor, can secure results that would otherwise unobtainable. For a full ission of the work of such a com- ee, careful study should be given to pamphlet entitled "The Church Mis- ary Committee."

## / a Weekly Offering for Missions?

H E LY?

1. It is Scriptural. "Upon the first day of the week let every one ou lay by him in store as God hath pered him."—1 Cor. 16:2. This in- tion was not concerning the local ch expenses, but referred to a mis- ary offering.

. It is educational. It keeps mis- and benevolences habitually before eople.

. It enlists many more givers.

. It secures much larger aggregate ings.

. It replenishes the Mission Board uries regularly, preventing indebted- and financial loss through interest ents.

. It does not decrease but actually ases the offerings to current ex- s.

. It is fair. "Love thy neighbor as lf." There is no justification for g a better plan for securing cur- expenses than for missions.

. It promotes prayer. Each weekly ng becomes an act of worship.

Systematic, proportionate, cheerful ly giving is the most Scriptural, fair, ess-like and productive method. e properly introduced and consci- sly worked it secures the largest ble results, educationally, financially spiritually. The weekly offering not interfere with special offerings on suitable occasions, such as Thanks- giving, Christmas and Easter.

We have already come in most churches to the weekly offering system for current revenue. Why should we adopt an inferior system for the aggress- ive missionary work of the Church?

GIVING GOD'S WAY

There are some very mani- fest advantages of doing our giving in God's way. And first of all is the great spiritual blessing to ourselves. To worship God with our gifts fifty-two times a year brings at least fifty-two times the spirit- ual blessing from this exercise that would be ours if we did it only once a year.

This weekly offering to the world- wide work makes habitual prayer for the whole Kingdom much more natural and vital. It also makes it seem more appro- priate for the pastor to make frequent brief references to the work being ac- complished. This is the most effective sort of missionary education. And any added interest aroused may find outlet at once, where the weekly system of of- ferings is in use.

This weekly missionary offering will not interfere with contributions to local congregational expenses, but will stimu- late larger giving also to this purpose. Many a church has solved its local finan- cial problem by becoming aroused on its duty to support missions more largely.

MISSIONARY INTELLIGENCE

If the men of our churches are to become really intelligent about the problem of evangelizing the world, their concentrated attention on this mat- ter will be required until there is time for a deep and clear impression to be made. In the first instance many men will need to be aroused out of indifference or educated out of preju- dice to missions. The enterprise chal- lenges investigation, and stands the test

of investigation, but it is too vast an undertaking to be comprehended quickly. The plans should, therefore, include special agitation during a period of three or four weeks at some favorable time of the year, together with some systematic presentation of the subject throughout the year. So far as the men are concerned, the most effective way of arousing and enlisting them in the first instance seems to be in interdenominational Men's Meetings, when the whole missionary problem of the church can be presented in general outline, together with adequate plans for meeting this great need and opportunity. Campaigns of this sort should generally last through two days. This should be supplemented by having qualified laymen speak in the pulpits, at the regular church services, on the imperative claims of this work upon men. Special sermons by pastors on missions, stewardship, and kindred topics will be of great help. In connection with such public presentation, strong pamphlets, dealing in a man's way with outstanding features of the work, should be distributed. Every man who hopes to be anything of a leader in such work should be familiar with the best of such literature. In addition to what may be secured from the Mission Boards, the Laymen's Missionary Movement has published many very strong pamphlets and is adding constantly to the list.

THE WAY OUT

A MEN'S SUPPER

Toward the close of the period of intensive missionary education there should be held a church supper, with a very special effort to get every man of the church to attend. Tickets purchased in advance are generally the surest guarantee of their presence. At this supper, which should be disposed of as promptly as possible to leave time for addresses and discussion, the missionary policy of the congregation for the year shoul considered and adopted. It will be f of great value to display prominent this meeting the statistics for the fiscal year, showing not only the amounts given, but the number of scribers.

No subscriptions should be asked at the supper, but it should be made clear that the purpose is to endeav enlist all members of the church congregation—men, women and chil —as systematic contributors to the sionary work as well as to the cur expenses.

Arrangements should be made for appointment of a sufficient numbe the men of the church as canvasser that no group of two canvassers w need to visit more than ten or tw homes. If at all possible, the canvas should go to the homes instead of business offices of the men, so that w families could be enlisted. In orde find the families as a whole at ho there are some marked advantages doing a good deal of the canvassing Sunday afternoons and evenings.

THE PERSONAL CANVASS

In the minds of s there is still a ques as to the wisdom practicability of the organized pers canvass. Some of the more impor reasons for it are the following:

## Why an Annual Every-Mem Canvass

1. It answers the personal quest and objections of members.

2. It supplements most helpfully public instruction and appeal.

3. It compels a fresh consideratio each member of his personal missio responsibility.

4. It dignifies the missionary ca in the minds of all.

5. It vastly increases the number of stematic contributors.

6. It discovers and develops many w workers.

7. It promotes acquaintance of canssers with the congregation and with t community.

8. It often reclaims many lapsed mbers of the congregation.

9. It stimulates church attendance.

10. It avoids multiplied appeals for oney from the pulpit.

11. It is an invaluable inspiration to t canvassers and to the congregation.

These reasons are not theoretical, but ve been discovered in actual experience i a large number of congregations. Any e of them is strong enough to lead stors and church officers to give this thod preference over any other now i use. In their combined strength they nstitute a conclusive argument for the ganized canvass in every church that ns at reasonable efficiency.

**ING, A RSONAL VILEGE**

Giving, like prayer, is a Christian grace. The father cannot exercise this grace for his child r the wife and mother for her husnd and family. The church owes it t its membership to give each memr a share in the missionary work the church. No Christian life is comte which does not have part in the rld-wide work of the Kingdom.

**PLEX VELOPE**

After people have made their subscriptions, some convenient device for their llection is very important. The most ceptable plan yet devised is the Duex envelope. No envelope system s any magic power, and in some cases urch officers have imagined that all t was necessary was the adoption of ch a system. The real value of the mpaign outlined above is its educanal and spiritual power. Yet after the members of the church have been interested and enlisted, it is a matter of no small importance to have a method adopted of collecting the subscriptions that is simple, convenient and practical.

**MISSIONARY CONVENTIONS**

In meeting the educational and financial problems in missions, a new method has been developed by the Laymen's Missionary Movement, which has been very successful. This has been the holding of missionary conventions, continuing through two or three days.

In connection with the discussion of an adequate financial basis for the evangelization of the world, what the churches of that particular city have given for Christian work in America, and what they have given for work abroad, have been clearly stated. In any balanced presentation of the world-field, it is seen at once that the amount spent for missions, and especially for the work abroad, is not only utterly inadequate to meet the needs, but that it bears no reasonable relation to the total amount contributed for religious purposes. In all cities where the matter has been so presented, the men, after full discussion, have decided to undertake a much larger amount for this work than their churches had hitherto given. In some cases they undertook to double their missionary offerings within a year. In other cases they have determined to treble or quadruple them within a year, and some cities have made an advance of three or four fold in their aggregate contributions within a single year. Under this impulse a great many individual congregations have raised from two to ten times as much for world-wide evangelization as they had been giving.

Such interdenominational campaigns should be held in every city and town in North Amreica as soon as arrange-

ments can be made to have the work fairly and persuasively presented.

LOCAL CONVENTIONS

A City or County Committee of the Laymen's Missionary Movement should be appointed with at least four laymen and three pastors as members of the committee. Their first work should be to make up a complete table of religious statistics for their city or county, showing these four facts:

1. Numbers of church members.
2. Amount contributed last fiscal year for all congregational purposes, including pastors' salaries.
3. Amount contributed for Mission work of all kinds in the home field.
4. Amount contributed for work abroad.

With these facts as a basis, this committee can plan for a city or county campaign, in which the needs of the world, and the way in which the churches are meeting them, will be forcibly presented. Mission Board secretaries, missionaries, wide-awake missionary pastors, and a rapidly increasing number of strong laymen, can be secured to present the case. In connection with its presentation there should always be considered what advance should be undertaken. A definite policy should be adopted both as to the amount to be raised, and the best methods of going about it. The Laymen's Missionary Movement is responding to calls for the conduct of this kind of city campaigns as rapidly as it can command suitable speakers.

Literature published by the Movement should enable local leaders to conduct such campaigns successfully.

OUR INSPIRING OPPORTUNITY

There can be no finer opportunity for investment than that which is presented by the world's need of spiritual help. On one of the store windows in a Canadian city there is this suggestive statement: "U less you buy here, we both lose mone Is not the Spirit of God saying to t men of our times, with reference to mi sions, "Unless you invest here, we bo lose opportunity."

Dr. Boucher tells of a man who i vested $100,000 in one district in Indi during a period of twenty years. As result of his investment and the wo of those supported by it, fifty thousar idolators were led to accept Christ a their Savior. In view of such a po sibility as this, what great meanin should be attached to that command o our Lord, "Lay not up for yourselv treasures on earth," where they mu soon pass away or perish, "but lay up fo yourselves treasures in heaven." Mak to yourselves friends by means of mone that when your money shall fail th friends may receive you into eternal hab itations.

What an inspiring thought it is tha the Christian Church of North Americ in addition to preaching the gospel full at home, can carry this same living an life-giving message to at least 600,000, 000 of people in the regions beyond This number are now living in the dis tricts occupied by missionaries from th United States and Canada. Only i definite correlation to these larger prob lems of the church can any Christia live his own best and most fruitful life.

The late Mr. John H. Converse wel and truly said: "When Christian busi ness men give the same energy and in telligence to the work of missions tha they now give to their own private busi ness affairs, then the proposition to evan gelize the world in this generation wil be no longer a dream."

There are individual men now living who will be the means of sending the knowledge of Christ to a million or more people, who otherwise would not have

ived it. That man had the right ception of life who said: "I would ter save a million men than save a ion dollars." To be the means, in l's hands, of taking or sending the el to a hundred, a thousand, a hun- d thousand or a million people, not gives a man a satisfaction here in present life that no wealth can give, must also be the occasion for joy tterable throughout the life that er ends.

Keeping is losing. Giving is saving. The only permanent values in this world are spiritual values. "We brought nothing into this world, and it is certain we can carry nothing out." All of us face inevitable and eternal bankruptcy, except as we invest our lives and our treasure in that which alone can endure.

"We can do it, IF we will."
"We can do it, AND we will."
"He can do it, IF he will."


# CHRISTIAN MEN MAGAZINE

WHEN the first number of Christian Men appeared, in January, 1909, it had no subscription list, but a small list recruited the first month has been steadily increasing.

Recently the general makeup of the magazine has been materially changed. New-featured articles have been introduced and each month's issue stands out as a peculiar contribution to some one phase of Christian work. Monthly Programs for Men's Societies, a page devoted to a good masculine hymn, and a Boys' Department, are of more than passing interest. The Wireless Whispers contain not speeches or reports, but brief, snappy, up-to-the-minute articles, written in the main by men on the field,

This magazine is unique. It is the official organ of a great movement and is devoted to the interests, campaigns, methods and ideals of the movement. It is not intended to take the place of any magazine issued by our Missionary or Benevolent Agencies, but rather seeks to promote, in season, the work of each agency after the other. One hundred thousand men should receive Christian Men every month, in all parts of this continent.

If you are not a subscriber—fill out the blank below before you turn over another page. The subscription price is 50c per year. Special rates for clubs of ten or more. If you are a subscriber—why not go right out and get another, or ten? Why not a hundred? We will furnish all the subscription blanks you ask for. If you have a Brotherhood, a Men's Bible Class, League or Club, let this be your chief business the next few days.

## MAKE FEBRUARY THE BANNER SUBSCRIPTION MONTH

.....1912

CHRISTIAN MEN, Kansas City, Mo.

Enclosed find { check / draft / money order } for $..... for .....

subscriptions to CHRISTIAN MEN, to be sent as directed below.

Yours for a "Man's Work in a Man's Way."

**RATES**

Clubs of 20 - 25c
Clubs of 10 - 35c
Single Subscription 50 cents

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# Wireless Whispers

## Other Brotherhoods' Activities

At the annual meeting of the Congregational Brotherhood of America, Mr. Frank Dyer, who has been the General Secretary for several years, presented his resignation on account of ill health, and the resignation was reluctantly accepted.

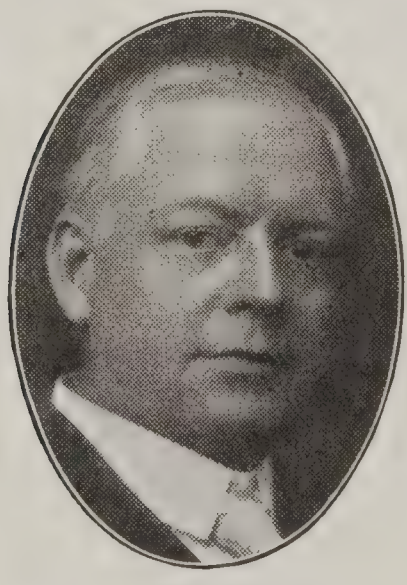
Report reaches us that Dr. Fayette L. Thompson, of New York, General Secretary of the Methodist Brotherhood, was stricken with a serious malady while on a Western trip in the interest of the Men and Religion Forward Movement, of which Dr. Thompson has been Associate Campaign Leader.

The Presbyterian Brotherhood, Walter Getty, General Secretary, and the Otterbein Brotherhood of the United Brethren Church. Warren L. Bunger, General Secretary, are contributing largely to the Men and Religion Forward Movement Campaigns.

The monthly visits of *"Men at Work,"* which is the title of the Presbyterian Brotherhood paper, and *"The Watchword"* of the Otterbein Brotherhood, *"Saint Andrews' Cross"* and *"Methodist Men"* are most welcome to the desk of the editor of this paper.

* * *

## New President of the Congregational Brotherhood



H. M. BEARDSLEY

Kansas City now has the honor of being the home of two National Brotherhood Presidents. The latest acquisition to this small yet powerful fraternity is the Honorable H. M. Beardsley, an attorney of note, and at c time mayor of the Southwestern Gate-Way

Mr. Beardsley is interested in all gc things. He is just as clean cut as he loo and believe us, when we say that he is clean-looking man. He believes in the Broth hood idea and its opportunity for leadersh Those nearest to him realize that to und take the Presidency of the Congregatio Brotherhood means a large sacrifice of ti and personal comfort. He joins with our o President, Mr. R. A. Long, in many of t worthy local enterprises for civic, industr and commercial uplift.

Mr. Beardsley promises to use his pen f CHRISTIAN MEN readers at some future ti and with this writing we hope to present l counterfeit likeness in these columns.

* * *

## The City Club of Kansas City

One of the several Civic Organizations called the City Club, whose membership i cludes any citizen interested in the betterme of the city—improvement of domestic, educ tional, industrial and civic conditions.

The club is organized to aid, through i own efforts and through coöperation wi other agencies and with those in authority, getting the things efficiently done which w tend to promote the public welfare of the cit It is not a political club, and does not as a organization either advocate or oppose the ele tion of particular candidates for public offic But firmly believing that a "city or communi receives just the sort of government it d serves," and that "that community deserv the *best* whose citizenship is most active promoting good government," the City Cl will continue to work earnestly and fearless for the betterment of social, political and ec nomic conditions in Kansas City.

The Club meets on Tuesdays around th luncheon table and has for its speakers me eminently qualified to talk upon the vario subjects in which the Club is taking acti interest. After arriving at a definite unde standing of its duties and opportunities, th Club now proposes and offers for free use c Men's Clubs, Church Organizations, Politic and Civic Organizations, a Lecture Bureau o the following topics:

**I.—Civil Service and the City.**

**II.—The Work of the Board of Public Wel fare.**

—**Public Utilities.**
[unicipal Ownership vs. Private Ownership.
rivately Owned Utilities and Public Utility Commissions.
—**Taxation.**
he Weakness of the Personal Property Tax.
he Single Tax and the Proposed Constitutional Amendment.
-**Extension of Educational Facilities.**
he Need of Trade Schools.
he Field of the Night School.
he School as a Social Center.
ıdustrial Training.
he Public Library and Its Function.
—**The Responsibility of Citizenship.**
.—**Industrial Conditions.**
he Church and the Labor Problem.
/orkmen's Compensation and Employers' Liability.
Living Wage for Women.
he Problem of Unemployment.
actory Inspection.
I.—**The Health of the City.**
he Elimination of Preventable Diseases.
he Reduction of Infant Mortality.
revention and Control of Tuberculosis.
auses and Prevention of Insanity.
he Disposal of Garbage and Sewage.
ousing and Health.
[llustrated lecture.)
—**Forms of City Government.**
he Commission Form as a Basis of City Government.
he Initiative, Referendum and Recall as Adjuncts of City Government.
egislation Necessary for a Free City.
-**Recreation.**
laygrounds for the People.
he Relation of Playgrounds to Juvenile Delinquency.
ommercial Amusements.

n article setting forth how churchmen may ccperate in similar organizations in all communities, large or small, will appear in an early issue of CHRISTIAN MEN.

* * *

## Local Brotherhood Banquet

By C. G. Bates, Monmouth, Ill.

J. A. BARNETT

ocal Brotherhood No. 346 of the Monmouth Christian Church gave a banquet in the Church Dining Room recently. An elegant three-course supper was served, under the direction of the Social Committee. The ladies of the church ably assisted in the kitchen, while the class of Loyal Helpers waited on the tables. The young ladies proved so efficient at this that the Brotherhood are wondering how they can ever manage to return the favor. We feel that we must at least be "Big Brothers" to them and ask them to call on us any time they need assistance. About seventy-five men were present.

After the banquet the men adjourned to the Auditorium, where the crowd assembled, and listened to a splendid address by J. A. Barnett, State President, Illinois Brotherhood. Subject, "Men and the Kingdom." Mr. Barnett is pastor of the neighboring church at Galesburg and certainly is the proper man to head the Brotherhood Movement in Illinois.

* * *

## Regarding Judge Adair

Author of "Bucking the Tiger," printed elsewhere in this issue.

Adair has been the foremost character in reform work in the city of Wooster for five years. A man of wealth who gives most liberally of his time and his means to the betterment of conditions. He is sympathetic with every move upward. And when the public is the most ready to criticise a move upward the Judge often alone comes to its rescue. He has turned the tide of public opinion many times within the last five years. In the recent campaign he was really the brains of the whole movement. His mind is penetrative and far-reaching. And his heart is as true as the needle to the pole.

* * *

## A Trio of Well Wishers

COLUMBUS, IND., December 23, 1911.

E. E. ELLIOTT,
Kansas City, Missouri.

Yours of the 8th duly received, and it finds me in shape to comply, therefore enclosed find my check for $500, which I hope you may be able to put to work at once, as I am always interested in abundant and prompt returns on my investments, but I understand your dividends are cumulative and I have arranged so as to not be inconvenienced if I receive nothing until I get over on the other side.

Hoping and expecting an abundant success in the Brotherhood Movement, desire to remain your co-laborer in the Master's Work.

Fraternally,
M. T. REEVES.

**Speaker's Office**

WASHINGTON, D. C., December 21, 1911

MR. E. E. ELLIOTT,
Kansas City, Missouri.

Let me thank you for your kind letter of December the 15th, enclosing membership card.

I wish you and your fellow workers a Merry Christmas and a most successful New Year.

Your friend,

CHAMP CLARK.

UNIONTOWN, PA., December 20, 1911.

MR. E. E. ELLIOTT,
Secretary.

I enclose to you herewith two hundred and fifty dollars by my check, being one-half of my pledge to the said Brotherhood, made at the Belmar Christian Church of Pittsburg, on the occasion of Brother Long and party's visit there this last fall. The other half I propose to pay before June 1st, 1912, according to the conditions laid down by Brother Long at said meeting. It was a very generous offer that Mr. Long made and I am glad it has been so fully and enthusiastically accepted.

I acknowledge the receipt of my membership card for 1912 which you have sent me. I suppose I will owe you an additional $10 for that and will also enclose a check herewith for same.

Wishing you all the success possible in the good work, I remain,

Very truly yours,

M. M. COCHRAN.

* * *

## Book Reviews

We are in receipt of a neat booklet entitled "Where Are Our Dead?" by William Henry Book, of Columbus, Indiana. A neat booklet of twenty pages, replete with Scriptural references upon this mysterious subject. There are also some poetic references that are worthy of reading by any who may be interested in this subject, which has caused so much speculation in the lives of men.

The book is advertised to sell for 15 cents per copy, and may be secured upon application to the author.

The 1912 Commentary, issued by the Christian Board of Publication of St. Louis, is one of the most complete volumes of its kind ever issued by any publishing house. It was prepared by a group of college professors in Drake University, Des Moines, with authority well qualified to speak upon the subjects with which the text-book deals. In addition to the Drake professors, Chas. S. Medbury, Pastor University Place Church, Des Moines, contributes the introduction to each of the fifty-three lessons for the year. The historical and geographical sketches are exceptionally fine. The typographical appearance of the book is excellent, and the sale at this writing has exceeded all past records of the progressive publishing house. No real student of the Bible, especially a teacher following the course of events, can afford to be without this most valuable assistant to class-room work. The price is $1.00, including postage, and the first edition is almost exhausted. Address Christian Boar Publication, 2712 Pine Street, St. Louis.

Church men are seeking information. B erhood questions are in the atmospher every church gathering. In answer to questions and this desire, literature is produced.

The volume, "Modern Church Brotherh by William B. Patterson, is a volume fu

WILLIAM B. PATTERSON

good things for Brotherhood workers Brotherhood inquirers, and is a fine res of Brotherhood activities up to date. D cated to "virile, stalwart, consecrated C tian men," it carries a message bristling just the facts that Brotherhood workers n The book is published by Fleming H. Re Company, Chicago, and sells for $1.00 bound in the characteristic style of that lishing company, which fact carries its recommendation.

Two hundred and fifty-six pages of f figures, ideals and inspirations. It opens a Chronology of the "Brotherhoods," stre ing from 1833 to 1910. The introduction by Frank Mason North, of New York Cit

It is divided into four sections: (1) Brotherhood Movement, (2) Denominati Brotherhood, (3) Working out the Brot hood Idea, (4) Just What to Do.

The first section treats of the rise, the sion and the field of the Brotherhood; second, of the organization and conduct the different denominational Brotherho the third is the story of what is actually d in the different Brotherhood circles, while fourth is an excellent suggestion as to w needs still to be done.

Get the book. Read it from beginning end. It is worthy the attention of every tor, as well as every Brotherhood man. Or from the publishers.

* * *

## President Thirty Years

March 4th, A. McLean will have finis thirty years with the F. C. M. S. Thirty ye ago he was able to do all the work of office, and at the same time continue his se ices as minister of the church at Mt. Healt

v the offerings run into hundreds of thou-ls of dollars, and four men, with their s of office assistants, are required to ad-ister the affairs of this great society.

* * *

## Regarding Jackson Avenue

he Brotherhood Bible Class of the Jack- Avenue Church of Kansas City has just pleted its second successful year. The age attendance during the year was 60; average collection $3.62; the largest at-lance during the year, 91; the smallest ndance, 32. This class is the outgrowth Local Brotherhood No. 262, and has done mendable work in holding the interest of men of its community. In charitable pur-s it disbursed $27.23. There were twelve who attended every Sunday during the .

* * *

## Christian Men's Business League

By Ellis Purlee, Red Bluff, Cal.

e are going to organize our men. I. E. eywell has just closed a great union tab-cle meeting here. We have received sev- additions to the church, many of them ndid men. We have organized a Union istian Men's League that meets every Sun- afternoon for the present. December 21st chartered a special train and went 110 ng to Corning in this county and conducted ices. Our Brother A. M. McCoy is the ident of our union of men. We predict Red Bluff and Tehama will go dry in very near future as a result of the influ-e of the Christian Men's League.

* * *

## Regarding Miss Lemert

iss Eva Lemert is a Bible School specialist xceptionally high order. She recently held ible School Campaign at Peoria, Illinois, in writing of the matter, H. B. Holloway, erintendent, said:

"We have more than doubled our enroll-t, and our attendance ran as high as 602. fact is, we are thoroughly reorganizing old school and putting it on a much more ient basis. We find Miss Lemert is a ndid worker and thoroughly equipped to the work in which she is engaged. She is e now spending the holidays and will rn the first Sunday in January for three e weeks' work."

* * *

## New Year's Greeting

HRISTIAN MEN was remembered by hun-ds of friends this New Years and Christ-time with appropriate greetings. Many e by personal letter. We received one from O. L. Cook, our minister at Hutchinson, Kan., which closed with the following words:

A full measure of cheer,
And never a fear;
With Christ ever near,
Through all the New Year.

* * *

## 20th Century Men's Bible Class L. B. D. C. No. 412

By W. K. Ash, Secretary, Columbus, Ohio

The 20th Century Men's Bible Class of the West Fourth Avenue Church of Christ has just closed by far the most successful year in its history. An average of seventy were in attendance at every session, which is an average gain of fifteen over the year 1910, or nearly double the attendance during 1909. Three hundred and ninety-seven visitors were given a cordial welcome during the year. The class raised for all purposes $420, besides giving 102 sacks of flour to the poor for Christmas. It closed its service for the year by presenting its teacher and pastor, Dr. T. L. Lowe, with a handsome mission leather rocker.

And now it faces the year 1912 with a desire to be of more service to its fellow men, and a determination to accomplish something really worth while.

* * *

## Seattle Business Men's Association

By Frank Nase, Portland, Ore.

The writer unexpectedly was able to be in Seattle this week and had the great pleasure of attending the Brotherhood Second Annual Dinner, given by the men of the First Christian Church, and can assure you it was an enjoyable evening.

The men's work at the First Church always has been quite alive, but under the guidance

FRANK NASE

of J. W. Reynolds, President; J. R. Watson, Vice-President; W. J. Osborne, Secretary, and A. F. Schuler, Treasurer, the officers elected October 1st, to serve for one year, you can look for progressive work from this group in Seattle, and I believe good support to the General Brotherhood work. The First Church Brotherhood received an invitation last evening to be the guests of the Brotherhood of the First Presbyterian Church of Seattle, at their annual meeting, January 5th, and expressed their acceptance and thanks.

At Portland the First Church Brotherhood Sunday-School Class will divide into a Junior and Senior Class, January 7th. The young men promise to let their class be favorably

heard of in 1912 by growth and service, and no doubt the Senior part of the Brotherhood will endeavor to keep up to the record of these younger brothers and friends and excel in the same ways.

* * *

## Empire Statements

By Peter Baillie

We have one of the liveliest Brotherhoods in North Tonawanda, New York. Numerically it is not very large, but for enthusiasm and good fellowship others will have to travel some to beat us. We meet in one of the large pleasant rooms in the Tabernacle Church of Christ the second and fourth Fridays of each month. Our aim and purpose is to get every man in our Brotherhood to take part in speaking. At our last meeting we had a del *Resolved*, That the tobacco habit is injur to the rising generation. It was led in negative by Brothers Hill and Graham, in the affirmative by Brothers Carey Grapes. Well, sir, to hear those young lows talk, it made us older fellows sit up take notice. On both sides they made spl did speeches and the judges decided it w tie, so everybody felt happy.

We are planning for the winter month have one of our meeting nights as a busi session and the other one as a social mee where the interested ladies can attend. think by this plan that we can get every to take a more active part in all of the Ch services. Our pastor is delighted in hav so many of our men take such an active in est in the work.


# NEXT MONTH

CHRISTIAN BENEVOLENCES will receive a share of our attention in the March issue of Christian Men.

Watch for the next number of this paper and prepare to give a full evening to its reading.

These are some of the men who will contribute articles to the March number:

J. H. MOHORTER, General Secretary National Benevolent Association.

L. J. MARSHALL, Kansas City Pastor, Secretary Christian Church Hospital Association.

T. S. RIDGE, Layman of distinction, National Director Brotherhood of Disciples of Christ.

FRED KLINE, Field Representative National Benevolent Association.

The best there is along the line of **Christian Benevolences** will be yours in the stormy month.

## Watch for the March Number

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ Save the boys from the kind of dirt that won't wash off.

—o—

¶ Be dead in earnest yourself and your boys will catch the spirit.

—o—

¶ You cannot win a boy by proxy; you must get next to his heart yourself.

—o—

¶ Remember that the boy cannot be fooled; he knows intuitively whether you re sincere or not.

—o—

¶ Boys in America are like those told of in Wales, "who would rather have oot-ball on earth than wings in heaven."

—o—

¶ Boys who never have any chores to do at home should go on camping trips, here they have to wash dishes and collect wood for the fire.

—o—

¶ Parents seem to take every precaution to keep their boys from being phys- ally hurt, but never make any provision for their moral and spiritual welfare.

—o—

¶ Boys are very much alive, and we should not discourage this activity, but ather work to help them use this energy for the good. The boy who is normal ould never have Wadsworth say of him, "This boy stopped, therefore he died."

—o—

¶ "A boy will hunt and a boy will fish,
Or play base-ball all day,
But a boy won't think and a boy won't work,
Because he's not made that way."

This statement is not true of all boys, and it is not fair to think of them in is way. Boys will think and boys will work if we give them something to think bout and something to do.

—o—

¶ Give every boy in your class another chance—that last chance may be the ne that will save him. Not long ago I was out in an automobile which for some eason would not start; time after time it was cranked, but it would not go. The an who owned the car said that we would have to walk, as the machine would ot go, but there was another man there that had patience, and, by the way, he as a teacher of boys. He said, "Try it again." Another trial was given, the achine was cranked, and we started to town and had no more trouble. Try it ith that boy of yours some time.

# Programs for Local Brotherhoods

By J. K. SHELLENBERGER, Field Secretary

## PROGRAM FOR FEBRUARY
## No. 2.

**TOPIC—The Church Abroad.**

**I.—Devotional.**

1. Hymn, "Cast Thy Bread Upon the Waters," Brotherhood Hymns. This song will be found published elsewhere in this magazine.
2. Scripture lesson, Isaiaah 44:6-24.
3. Prayer for a vision of the Church's field and the program of Jesus.
4. Hymn, "Speed Away," Brotherhood Hymns.

**II.—Cultural.**—Four addresses, six minutes each.

1. "The Church's Commission."
2. "The Needs of the Field."
3. "The Base of Supplies."
4. "Our Obligation."
5. **Discussion**—"What is the actual contribution of the non-missionary church to the world?"
6. **Clincher**—Outline definite work for the Missionary Committee looking toward an "every-member-contribution" to Foreign Missions first Sunday in March.

**III.—Business.**

Roll-call.
Minutes.
Annual offering for support of National Brotherhood.
Reports.
Unfinished Business.
New Business.
New members received.

**IV.—Recess.** (Social period.]

Introduction of strangers and visitors.
Meeting and welcoming of new members.
Benediction.

**V.—Suggestions on above Cultural Program.**

1. The first address: Read Matt. 28:18-20, and Matt. 24:14. Show that the final purpose of all Jesus' Teaching was "The Kingdom of God." Take a Concordance and note how often Jesus uses the terms "Kingdom of God" and "Kingdom of Heaven." Note further Paul's elucidation of Jesus' program (I Cor. 15:20-28), namely, to bring all things in subjection to Christ that Christ may at last deliver them to God, that Jehovah God instead of false gods "may be all in all."

This, then, is the Church's Commission:

*a* To evangelize the world.

*b* To teach the world the Word of God in order that

*c The rule of God may be established among ALL men.*

2. The second address: Read Matt. 9:35-38. This is a generalized vision. It fits any age and any specific field. Definite and spec information is what your men are wantg though they are not asking for it. Therefo, make a study of some one field as typi. If your church is a living link make a study f your own special field. Otherwise confer wh your Pastor and Missionary Committee as some definite field to be studied. Any one f our mission fields will arouse missionary act- ity among your men if the facts are faithfu presented. Let this address be a *presentat* and not a *criticism.* Anybody can critic, but it takes a *man* to give a constructive a inspiring presentation of facts. BUILD is Brotherhood's watchword.

3. The third address: Read Acts 13:1, and II Cor. 9. The evangelization of the wo and the building of the Kingdom of God accomplished:

*a* Through volunteers to service sent out the church, just as were Paul and Barnabas

*b* Through the dividing of our abundance material blessings with those in Pagan des tution.

What is done depends entirely upon t Local Church, and finally upon the individu member. Both service and material contrib tions depend upon love and not upon co pulsion. A business-like knowledge of Mi sions is the secret of inspiration. The ef ciency of our Missionary work in general d pends upon our "base of supplies"—the Loc Church in particular.

Outline work for your Brotherhood lookin toward increasing Missionary information, i spiration and contributions.

4. The fourth address: Read Matt. 7:1 and Phil. 2:4-12. Our obligation is not sentimental but a social one. It is the mo binding obligation the world has ever know Selfish man has always demanded that "th other fellow" minister to him. He has spe his time, energy and means in forcing othe to minister to his demands. The Kingdo of God demands a reversal of the whole sy tem of selfishness. Jesus' plan suggests th universal happiness and prosperity can b achieved in each man finding his highest happ ness in ministering to the other fellow. Thu the individual becomes an unfailing fountai of love and fellowship, spreading joy every where, instead of becoming a sink-hole absorb ing the lives and energies of his brothers an souring because of his absorption. I deman that my brother become my protector. M obligation is then that I also become my broth er's protector. Thus Brotherhood and fellow ship are achieved, and joy is the result.

He who refuses to acknowledge his socia obligation is an unsafe character—an anarch

The obligation once acknowledged it vs no limits until one's heart includes the ı. Jesus came *doing good unto all men.* sent *us to do good to all men.* And the l "All" is all-inclusive. Not only to the hen that does our laundry work, but also leathenism that is just awakening from its uries of slumber.

S GOES HEATHENISM SO GOES E WORLD.

The discussion. Let one be appointed ead in this discussion. Bring the men to face with the question: "What con- ition is the non-missionary church making e world?" Of what value is it to society? at right has a non-missionary church to n the name of Christ? What place has it he program of the ages?

Furthermore: What contribution is the non-missionary man making to the world? Of what value is the selfish absorber to society? Would society be as well off without him? What right has a non-missionary man to call himself a Christian? What place has he in the great program of the ages?

As you would tackle a business problem, face these questions. Real men are not afraid to look their difficulties and their short-comings in the face.

Note: For information on Mission Fields write the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio. Consult files of *Missionary Intelligencer.* A Brotherhood could not make a better investment than to place in the church "The Missionary Library," sold by the Foreign Missionary Society, above address.

## PROGRAM FOR MARCH
### No. 1.

**PIC—The Christian State.**

**Devotional.**

Hymn, "Fair Freedom's Land," Brotherhood Hymns. This song will be published in the March number of this paper.

Scripture reading:

a. Jeremiah 18:6-10.
b. Jeremiah 25:12-17.
c. Ezekiel 21:21-25.
d. Daniel 4:17.

(**Note.**—Call attention to how these passages show God's relation to the state in the prophet's time.)

Prayer. That men may come to realize that Christianizing the state is as much the work of the Church as recruiting the membership.

Hymn.

**—Cultural.**

Address: "The Church's Relation to the State." (10 minutes.)

Address: "Reform Forces at Work." (10 minutes.)

Address: "Social and Rescue Activities." (10 minutes.)

General discussion: "Can a church be a *Christian* church and fail to lead its members forward to civic righteousness?" Or

"Is God less interested in civic affairs now than when the above Scriptures were born?"

**—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
New members received.

**—Recess.** (Social period.)

Introduction of visitors.
Greeting new members.
Silver offering.

**V.—Closing.**

1. Hymn, "The Way of the Cross," Brotherhood Hymns.
2. All pray the Lord's Prayer.

**VI.—Suggestions** on the above cultural program.

1. The first address: Keep in mind the question of the evening: "The forces at work realizing the Christian state." What, then, is the church doing toward making the state a Christian institution? The following outline may prove suggestive:

a. Implanting Christian ideals in the minds of statesmen.

b. Urging Jesus' standard of morals in business.

c. Creating a new social consciousness of society's sins.

Ineffective as the church is charged of being, still sober judgment acknowledges that she is furnishing the motive power in every upward struggle that society is making.

2. The second address: Get the "World's Almanac" for 1911. It is just out. Also the "American Year Book." The former costs 20 cents, the latter is more expensive. Both are crammed with most reliable facts and figures to be obtained. Also consult files of *"Survey."*

We would suggest that this address be given to an active lawyer, if you have such a man in your midst. The field is so imposingly big that it is a staggering task to undertake to grapple with it in ten minutes. However, just a catalogue of the reform forces at work, with a word of comment on each, or the most important ones, would be an inspiration to any Brotherhood. Few of us realize that we are a part of a gigantic army that is moving like trained soldiers against sin and crime in every direction.

We mention the following as a mere beginning of the list that is possible to be named. It will do the speaker and the Brotherhood great good to complete the list as far as possible: Prison reform, investigation of graft,

anti-saloon agitation, prevention of crime, juvenile delinquency, prevention of disease, "pure food" agitation, International Reform Bureau, the National Civic Congress, the W. C. T. U., insurgency in politics, international peace movement, etc., etc. These are mentioned merely as a starter.

3. The third address. Instead of making a second catalogue, which would be possible, this evening we suggest a study of some one effort in social uplift and rescue work. For instance: Jane Addams' work in Chicago. Beginning in last November's *McClure's* and continuing through December and January is a series of articles by Miss Addams that are rich in facts that every Brotherhood ought to know. The facts she cites are typical of conditions everywhere. No better use could be made of the ten minutes for this address than to give a resume of these articles to the Br erhood.

4. General discussion: Choose the on the above questions you wish to discuss appoint some one to lead in the discus See to it that the thought of the discus is trained on the question of the relatio God to so-called secular affairs. Lead men to see that there is no such divisio religious and secular. God is as much ir ested in the state as in a revival meet He expects his people to be as much conce about the righteousness of their legislator about the sainthood of their elders. Note c fully the suggested Scripture lesson, as God's interest in civic affairs. Run the re ences from these passages and it will soon come evident that the church's business is of civics as well as theology.

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# Citizenship in Training

## The "World Scout" Movement

Apropos of the program for March, No. 1, published in this number of CHRISTIAN MEN, we call attention to an article in January *American*, entitled "World Scouts," by Albert Jay Nock. It gives itself to contrasting the movement known as "Boy Scouts" with the "World Scouts." Quoting from Mr. Nock: "The points of difference are these:

"The Boy Scout is trained to believe in two artificial, false, old-fashioned and utterly exploded ideas—ideas that the world has no use for. First, he is taught to believe in the existence of a large class of beings caller *foreigners*. Second, that it is normal, right, and above all, very glorious and interesting to oppose these beings occasionally in the institution called *warfare*.

"The World Scout, on the other hand, is in these respects not trained at all. He is simply allowed and encouraged to keep the natural, true, clear vision of human beings with which he was born."

Mr. Nock asks the question, "What is a foreigner?" Then recites his own experiences in hunting for an answer to his question. The papers said the "Strikers were foreigners." So Mr. Nock gets acquainted with the strikers and finds them made of the same kind of flesh and blood real people are. The travelers told Mr. Nock of the foreigner. So Mr. Nock traveled in order to meet the foreigner. He went to Italy. In the park around the aquarium he found a horde of children playing. He attempted to join in their sport and they flocked about him and took him into their game just as if he had been a native of their clime. In other words, he found all people everywhere swayed by the same desires—hungry for love, ready with sympathy, fired by the same ambitions. And again asks the question, "What is a foreigner?" Then continues:

"Now, suppose the United States should involved in the present trouble between It and Turkey. I would be supposed to go a help shoot people whom I have found to precisely like myself and my neighbors in home town, and who have been kind and go to me without exception. One would want to do that. * * * When one fi that the people whom he had thought w foreigners are really not, but real folks, looks at it differently. * * * A child do not know the difference between a *foreig* and anybody else, because there is no diff ence. The person or society that tries teach him that there is a difference does great wrong against nature—a wrong that may take him a lifetime to right.

"The *World Scout* is allowed to go on loo ing at people as they really are, and to ta them as he finds them. * * * A boy w keep that view, if permitted, because it natural to him."

Mr. Nock very frankly states that when t Boy Scouts were first organized he was a tracted to it. But when he learned that " the background there was always the id that war and fighting—fighting other people are inevitable and often praiseworthy," promptly lost interest. "But," says he, "o morning I read in the London papers an a count of a thirteen-year-old boy who had go into a burning house and carried out a bab The little fellow took a risk that grown-u would not take. It was one of the brave finest things I ever heard of. The baby father offered him a reward, but he refused saying: 'No; it is my job. I am a Wor Scout.' That got me interested again. * * I noticed that the little fellow called himse a *World* Scout. That sounded better."

Because of this interest Mr. Nock made serious study of the "Scout" movement. H

ıappy in his discovery that the World ıts is a world-wide training school foster- the fundamental principles of world-wide therhood. The World Scouts are trained hink, not in terms of classifications when king of people, but in terms of Brother- d. He is not asking "What can I get?" "What can I give?" He is taught not repare for glory on the far-distant battle- or in some far-famed naval battle, but e prepared for heroic service at any mo- t and then to be on the constant lookout ender manly service in the next five min- ; to stop a running horse within the next r; to rescue a drowning man before sun- n.

The everlasting love of adventure, the fun never knowing what is going to turn up," Mr. Nock, "is what holds the Scouts in r work. Anyone who realizes what a hunt- n trailing, yes, in a good sense, gambling ture a boy is by nature, can see at once efficient the motive is. All the strongest ors of boy-life come into play; all work ther for good, if the good is once seen e an adventure."

Hence the World Scouts has become a *Peace* movement, instead of a recruiting agency for war. It is training our boys to cultivate the things that make for Brotherhood instead of emphasizing sectarianism. It is implanting chivalry of the real kind instead of training the boys in selfishness. It is teaching the boys that the most fun to be gotten out of life is found in making some one else happy, or in helping some fellow who cannot help himself. They are the fellows who, when grown to manhood, are last to buy sympathy with cheap tears. If sympathy be given at all it must come begging admission to their hearts from a heart tender and strong as their own. Such men make the best of husbands, ideal fathers, clear-sighted citizens, and unflinching Christians.

This movement among the boys, when led by a competent leader, is doubtless the most far-reaching influence in the world today toward Christianizing the coming generations and making the state a Christian institution.

The movement is about two years old and has a membership already of over 50,000.

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# Some Side Tracks and the Main Line

BY ROBERT PERRY SHEPHERD

ROBERT PERRY SHEPHERD

**TI IMPORTANT TI NG**

The most important thing about any man is not what he has in his pocket or in the bank, but what he has in ıis head. When a man thinks about God ar the way he treats God is the supremely in ortant factor in determining whether the m is growing in his manhood or degener- at g into a piece of human junk.

arcus Dods made no mistake when he sa : "All wrong conduct will be found, on it ast analysis, to be based in a wrong con- ce ion of God." What a man thinks of God w determine the way that man treats God. T way a man treats God will determine the w a man will think about himself and his fe w men and act toward himself and his fe ws. For this reason, then, a man's mental and physical attitude and action toward God is the biggest and most far-reaching thing any man ever develops.

**A RELIGIOUS ANIMAL**

Man is a religious animal. Stated in that way the expression is a mere truism. What it means is this. Outside of imbecility and insanity, every human being has some conception of God, and lives it. The instinct for God is as much a native part of the human mind as the instinct for air is a part of the physical structure of the lungs. A man's religion is always determined by the conception he has of God; for, as a man thinks of God and treats God he will think of himself and his fellows from the standpoint of their relationship to God. At the very bottom, therefore, in human thinking, theology plays the largest part in the development of a man's thought world.

**THEOLOGY? YES!!!**

Don't shy at that word theology. If theology seventy-five years ago had meant what theology commonly means today, Alexander Campbell would never have built into the character of Bethany College the provison that theology should never be taught in that institution. Christ has come out of the grave clothes in which deductive theology had him wrapped for centuries. And the living, personal, saving Christ is today the only recognized center and circumference of Christian Theology. This means, in short, that what a man thinks of Jesus Christ is what he thinks of God; and the way a man conceives Christ

and treats him is the expression of that man's religion, ethics and theology. In other words, in three-quarters of a century the center of theological thinking has shifted precisely to where Alexander Campbell saw it and placed it throughout the long period of his magnificently productive religious work.

**DOWN TO EARTH**

Individual men and local Brotherhoods are apt to chase off after the most exciting, superficial appeal to their sympathy and activity. A Brotherhood cannot live on the meeting house it built in a day last year any more than a man's generosity toward men and devotion toward Christ can live all year on the turkey, or the ton of coal he sent to a poor neighbor last Christmas. This is a parable and what it means is this: Sociology is no adequate substitute for theology, and effusive humanitarianism may keep up an Elk's Lodge but it isn't the heart and mainspring of the body of Jesus Christ which is the church. Now don't jump to conclusions—woman fashion. Turn around and study Christ's life practice. When did he ever charge men to get busy, to hustle here and to hurry there, to hold the watch and count time while other fellows hustled to count glories or count profits and fevered increase in membership and multiplied achievements? Never. Christ himself didn't work that way. Even in the midst of the most tragic crush of the influences and events of his Passion, Jesus was unhurried, thoughtful and sure. He knew his ground because he knew his God.

**INSIDE INFORMATION**

Inside information com the effect that many M Clubs, groups, Brotherh affiliated and unaffili are long on sociability and short on E Study, spirituality and devotion. Now the perfection of character among men is Man, Christ Jesus. Sociability, affability, a bility and generous response to human are good traits and characteristics, but are not essentially and necessarily Chris Elks' lodges have them, as a rule, to a high degree, but nobody would mistake Elks' lodge for a Sunday-School, nor a of the antlered fellows for a bunch of set to study and practice the life of J Christ. Now the vital heart of Bible Stud to learn how men have thought of, and tre God, their neighbors and themselves. Bible is the exclusive text-book on that to And out of Bible Study only men may le how men of all degrees and kinds, from lowest up to the perfect Man, built God their lives and were blessed, or built with place for God in their lives and failed.

**IT'S UP TO US**

It is up to the Brotherhoods develop a new type of mascu study and teaching of the B and to build a new society out new manhood in which God in Christ is b as the foundation and superstructure of it The main line is Christlikeness of perso character learned from Christ Himself; sidetracks are countless and confusing. S close to the main line.

# A Prayer for the Devotional Mind.

Teach me, O God, how to live and grow in the realm of the Spirit. Let me learn how to feed my soul upon food proper and sufficient so that there may come to me those holy aspirations and spiritual powers that live in the life of Him whose I am and whom I long to serve more efficiently. May I have the help of a man ready to seize upon spiritual suggestions and interpret divine motives and apprehend divine truth. Let me have the mastery over the tumult and uproar of the distracting world about me so far as my mind and spirit are concerned. Let me rest in a serene faith through which alone I may approach divine things that make me strong. Teach me how so to use my mind in dealing with true and personal experiences and so to exercise my faith, that I shall find myself steadfast, well balanced Christian, and let me know how to relate this frame of mind to daily service for other men in such devotion as to make it count for most, and pour back into my life a still deeper knowledge of Thee.

In Christ's name, Amen.

# Bible School Field Workers

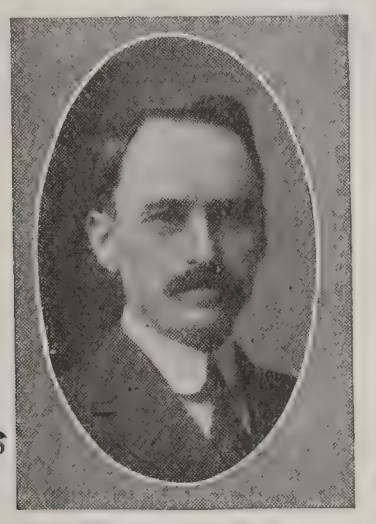
t the Des Moines meeting of the Bible ool Field Workers' Association last fall the herhood Movement was taken up as one he departments of work to be pushed dur- the year 1912. We firmly believe this is ommendable step, and that Bible School k will be materially strengthened by this nce. Some of the Brotherhood men are acquainted with the scheme of coöperation ur National Bible School work.

rst, let us say that there are more organized t Bible Classes in the Christian Church in any other of the great communions.

econd, there are more members of these e Classes in our church than in any other vidual church.

hird, there are more men in the Bible ses in the Christian Church than in the hodist, Congregational and Presbyterian rches combined, and this is no reflection hose communions.

he records of the International Sunday- ool Association in Chicago are authority the above statements. It has only been in paratively recent years that we have been trong in Bible School work. Some years at one of our National Conventions, the e School Department was organized and ion Stevenson was elected National Super-



MARION STEVENSON

ndent. Brother Stevenson labored early late and laid broad foundations for the k. With all the handicaps that he had to come, with no society backing him finan- y or morally, he was eminently successful. at credit is due him for his work.

t the Norfolk Convention the Bible School k was taken over by the American Chris- Missionary Society and Robt. Hopkins ted National Superintendent in place of ther Stevenson, who resigned to accept a tion with the Christian Publishing Com- y, now the Christian Board of Publication. ther Hopkins was then State Bible School erintendent of Kentucky, and was pro- nced one of the most successful Bible ool Superintendents then employed by any he states. We are a great people in Ken- y, having more members of the Christian rch than any state, excepting only Mis-

ROBERT HOPKINS

souri, and in other ways Kentucky holds the banner. It was therefore fitting that Brother Hopkins should be selected to preside over the destinies of our National Bible School work. Those who know Brother Hopkins love him like a brother. He is a little fellow, giving the impression of being sawed off at both ends, like a Pennsylvania Dutchman, and a broad countenance and open speech typical of himself.

Though doing a great work, he is rather modest about reporting it, fearing that in so doing some of his statements might be construed or misunderstood and that credit belonging elsewhere might be reflected in his direction. Therefore he authorizes us to say simply that his department has endeavored to be the clearing house for Bible School activities through which the State Bible School men give voice to their united work—and there is more to this than appears upon the surface. Standards of service have been adopted, uniform methods proposed, uniform records and practices undertaken, so that throughout the length and breadth of the land in less than three short years every one of the State Bible School Superintendents is advocating the standards adopted through the National Bible School Office, and this has not stopped with the State Superintendents, but has percolated into the districts and counties and the local churches. Brother Hopkins has done, and is doing, a magnificent piece of work in helping to mold the destinies of our people in Bible Study.

There was a stirring in Buckeyedom New Year's Day, a flutter of wings and rattle of band boxes as Mr. and Mrs. Myron Settle, and all the little Settles, settled down to lead the Bible School forces of Ohio. They blew in from Kansas, where Brother Settle has led the Bible School forces for a number of years, and before that was a Kentuckian. Enough said. Our Bible Schools in Kansas are well advanced in the front rank. We do not know the record, but presume it will compare favorably with any frontier state. Things are already moving in Ohio and as soon as Brother

Settle can get around the circle, get acquainted with the folk, and with his new work, there will be some Settling done.

MYRON C. SETTLE

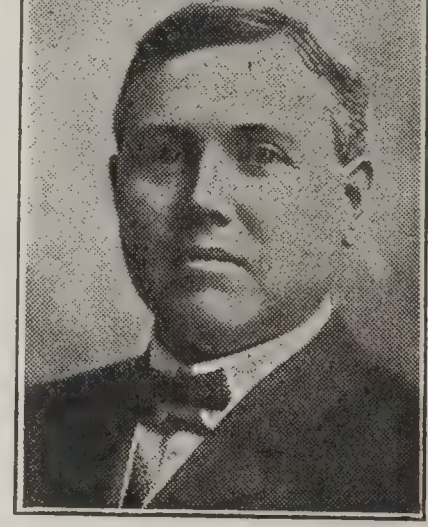
Garry L. Cook is the State Superintendent of Hoosierdom—otherwise known as Indiana, where they raise Presidents and where the Legislature raises cane. At the Bible School Institute, at Bethany Park, last summer, they called him Dr. Cook, but we would not have our readers believe that he is the Dr. Cook that divided honors with Commodore Peary in the discovery of the North Pole. Our Dr. Cook has discovered something more valuable to humanity than the aforesaid attractor of magnetic power, and if you are a Bible School worker in Indiana it will not take very long to discover that Dr. Cook is on the job. Now, Brother Cook is a big fellow, about 6 feet 3 in his slippers, and weighs 300 or 400 pounds, or such a matter, enough to secure a reserved seat on the trolley car. When he gets in your vicinity there is a trembling of the earth, indicating dangerous ground. That is the reason there are so many new churches being built in Indiana; they cannot stand Cook's

GARRY L. COOK

onslaught. He goes into a church and diagnoses its ailment, prescribes a remedy and invariably they have to have a new church to take care of the increase. The Disciples are a strong people in Indiana. Some of the counties have as many members as those in the Seventh District of Missouri, and that is saying a good deal, and Garry L. Cook is responsible for his part of the progress t our people in Indiana have to report.

Over in Illinois some years ago there s a printer man, named Clarence DePew. e have a strong attachment for printers, po bly because we have so much to do with th but Clarence DePew was a mighty go printer. He was also Superintendent of R sell Thrapp's Bible School at Jacksonville, a between the printing office and the chu door was a smoother path than a buff trail in Kansas, and Clarence DePew's fo steps made it. He opened up the Bible Sch just like the printing office, conducting Bi School affairs decently and in order, and a one who came into either school or shop a acted as if he owned the place was promp and properly kicked out.

About this time our folks determined have a Bible School Superintendent for t Sucker State, and Clarence DePew was p



CLARENCE L. DE PEW

vailed upon to close up his printing offic take up his hand sachel and take to the pra ries, and for five years has gone up and dow Illinois organizing Sunday-Schools, rehabita ing others, distributing gladness and print matter all along the way. There has been r more enthusiastic worker than DePew, n one whose work is more painstaking or ef cient. They say he has the best set of Bib School Records in his office in Jacksonvil that is to be found in anybody's state. Cla ence DePew is a big fellow, with a voice lik Robert Hopkins—if anything a little more so and knows his work through and through.

Iowa is the Hawk-Eye State, but W. T Fisher, the State Bible School Superintenden has an "eagle eye" when it comes to Bibl School work. He graduated from Cotner Uni versity not many years ago and is just a young in looks and actions as any of th other State Superintendents. After graduatio he was a pastor and now is leading our force in the Bible Schools of Iowa with satisfactor results. Fisher is a steady worker. Whe he goes out to accomplish anything he seldon returns without the scalps in his belt. He i sought after to deliver addresses at Institute and wherever a group of Bible School o Brotherhood Men of Iowa want an inspir ational talk that will help them in their work

W. T. FISHER

r may be sent for. He has a family back g the church folks of Des Moines and n to see them occasionally, like any other tary, enough to keep on speaking ac- tance with them.

ssouri is a great state. One Hundred y-Five Thousand Disciples is estimated rvatively to be our membership. J. H. n is the Bible School Superintendent. We ot know if he is related to the Wm. ngs Bryan—in fact, we anticipate that not, but he is just as much of a com- r as Wm. Jennings Bryan ever was. e coming to Missouri Brother Bryan

J. H. BRYAN

state Bible School Superintendent of Iowa pon the death of the late J. H. Harden, er Bryan stepped across the line in Mis- Bible School work is hard in Mis- ; very hard. We have scores of churches ut Bible Schools and a whole lot more ave inefficient and ineffective organiza- This is Bryan's job. He maintains an in the R. A. Long building in Kansas from which he issues tons of printed r that goes out over the state in helping ake Missouri Bible Schools what they to be.

raska next: Several years ago there lumber yard in Lincoln. The lumber is still there; in fact, there are several r yards there, but the particular lumber to which we refer was the property of Oberlies, and Oberlies was the Super- lent and General Manager of the concern.

L. C. OBERLIES

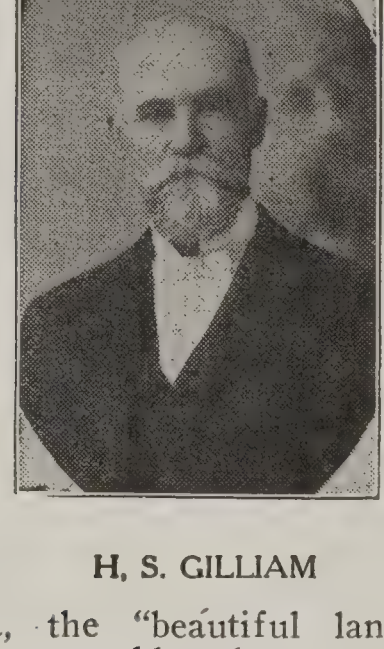
He sold the lumber and took in the money. The business was profitable and he was independent, but the call to service came his way and what did this Fat Man of Lincoln do but sell out his lumber business and become Secretary of the Y. M. C. A., and it was only a step from that to State Bible School Superintendent, which position he now holds. Oberlies is an enthusiast, can lead a song, make a speech, or write a book; in fact, he can fill any job in almost any church from janitor to preacher, and often performs both those tasks the same day. Nebraska is a frontier state, and the wind blows occasionally. Some of the New England states could be put in a corner of some of the Nebraska counties and not know they are there, but somehow Oberlies gets over the territory and covers the ground well—especially when he wears a No. 12 boot, or thereabouts. We like Oberlies very much and like to read his articles in the papers. He always makes us want to take off our coats and go to work.

You may think the State Bible School Superintendent of Kansas has hardly had time to make his mark, but he has done so just the same. His name is David Owen and he lives in Topeka along with Governor Stubbs, C. A. Finch, Geo. E. Lyon and others of prominence. Owen was a railroad man until about sixty days ago; in fact, we assume he still calls

DAVID OWEN

himself a railroader, but along with railroad business Owen was Superintendent of the Sunday-School of the First Christian Church, and the Sunday-School was a good one. To

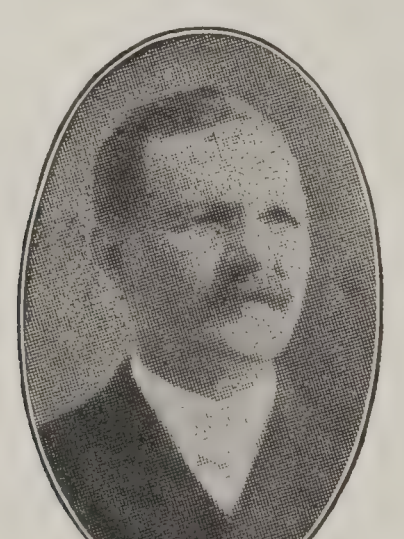
think a thought was to do a deed with Owen, and when Myron Settle determined to put on his sandals and remove his tent to Ohio, what did Kansas do but go down into the railroad offices and lay violent hands on Brother Owen and establish him in Settle's chair. We have no doubt that he will make good and shall watch his progress with eager anticipation.



H. S. GILLIAM

Oklahoma, the "beautiful land," is only twenty-two years old and we as a people are decidedly strong in that new commonwealth and have churches in almost every community, thanks to Boggess' Ride. He have churches and Bible Schools where much of the membership is of Indian blood, and a visit to these "Happy Hunting Grounds" will convince you that we are a progressive people in the new state. H. S. Gilliam is the State Bible School Superintendent and is doing splendid work in leading our forces there.

Edward Owers leads our Bible School forces in the "Lone Star" State. Texas has magnifi-



EDWARD OWERS

cent distances, yet they are only a step when measured by the workers. Many trips of the State Superintendent require several days in the saddle, but things will not always be Texas. Railroads are building as fast as can put steel and ties together. Land creasing in value; some of it doubling night. We are a prosperous people in T Zealous and enthusiastic and our progre Bible School lines is most marked.

WALTER FRAZEE

Down in Old Kentucky, when Robert kins left to become National Superinten Walter Frazee was selected to take his p Brother Frazee is a man of magnetic pe pleasing address, with an ambition to suc in any enterprise he may undertake. tucky won the Front Rank Banner for B Schools last year, which is an indicatio Frazee's work. The National Convention be held in Louisville next October and see a demonstration of Frazee's ability in B School lines.

To the above men and other men and wo in other states who lead our Bible Sc forces probably more than to any other se officers in the church great credit is due the tremendous progress that our people made and are making in a Bible School At their meeting in Des Moines the Brot hood Movement was enthusiastically endo and CHRISTIAN MEN Magazine was denote the official organ for Men's Work. At writing plans are on foot to inaugurate Br erhood and Bible Class Campaigns in var states under the coöperation of the Brot hood and the State Bible School Superint ents, and it is anticipated that as a resul this propagation hundreds of new Men's ganizations — Brotherhoods, Bible Cla Leagues and Clubs—will be organized and iated with the General Brotherhood Mo ment.

# OUR MEN'S BIBLE CLASS

LESSON 2—FEBRUARY 11.

## THE BOY JESUS IN THE TEMPLE.

Text—Luke 2:40-52. Golden Text—Luke 2:49.

ıe theme this morning ought to deeply con- every father. We are to study about a who was exactly the kind of a boy you ld want yours to be. I am sure no greater l fortune could come to any man than to such a son grow up at his fireside, and out to a life of achievement from under roof. Solomon rightly understood the ntal heart, when he said, "A wise son eth a glad father." In no place does the nple of Jesus touch more vitally the need ur time than in the footprints that have left us, of these unfolding years at Naz- h, in the home of Joseph and Mary. The es that contributed to His normal growth marvelous grace may still be put in oper- ı and be made the greatest conserving er of the age. Let us glance at some of ı.

**lome Influence.** There is something pecul- attractive about this Nazareth home. The ity of the garden we may learn from the ıty and fragrance and flavor of flower and t. The atmosphere of the home may as ly be discerned by the plants that grow up ınd the hearthstone. Here in the home of ph and Mary we learn that "The child w and waxed strong in spirit, filled with dom, and the grace of God was upon him." needs no further proof that the home in ch Jesus passed His childhood was one of liar grace and charm. It was a very mod- affair, but we underestimate its worth, if think of it as a place of squalor and want. ce and dirt do not domicile together. tchedness and religious devotion never company. It belonged rather to that class of which has gone the best manhood of our time; to use Emerson's phrase, "A place of plain living and high thinking." It might be said of it, as the scholar said of his garden, "It was not very long, nor very broad, but it was wondrous high." In the home at Nazareth, we may be sure the chief window opened toward heaven, and the doorway led by a straight path to the village synagogue, and that underneath it was the rock foundation of obedience to the Word of God. There is not a beautiful trait of that home that you could not reproduce in yours, and your children be the better for it.

**Parental Example.** What a world of religious wisdom and power is crowded into one sentence: "Now his parents went to Jerusalem every year at the Feast of the Passover." Jesus' parents were church-going people. Some one suggested that "if they had not been church-going people they would not have had Jesus in their home." God certainly has shown His preference for such homes by sending nearly every great reformer and benefactor into them, for infantile nursing and juvenile training. These Nazareth parents not only set the example of church-going, but they took Jesus with them. Parents and child went side by side to the House of God. Strange so many of you fathers have overlooked this, and then wondered why your children were so indifferent to the things of the Kingdom of God. Every son is entitled to religious example in father that will aid him in the development of a normal life. After all, more boys go astray because of examples in the home, than from any other one cause. There are so many ways the father can belittle religion in the eyes of his boy. When there is money for pleasure, and money

for self-indulgence, and money for every worldly desire and only a stingy pittance for the church and its missionary agencies, the boy easily draws his conclusion regarding the real religious worth of the *pater familias.* When the father puts Christ and His cause before everything, when he puts his best energy into the Bible School and Church, the boy takes notice. There is in reality no "boy-problem." It is the "father-problem." When you fathers value your boys' character more than you do dividends and material success, and not only train him in the way he should go, but go that way yourselves, youth will come to its rightful inheritance.

**Watchful Oversight.** Even wise parents sometimes make mistakes. "Jesus tarried behind in Jerusalem, and Joseph and his Mother knew not of it." But with nightfall they missed Him, and searched diligently until they found Him. What a balm for those anxious hours of search that when found, He was in the house of God. Are you careful to know where your boy is, what kind of company he keeps, what habits he is forming? "Too busy," you say, "with business and traffic to keep in touch with him." Then you had better see that some provision is made for his play-hours where he is sure to find helpful companionship and wholesome sports. A father whose help, in carrying on a work for boys, I was soliciting, said, "You don't need to make any provision for my boy. I'll look after him." "Where was he last night?" I asked. "At home, of course," was his answer. "I seem to know more about your boy than you do," I replied, "for he is a leader in the boys' work down at the church." The father did not know, and it would have been the same, if his son had been out with the street-corner gang, making fast tracks to ruin. With alluring paths to sin, leading down every street, he needs careful oversight. With right example and patient care, we need never sing:

"Where is my wandering boy tonight?
Go search for him where you will,
But bring him to me with all his blight,
And tell him I love him still."

**The Father's Business.** It was not an accidental circumstance that took Mary's lost Son to the Temple. He sought it as His Fath house. It was here He could perhaps l about His Father's business. It was here the depths of His unfolding nature first fo expression. "All who heard him were as ished at his understanding." We are in dar of underestimating the soul capacity of adolescent youth, and consequently misun standing him. He seems so young and thou less. In class he is so listless and inatten But under this careless exterior there may an intelligence of surpassing wonder. A months ago, Harvard professors were ama at the knowledge of the youngest of their thousand students, a boy of twelve, as he tured to them on abstruse mathematics. average boy thinks more deeply than you him credit for doing. The eternal varieties religion weigh upon his mind. He longs know the mystery of being and the mean of unfolding life. But the lips which sho instruct him are often dumb and the hand t should guide him is withheld. The father missed his opportunity to enlist another cl in his Father's business.

**The Ideal Boy and Perfect Man.** Th are no accident sin the realm of character. is a matter of sowing and reaping.. Jesus early about His Father's business. He loyal to His higher nature. The result the beautiful harmony in His development. "advanced in wisdom and stature and in fa with God and man." If some of us could back and begin over how differently youth years would be spent. The wholesome paren restraint which we bore like a burdenso yoke, or sought to break away from, would welcome. The misspent hours would crowded with wise preparation. Each pow of mind and body would be developed w a view to the best service that we could re der to God and man. We cannot go backwa and amend the path our wayward feet ha made, but we can, at least, let His grace dir our future pathway, as men, that some boy, f lowing in our footstesp may round out young life in a way to secure the favor of G and the approval of good men.

LESSON 3—FEBRUARY 18.

## THE MINISTRY OF JOHN THE BAPTIST.

Text—Mark 1:1-8; Luke 3:1-20. Golden Text—Matthew 3:2.

Jesus says of the character we are to study today, "Among them that are born of women, there hath not arisen a greater than John the Baptist." John's appearance is connected with the political and ecclesiastical current of a great epoch. Tiberius is on the throne of the Roman Empire. Pilate is in the governor's chair, as a ruler of Judea. Caiaphas is arrayed in pontifical robes, as high priest. The world is moving on in the old path of tyranny and oppression. But, suddenly, there appears a man whose manner and message make the people forget potentate and prelate, and flo to his improvised pulpit on the banks of t Jordan. What is the occasion of all this excit ment? A new prophet has arisen. There something about the tone of his speech th causes men to listen. His baptism becomes t sensation of the day. Curiosity, unrest, gui cause men to leave home and business th they may see and hear this wilderness-traine preacher. What did they find? A young ma of priestly lineage, clad in a mantle skin, li ing in the desert, speaking boldly against si

rting to repentance, and proclaiming the ıg of the long expected Messiah.

**ıe Call to Service.** God has always had y of finding men for His work and letting know. He called Moses through the ing bush, and Isaiah by a vision of live and Ezekiel by whirlwinds. "The word od came to John." And so did it come u last Lord's day, as the preacher appealed ıelp in caring for some needy family down e bottoms, or for volunteers in building ıe Bible School, or for funds to send the l to some unevangelized part of the world. t was your answer? Was it, "Here am I, me?" or was it some self-justifying ex- about charity beginning at home? Or the ging toss of small coin into the mis- ry offering? When the call came to , he did not hesitate, nor question rders. He just "came into all the regions ıd about Jordan and at once began rnest the task he had been given to per- "He came preaching in the wilderness," hew tells us. Strange place for the be- ng of a great religious revival, but the who has his orders from heaven may s be sure of success in carrying them

**eaching Repentance.** One would think the throngs that came to hear him that had sensed some popular fancy and was g to fame on the tide of popular favor. inly no mere worn out dogma of religious could attract such crowds. If Shakespeare been extant, we would expect him to be ınding one of his tragedies. If new ght had been in vogue, it might be that d declared himself its high priest. What saying, that men gather around him in interested crowds? Listen. "Repent, for Kingdom of heaven is at hand." He is ıg about sin, and the need of getting rid He is preaching "the baptism of repent- for the remission of sins." His sermon l of strange and terrible words. He is ıg things by their right name. The best e of Jerusalem in their own estimation, Pharisees and Sadducees, the great leading of the day are in his audience, but with ıg accusing voice he cries: "Oh, brood of s, progeny of serpents, deceitful, cunning, nant, how do you account for being here?" o hath warned you to flee from the wrath me?" That kind of preaching drew mul- es then and it will draw multitudes now. after all, the most startling fact in the l today is sin, and the most crying need e human soul is to get rid of it. It is this makes a Beattie, with only a few hours een him and eternity, confess his revolting , in the hope that the mercy, denied in ly tribunals, might be secured at the bar of It was this that led Richeson, shut in his prison cell with an outraged conscience, to acknowledge the tragedy of his life. The doctrine of repentance is old, but it will never be outgrown while men go down before the assault of temptation. John says "Repent," and men flock to hear him, because they find that repentance alone will tear down the barricade that sin has reared. The most popular message for our world, today, is that which points a way of escape from sin's dominion.

**The Fearless Reformer.** Merely to talk against sin is a harmless performance; but to insist on a changed life, and to take steps to bring it about, is the test of a man's courage. John was not a denunciator only, but a reformer. The goal sought in his teaching was an amended life. "Bring forth fruits worthy of repentance." The liquor-dealer and the pool-seller, and the whole brood of modern vipers do not care how much you talk temperance and righteousness in the Bible Class and Prayer-Meeting, but when you begin to talk it in the primaries and at the ballot box, if you are not considerable of a man, you will be tempted to show the white feather. John's idea of repentance was summed up in Sam Jones' trite phrase, "Quit your meanness." To every candidate for baptism, his meaning was made plain. When the people came, he insisted on the exercise of brotherly love. When the publicans asked baptism at his hands, he demanded the end of "graft." When soldiers asked what to do, he recommended the exercise of kindness, justice, and contentment. When we make such repentance the prerequisite of Christian baptism, there is going to be some shrinkage in the telegraphic results of our marvelous revivals. It takes courage to insist on reformation, as an essential fruit of repentance. John's fate was that of most of the world's reformers. As a preacher he was the sensation of the hour, but as a reformer he found the door of the dungeon and the headsman's axe awaiting him.

**Not John But a Greater.** It was an age of Messianic hopes, already pretenders, taking advantage of this general expectancy, had appeared, and failing to justify their claims, had been "brought to nought." The ministry of John, now in the heighth of its popularity, led men to look upon him as the possible goal of all their desires, but his answer checked their ardor and turned their attention to another one. "I am not he," said he, "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." It is to this greater one that we are now to turn our attention. John was great, a hero of giant mold. We admire him for his courage and for his work in preparing the way for the coming of the Lord. But how John shrinks in the presence of the young carpenter who came to his baptism from Nazareth, and whose glory today fills the world.

LESSON 4—FEBRUARY 25.

## THE BAPTISM AND TEMPTATION OF JESUS.

Text—Mark 1:9-13; Matthew 4:1-11. Golden Text—Hebrews 2:18.

There comes a time in the life of every young man, who is worth while, when he must launch out in a career for himself. Happy indeed is he whose early years of development and training have fitted him for his task. Jesus has been in training for a work that is to fill the ages and transform the world. Hitherto His school had been the Nazareth home and synagogue and carpenter shop, and the rocks and flowers and birds, of his native heath. How well he learned the lesson of the simple life is seen in the parables and figures that held multitudes spell-bound during his ministry, and that still reveal the heart needs of our suffering, sinning world. Then one day he laid down his tools, folded his work apron, and stepped out of the narrow shop and joined the throng that were coming to the baptism of John. Here the final stages of his preparation await him. He has been always about his Father's business, but must have the Father's approval. He has had long years of training in the element of moral beauty, but he must be tested in the fierce battles of temptation. His baptism and temptation were the final steps in his preparation for the work the Father had set for him to do.

**An Example of Obedience.** Every great leader among men has first learned to obey. Your great captains of industry have sprung from the ranks. Your merchant princes began in subordinate positions. Your great editors were once printer's devils or poorly paid reporters. "Though he were a Son, yet learn he obedience." It was that He might set an example for coming ages that Jesus began right where John was demanding the surrender of every penitent sinner. John's was the baptism of repentance. Jesus had no sin. But His mission was to redeem a world lost through transgression. His obedience would help untold millions to an obedient surrender to the claim of the gospel; so He said, "Suffer it to be so now, for thus is becometh us to fulfill all righteousness." The fact that men today question the need of baptism and make light of it as a meaningless ordinance that may be omitted, or changed at pleasure, shows the wisdom of Jesus' example. Since He went down into Jordan "and was baptised of John," and the Holy Spirit spoke His approval of the act, and Jesus embodied it in His parting message, why should we question or hesitate? Here baptism was followed by the visible descent of the Holy Spirit. With us, it is accompanied with the promise of the gift of the Holy Spirit.

**The Father's Approval.** What one of us, as boys, has not felt his heart thrill with pleasure as he has heard his father's approving words, in recognition of some manly act, or well performed task. Its echo has safe-guarded us along many a dangerous path and through many trying experieneces in later years. W must have been the emotion of Jesus, Son God though He were, as He heard from hea His Father's voice, saying, "Thou are my loved son, in thee I am well pleased." In trying ordeals through which His course him, how these approving words must h cheered and strengthened Him. I wonde that day when the soldiers struck Him mocked Him, in Pilate's judgment hall there not come, to strengthen faith and courage, assurance of this earlier day, "I am his belo Son, he is well pleased with me." And w greater blessing can come to us, today, t to have the heavenly Father's approval? the day's task is ended and you lie down rest, what better return could you ask t that it has met with the favor of God? multitude may turn a deaf ear, and ene may scoff, but all that does not matter to man, who above the storm, has heard Father say, "Well pleased." It was that v that sustained Luther, as Pontiff and prin denounced him. It was the voice that chee Bunyan in prison, and the pilgrims in t exile. And will sustain every loyal disci who sets his face resolutely to do his Fath will, regardless of what the unregenerate wo may say.

**Meeting Temptation.** "Then was Jesus up of the spirit into the wilderness." H you ever noticed how violent the alternati of human experience? Just now He had co from the waters of baptism, where He had s the Spirit of God descending like a dove, heard the Father's approving voice. Then was driven into the wilderness to "fight li determining battles." From Baptism to Te tation. Let no man question the sincerity his profession, or the validity of his bapti because he finds himself at once assailed the tempter. Nor should we judge a brot harshly, because in the infancy of his prof sion he has not always been able to withsta the assault, with an "it is written." Holy W states of Jesus that "he was tempted in points like as we are" and then records three assaults of the tempter. The progr of Satan has always been a short one. He only three things to say, and has been ring the changes on these through the dreary ma of the centuries. They are appetite, pride, a ambition. The temptation to eat dishon bread, the temptation to worldly pride, and t temptation to worldly power. In the keen co petition of today, how fierce the first temptati has shown itself. For the accumulation of d honest dollars, through beating down wages, boosting up prices, or misrepresentation, is o another phase of the temptation that wo "turn stones into bread." Fiercer still is t temptation that assails men to a depraved a petite or seeks its ill-gotten gain at the exper

ry virtue. Again legions go down before nptation of pride, to make a showy ap- ice, dress better, live better, and stand than their neighbors. A more conspic- hough less numerous, company, are those ave fallen at Satan's feet for political inence, and have bartered honor in their for power. To all these, the trail of points the way of escape from sin's bond- 'For in that he himself had suffered, be- npted, he is able to succor them that are d." His "it is written," to those who ely seek escape, is the instrument of vic-

**Perennial Conflict.** Luke tells us that end of this wilderness experience, the tempter "departed from him for a season." Again, at the feeding of the multitude and in the garden, the attack was renewed. But the final victory came when enduring the cross and despising the shame, "he sat down at the right hand of the Majesty on high." Let not the victory of today put you off your guard. Tomorrow, in subtler form and better disguise, he will assail the citadel of your faith, and the stronghold of your character. Buffeted and battle scarred, it was only at the end of the journey that Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith." Happy he who, through watching and prayer, has likewise resisted unto death.

LESSON 1—MARCH 3.

## THE CALL OF THE FIRST DISCIPLES.

Text—Mark 1:14-28, and Luke 5:1-11. Golden Text—Matthew 9:37-38.

work of John the Baptist ended in . But one mightier than he had already l upon that marvelous, fateful career, has been the wonder and hope of the Some months before John's imprison- Jesus had gone about quietly in Judea, nd there enlisting a follower, or speak- mfort to some burdened heart. A few es at Jordan, the guests at a wedding Nicodemus by night, the woman at the had seen and felt the marvel of His per- y. But now that John's ministry had in the dungeon of Machaerus, Jesus re- to the more fruitful field of Galilee, every hill is to reëcho His voice, and valley to receive his footprints. Here gins to teach the principles of the King- nd to plans for the conquest of the It is our privilege today, as men, to his feet as he begins his evangel.

**Gospel of the Kingdom.** "The King- f God is at hand." These words seem the echo of something we have already It was the keynote of John's message, sus has added a word that transforms aning. It is "the gospel" of the King- It was a message of "good news." Are inging a real gospel to men? Is the ce of the Bible School and Church ning the hearts of men and helping to their burdens? There have been times these questions might have been an- in the negative—when the church was tice the principles of the Kingdom. But orbed in its own concerns that it forgot od news of the Kingdom is again finding sion. We have just witnessed a dem- ion of it in the care of the poor through usually rigid winter. We have a dem- ion of it in the treatment of poor, de- manhood, that leaves our prison walls, again a place in the world. We have reat movements of our day to lighten rdens of toiling millions and to secure m a rightful share in the privileges and blessings of God's world. If "the Kingdom of God is within you" it will find expression in some form of service for human betterment.

**Fishing for Men.** Jesus was an expert fisherman. He knew on which side of the boat to cast the net. But His motive was not to catch fish, but to catch the fishermen, and secure their service in a wider field. Their calling was honorable, as is all honest toil, but up to this time the life of these men was exceedingly narrow. Fishing had become the chief end and whole aim of living. Their horizon was no wider than the sea that supplied their trade. By their standard, success was measured by the greatness of the catch. At this level they would have lived and died, but for the call and mission of Jesus. Now these men were living up to the secular ideal of life. It is to catch something for self, whether that something be pleasure or wealth, fame or fish. How immeasurable the world of those four fishermen, Peter, Andrew, James, and John, enlarged that day as they responded to the invitation of Jesus. "Come ye after me and I will make you become fishers of men." Did it ever occur to you that in these words Jesus was calling you to a definite service for Him? Your daily task may be in shop, or counting room, or field, but that does not need to hinder from the greater work to which Jesus calls every disciple. The shop, to the man who recognizes the higher calling, may afford one his best opportunity to catch men. The best haul Paul ever made was in a tent-maker's factory, when he caught Aquilla and Priscilla. Personal evangelism is destined to outstrip all other evangelism in the magnitude and permanence of its reuslts, when we are ready to let Jesus use us in fishing for men. And the field of humblest toil is going to be held in honor, when it is used as the channel for catching men for the Kingdom. Would you be successful fishers of men? Then follow Jesus. "Love men as Christ loved them and you will not mourn your small skill and limited chance."

**Authority in Religion.** The question of authority always concerns us. Our whole system of jurisprudence is based on authority. We seek for an authoritative standard in every line of investigation. Men are questioning today, as never before, the claims of religious authority. Reason, the church, the Bible, have all been urged as the final seat of authority. Each in turn has been attacked and rejected by some modern school of thought. Whither shall we turn? In our lesson today, Jesus speaks with a finality that filled his hearers with wonder. "He taught them as having authority." Their amazement increased as they listened to his Sermon on the Mount. Why did he speak with such assurance about the Father and our relation to Him? Because He was a God-sent man with a God-sent message. "All authority is given unto me," he said, "in heaven and in earth." When men are willing to accord Jesus His rightful place as a teacher of religious truth and recognizes his sole authority, we shall be done with denominational strife and sectarian bitterness. And we shall be done with an inefficient church and the reign of the mammon of unrighteousness.

**A Good Day's Work.** The modern Sunday problem had its counterpart in the old Jewish Sabbath problem. How ought the day to be observed? What restrictions shall be made and what liberties granted? Shall the bars be thrown down and the lid lifted, or we return to the blue laws of Puritan supr acy? The example of Jesus may safel followed here. "Straightway on the Sab Day he entered into the synagogue." Wh day that was. In the early morning ho the house of worship, participating in its ercises, extending help to an unfortunate m ber of the congregation, later healing the m er of one of His disciples, and as the day to its finish, bringing relief to multitudes o suffering people who sought His help. was the use Jesus made of the day, hallo by sacred memories. It had been a da great helpfulness and blessing. Contrast with the example of some men who liv your neighborhood. Half the morning when they appear in a grouchy mood at breakfast table to divide time between co and the Sunday paper, followed by a tri the office to look over the morning mail, o plan some scheme for larger gains, an a noon spent in dozing, or in a ride through parks, an evening of dissatisfaction with self in particular and the world in general, the day is done So, many professing Chri men put in the Lord's Day, and wonder things are going wrong; and criticise church for its inefficiency, and the world its heartlessness. Jesus knew the human h and human need, and has left an exampl worship and service, indispensable to spir growth and human happiness.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# CHRISTIAN MEN

A Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

ELLIOTT, Managing Editor — J. K. SHELLENBERGER, Associate Editor
FRANK LAUDER, Circulation Manager



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# FORWARD—MARCH!

With the passing of this month one-fourth of the year 1912 will have gone into history. The Brotherhood Movement—the agency responsible for the CHRISTIAN MEN Magazine—has written some golden letters upon the opening 1912. First, we have to record that since the Portland Convention more than four hundred local Brotherhoods in their various forms of organization have been established in Christian churches under the inspiration and suggestion of the National office. The number is 446, to be exact. Every day we receive notice of other groups of men coming together and asking the question, "What must we do to be saved?" In fact we have had some Brotherhoods that sprang up in one night, made a loud noise and disappeared again before the morning sun. It is no difficulty to get these mushroom Brotherhoods, but is a hard matter to break the soil, prepare the field, plant the seed, and cultivate the plant of a real, live Brotherhood of men. We are right now, as a religious people, facing a crisis in our history. We are intensely evangelistic and our ministers and evangelists frequently have great in-gatherings. One meeting at Parsons, Kansas, reports more than 1,200 additions. In some sections people answer the church bell as they do the dinner bell, and as a result our supply of ministers doesn't near go around The editor of this paper has been corresponding with some of our leading educators and finds that with 11,000 churches in the United States we only have 3,224 of them that have preaching by a minister

with any regularity. There are at this time, according to authorized sources, less than 1,000 young men preparing for the ministry in all of our schools and colleges combined, and as the usual ministerial course requires four long, laborious and expensive years, you will see that if all of these 1,000 students are persistent we can at best only graduate 250 per year, and this is not sufficient to take care of the loss by death and incapacitation. *We must have more men for the ministry, more money to educate these men, and more appreciative churches in which they are to preach.* Our colleges need chairs of "Men's Work." There is nothing so appalling as the inability of the average minister to lead his men into channels of real usefulness. Even some of our very best ministers do not take hold of the proposition as if they were confident of their knowledge of the situation. So much for the ministry. You are asking yourself, "Well, what are we going to do about it?" The Men and Religion Forward Movement says the only salvation for the church and the empty pulpit is the development of lay preachers. The Brotherhood says a loud "Amen." Every one of our ministers ought to have a class of men meeting regularly, discussing the subject of personal evangelism, and these men ought to be developing so they can go into the empty pulpits and give the people the message of life. Such a group studying persistently in any church, in any community, will bring returns in excess of fondest expectations. If we but get our laymen aroused to their opportunities in this regard the church will go on the upward road toward progress, but first we must enthuse the minister—yes, the minister is still the key to the whole situation. He is no longer simply the preacher—some of the best ministers are far from orators as such, but they are d great work in developing leaders. what is the use of sending out e ists to hold meetings and es churches when we haven't the r lead the people on? What is t of building church houses all ov land and then turning the key lock and not opening them for mor even years? Brethren, these a facts, and if the men of our ch do not get under the proposition on earth will. The ladies have hands full carrying a burden that w left with them altogether too long. ministers are in the most cases sadly worked individuals, and we men a worrying ourselves about it. As l we come to church on Sunday m bow our heads on the back of th when the minister prays, drop our ing in the contribution plate as it by, and after the hymn go home, we we have done our duty by the c But we are wrong. We may be me of the church all right and keep u kind of thing indefinitely, but that Christian. It is simply our excu not being a Christian. An early n of CHRISTIAN MEN will deal f with this problem.

△ △ △

## An Untimely Announcemen

At a meeting of the Board of D ors of the Brotherhood of Discip Christ, held in Kansas City, Feb 16th, J. K. Shellenberger, Field S tary, offered his resignation to the B to take effect April 1st, next. Mr. lenberger has served this cause faith and efficiently for two years and months, traveling almost continu organizing and stimulating the m our local churches to consecrated ity. It is with extreme regret th stop the press long enough to insert

leasant and untimely announcement. resignation was accepted by the rd and resolutions regarding his serv- will be published in the April issue HRISTIAN MEN. For the present the k will be directed entirely from the e in Kansas City.

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## The Foreign Offering

he first Sunday in March will be here ost by the time these lines are read. more worthy work presents itself for consideration during the year than work abroad. The Foreign Chris- Missionary Society is the only ncy among us doing exclusively For- Mission work. It is worthy of moral and financial support. Every ch in the land should take a liberal ring for Foreign work on that day. fail to do so will cause a shrinkage e receipts of the Society. This would lisastrous to the work, and almost inal.

hich will you do? "Go or send?" you think you are physically and rwise qualified to go to the Foreign d, consult with your pastor or write A. McLean, President, Cincinnati, o. If you cannot go, arrange to send presentative. Hardly a church of size among us that could not or ld not have a personal representa- on the Foreign Field. If the mat- s laid upon the hearts and pocket- s of the men of the congregation, you get to "Know" about the work, hetrt will "Glow," and you will de- to "Go," either personally or by y. What will your answer be the Sunday in March?

△ △ △

**A TO MAN** Ideals and methods are re- flexive in their influence. e methods have more than once lost world its highest idealism. When at our best we sight a high ideal, then go our way on a false method and lose it again in the mists of uncertainties and vagaries. Jesus' method never fails. Jesus was right in sociology and economics as well as in theology. How shall I treat my fellow man in order that the highest good may come to all? Answer: "As ye would that men should do unto you, do ye also even unto them." Paul paraphrases His thought thus: "Not looking each of you to his own things but each of you also to the things of others." "Have this mind in you also which was in Christ Jesus."

**THE GOLDEN RULE** There is not a social problem in existence that the Golden Rule will not solve when once enough men practice it. To usher in such a social condition was the purpose of Jesus, and He did not set us to impossible tasks. We are not responsible for fully realizing perfection in our three score years and ten; but we are responsible for making our lives an added urge unto the end "To which the whole creation moves."

Hence the Brotherhood would emphasize the Golden Rule as a safe rule of society. The Brotherhood recognizes three divisions of the human race, viz., the children, the women and our fellow men. It appeals to Brotherhood men to take the initiative in putting into practice the Golden Rule to the children and out of it shall come the solution of the child problem in all its forms. When I promise to treat your children just like I would like to have you treat my children, I put myself on a sympathetic basis with you. Whether your children be orphans, down in sin, crushed in sorrow, buried in poverty, blinded in heathenism.

**BROTHERHOOD BENEVOLENCES**

Are your children orphans? Then the Golden Rule applied means that I will try to do for them what I would like you to do for my children if they be orphans. Herein is the basis of our orphanage and rescue work. The time has come to put them on a sympathetic rather than merely an eleemosynary basis.

Are your children crushed in poverty and lost to all holy ambition? Then the Golden Rule applied means that I will do all in my power to relieve that condition of poverty and restore ambition. This is what I would like to have you do for my children. My father love enables me to see my way clearly as to my duty to another father's children. When the church succeeds in planting this spirit into the hearts of the multitude the child problem will be solved.

**YOUR NEIGHBOR'S DAUGHTER**

To put the Golden Rule into practice in our relationships with the women solves the sex problems of the land. Indeed, Jesus offers the only solution to this as to all other social problems. Will you treat my daughter just the way you would like me to treat your daughter? If so, then we are on a common basis and the heart of men is becoming purer. Is the love of men's children stronger than their sexual passions? Then there is still a chance to rescue the world from the hidden crime that has eaten the heart of civilizations and wrecked kingdoms.

**FELLOW MEN**

To put the Golden Rule into practice relative to my fellow men means that I will treat the other fellow just the way I would like him to treat me were I in his position and he in mine. Should the employer treat his employee like he would like to be treated were the conditions reversed, and should the employee reciprocate by treating the employer like he would like to be treated were he the employer and the other man the employee the industrial conflicts of the day would be fast drawing to a close. And we dare to say there is no other adequate solution.

"So far away as to be Utopian and impractical," did you say? It is not so far away as it was 1,900 years ago. Neither is it any more beyond the realm of possibility than was the fulfillment of the commission given to the eleven the day the Master went to heaven. It is not ours to decide upon the validity of the ideals placed before us. It is our to offer our life and influence unto their realization. This as much for our benefit as for the added urge we afford to the final cause.

**BROTHERHOOD IDEALISM**

This then is the ideals of the Brotherhood. The moral history of the world is made up of a series of re-emphases of the teaching of the Master. Hence this awakening of the Twentieth century is but a re-emphasis of Jesus' thought up the social aspect of Christianity. The Brotherhood finds itself in harmony with the upward tendency of the age and would urge upon the men of our churches to link arms and join forces unto the realization of Jesus' ideals for our benefit and for the benefit of our children and our children's children.

# Mohorter—The Man

me noble men, and true, have been ayed in the thirty-eight issues of ISTIAN MEN, but none more worthy the subject of this sketch, James y Mohorter. As most everyone ected with the Christian Church of vorld knows, he is the General Sec- y of our National Benevolent As- tion, which maintains hospitals, anages, and Old People's Homes in us parts of the United States. Five ago Brother Mohorter pas pastor ir church at Pueblo, Colorado, and e that he represented the "Chris- Only" in the conservative city of oston. Before that he was in Cleve- and Ashland, Ohio, and before that vas a student at Hiram College, e he completed the six years' course obtained his degree in four years. to his college career he was an n in the South, and before that he a farmer's son. His parents were h-Irish Presbyterians, but Brother orter came to the Christian Church gh the devious path of Methodism, by the ministrations of his wife, mber of the Christian Church in ark, Delaware. Mohorter is not a man, neither is he small. In stat- e is just medium, while what he in height is gained in portliness, o tell the truth he is well fed and groomed. His fair compexion is set y a well-shaped head of auburn hair. in of determination came to him County Antrim, and a bump of on sense is plainly evident. He lives Louis, where he renews acquaint- with his family occasionally, and e he has a desk in a corner of the nage. Brother Mohorter has al- been considered among our min- as "a man's man" in the largest sense. When working in the mills of the South he was an officer of a local labor organization, being secretary, chairman of the grievance committee, and delegate to the National Assembly. While in Boston and later at Pueblo, he was prominently connected with the Knights of Pythias lodges, both local and state. Since coming to the work of the National Benevolent Association, however, he has had a larger opportunity to exert his claim upon the leadership of men. He took hold of the Benevolent Association work when its leaders were almost discouraged, the treasury empty, and orphans were crying for bread. The sick in many of the hospitals were without promise of sustenance, while the Old People's Homes were sadly in need of attention. Brother Mohorter went at the task as he did at the loom twenty years before. He took off his coat, clambered into our pulpits and told the story of misery and want, the homeless and destitute, and the extremity to which the society was driven. Cars shunted onto the sidings of the railroads were crammed and jammed with the necessities of life, and started toward the nearest institution of the National Benevolent Association. This deed was repeated so many times that its bare mention now seems commonplace. But hams and jams donated by kindly folk do not fill all wants. With indomitable will and determination, Mohorter set about a scheme to keep the wolf from the door and steer a steady stream of money into the treasury of the society. Men were put into the field soliciting funds. An appeal was made to our churches for an annual offering. Easter Sunday at that time was not used by any society for the furtherance of their work, so Mohorter

wisely suggested this as the day, and it was universally accepted as the one day in the whole year that our churches and Sunday-schools should remember the widow, the orphan, the aged and the afflicted, and thousands of dollars for the maintenance of the society are collected on that day. Read the two articles elsewhere in this issue of CHRISTIAN MEN, telling of the work of the society. Mohorter has not done all the work of the society by any means. He has associated with him on the Board of Directors some of the most sterling men and women of the Christian Brotherhood. Each home or hospital has its local Board, while the National society with which the various homes are affiliated by mutual ties, has a set of officers and directors that plan for the larger work of all the homes combined. Brother Mohorter as a fellow-secretary and side-partner in a travelogue campaign is par excellence. In the pulpit dispensing the "Gospel of the Helping Hand," or conversing regarding his chosen work, he is probably at his best. He knows the work through and through, and woe be unto the man or woman, boy or girl, that does not manifest belief and desire to coöperate in the blessed work in his charge. Mohorter is meek. He comes quietly and without blast of trumpet, with the great work he represents. The monthly issues of the *Philanthropist* are issued under his pen, and frequent contributions on the general subject of benevolences emanate from the same source. It has been suggested in t past that the Brotherhood Move would do well to undertake the main ing of orphanages, homes and hosp like the National Benevolent Associ is doing so faithfully and efficiently. answer has been properly made rather than do such a thing, the p of the Brotherhood Movement shoul thrown behind the work of the Ben lent Association at a time it will c for most. That is our provocation presenting the subject for the consi tion of CHRISTIAN MEN readers month. The time for the annual off for the widow, the orphan, the aged afflicted is Easter Sunday, April 7, 1 Believe in the Association and the it is doing. Believe in the General retary, whose open countenance we veil to you on the cover page. He is blue and no mistake. Receive him open arms. Get your men together have him talk to them about the " inite" things for men to do in church. If any of that mist is still f ing around in your vicinity, he will r ily dispel it. Throw the power of influence toward a worthy observan Easter Sunday with a large offering the National Benevolent Associatio the Christian Church. This is your w and the Association is your agent. you may manifest your personal int in this great and growing work, and sterling man among men, the Ge Secretary.

# April 28, 1912

## CONSERVATION DAY FOR MEN AND BOYS

Get program and plan from the Brotherhood of Disciples of Christ.
Address 420 R. A. Long Bldg., Kansas City, Mo.

# Foreign Missions Up to Date

## ons Why We Should Make a Large Offering for Foreign Missions the First Sunday in March

BY E. W. ALLEN, Secretary

E. W. ALLEN

### he Biblical Basis of Foreign Missions.

stian missions must be primary in e of the Church, because they were y in the thought of God. From ginning of revelation we see God world purpose. A world-end lay f the selection of Israel.

OD'S PURPOSE IN THE OLD TESTAMENT.

In History, Gen. 12:3; Gal. 3:8.
In Song, Ps. 22:27, 28; Ps. 67.
In Prophecy, Is. 49:6; Jeremiah 4:2; Daniel 12:44; Zechariah 9:10; Mal. 1:11.

OD'S PURPOSE IN THE NEW TESTAMENT.

In the Gospels, John, 8:12.
In the Acts, 15:8, 9.
In the Epistles, 1 John 2:2.

OD'S PURPOSE IN CONSUMMATION. Rev. 5:9-13.

### 2. The Success of Foreign Missions.

John W. Foster, our former Secretary of State, unites with other great statesmen who are informed, in saying: "If not a single conversion had been made in the past one hundred years, the reforms and blessings which Christian missions have produced would be an abundant reward for all the labors of the missionaries and the money contributed for their support."

In the nature of the case, by far the larger part of missionary accomplishment can never be seen or measured. Missionaries dig the well and toil at the windlass, but the waters they raise do not always flow in an open conduit to the fields they quicken. Most of them disappear in the ground, and when they reappear to make distant wastes bloom they are not always recognized. What of the young men leaving the mission colleges unconverted, yet imbued with Christian ideals? What of the native philanthropies which have sprung up in emulation of the mission-care for the blind, the injured, the leper, the orphan? What of the untraceable influence of the Western literature of inspiration and progress which, but for the missionary translators, would not yet be accessible to the Orient? Among the non-Christians who neither know nor care for the "Jesus religion," the changes of attitude toward opium smoking, foot-binding, child-marriage, concubinage, slavery, torture, the subjection of women, and caste systems betray currents of opinion

set in motion largely by the labors of missions.

The percentage of converts on the mission fields is more than in Christian lands.

### 3. A Report to the Business Man of the Disciples of Christ on his Foreign Missions Investment.

Receipts for 1911, $379,000. This money was spent to carry on the following agencies in China, India, Japan, Thibet, Philippines, Africa and Cuba.

1. EVANGELISTIC.—169 missionaries and 759 native helpers have organized and are caring for 141 churches, whose membership is 12,000, a net gain last year of 22%. 16,000 Sunday-School scholars receive instruction.
2. EDUCATIONAL.—95 schools and colleges are supported, with over 5,000 pupils receiving a Christian education. 295 young men are studying for the native ministry.
3. PHILANTHROPIC AND INSTITUTIONAL.—Hundreds of orphans are being brought up, and with hundreds of others taught carpentry, farming, blacksmithing, and domestic science. Four large presses print hundreds of thousands of pages of Scripture, tracts and papers in four languages.
4. MEDICAL.—16 physicians treated 160,000 patients.
5. CHURCH ERECTION.—Chapels, school buildings, missionaries' homes, and hospitals were erected to house these manifold activities.

### 4. How Increase Missionary Intelligence in the Church?

Have the missionary committee send leaflets to all the members of the church before the March offering. Have every family in the church subscribe for the *Missionary Intelligencer*. Send missionary material to several persons for use in every prayer-meeting. Use a missionary bulletin board in vestibule of church; ganize one or more mission study c Make general use of a missionary lating library. Hold frequent missi socials. Encourage pastor to often p on missions, and refer constantly t rent missionary events. Letters missionaries; visits from mission missionary rallies.

### 5. Organizing the Church for sions—for the March Offe

Appoint a strong missionary comm Coördinate the work of the Brothe Sunday-school, and Christian End Society in a worthy missionary p Have church adopt an adequate mi ary objective each year. Make th sionary offering a part of regular c budget. Organize a personal canv entire church membership to sec worthy offering. There are eight in an ideal missionary church:

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday-Scho Endeavor Society.
4. A Missionary Brotherhood.
5. A Program of Prayer for Mi
6. Systematic Missionary Edu
7. An Every-Member Canvas Missions.
8. A Worthy Offering for Mi from every member.

### 6. The Work of the Missionary mittee.

This Committee should be repre tive of the whole organization. T sponsibility of the Committee is fold: to bring to every member Church the facts concerning missio place missions on a business-like b the current expense budget; to substantial offerings in increasing from every member. The Com should hold frequent meetings in t terest of its work.

**The Monthly Missionary Meeting —How Made a Vital Factor in the Life of the Church.**

The study of missions is a science, and management of a missionary meeting is an art.

There are many profitable ways of using the Bible in the devotional service of the missionary meeting.

Prayer should be an important feature of the meeting. There should be three elements in the prayers—Definiteness, Agreement, and Expectancy.

So great is the power of Sacred Song to help the human heart to love, to dare, and to aspire, that many a soul has been led to yield itself to God and obey His call to missionary service through the singing of a hymn.

The assembling of missionary facts, so that they will live and have power. A series of topics that are related, to be studied through the year. The lives of great missionaries. A Study of various countries and their needs, the Discussion of missionary motives, Criticism of missions and objections urged, History of Missions, Review of missionary books, Missionary Quiz and Debate, By-products of missions, Testimony of great men in favor of missions, will supply a wealth of interesting and fruitful themes, and a world of material is available.

**The Bible View of Money.**

A life is a stewardship. Into its complex deposit enter, as main elements, time, talent, and opportunity. One of the forms in which life may be expressed is money, which is a measure of value as well as a medium of exchange. Hence money may be the measure of a man. It is the measure of his time, as he is paid by the day or month. It is the measure of his talent, and the rate by which he is paid depends upon the character of the work he does within the time. It is the measure of his opportunity, and the amount he can earn depends upon what chance he has to employ his talent in the time.

Time and talent and opportunity rightly employed determine the value of life service, and money is a counter used to express anl convey the value given or received. The value of money, as well as of a man, is evidently affected by the gospel. Money expresses life value; is, indeed, a part of personality. Character is revealed best in the way in which money is spent, for it reveals the man.

No wonder money occupies so large a place in the Word of God. Its teachings is that each man is a steward and must give account.

**9. How Get a Missionary Offering From Every Member?**

Begin at conversion, and ever after teach every member:

1. The Kingship of Christ in all of life.
2. All are workers together with God in His plans.
3. The real purpose of the Church.
4. The greatness of the task.
5. The glory of opportunity for world-wide service.
6. This is a lost world to be saved, and not an ignorant world to be educated.
7. The utter inadequacy of pagan religions.
8. The truth of stewardship.
9. The proper adjustment of individual comforts to the tremendous needs of the missionary work.
10. The comparative needs of home and foreign work.
11. Definite facts concerning missions, and the great success of missions.
12. The paralysis of inertia.

Have every member constantly facing these dozen principles, and the list of missionary givers will be synonymous with the church membership roll.

### 10. The Mission Study Class as an Adventure.

The mission study class is the most effectual agency for producing sustained missionary interest.

1. It calls together small groups who are in training as leaders.

2. By weekly sessions impressions are clinched.

3. Difficult problems are given time for research and discussion.

4. Affords opportunity for discussion.

5. As an intensive method it produces deep convictions.

Here are other reasons why every church should have a mission study class —because of

1. The almost universal ignorance concerning missions.

2. The intimate relation missionary information and activity have to all the activities of the church.

3. The place missions are taking in molding the history of nations.

### 14. What Can a Country or Village Church Do for Foreign Missions?

People in rural communities see about them so little destitution, and hence so little need for benevolence, that they become restricted in their gifts as well as lives. Show them the great need for the Gospel abroad and their generosity will be awakened, their liberality called forth, their sympathetic natures aroused, and life will be transformed. They and their churches will have a new birth. Country churches die only because they are o-missionary.

Any church, county or city, may transformed that obeys the heav vision. A country church can do as city church—render its members un imously obedient to Christ's commiss

### 15. The Double Danger — to C selves and the Unevangeli of Inaction.

"As often as you failed to do it * you failed to do it to Me."—M 25:45.

Ambassador James Bryce recently in Washington:

"The moment in which we are living is the most critical moment th has ever been in the history of the m Christian races—most significant weighty upon their fate and future. material civilization is permeating ev part of the world, and transforming conditions of life. Under this sh not only the material conditions of t life, but also their traditions and be are rapidly crumbling away and di pearing. Their morality, such as it was associated with their beliefs. we are destroying.

"What I want to put to you, gen men, is the supreme importance at moment of our doing what we can fill that void which we have made give them something to live by inst of that by which they have lived her fore. Now, when the old things passing away from them, is the time us to give them something new and ter by which they may live, thro which they may come again into a tr progress than they ever could do in th ancient ways.

"This is the time for us to give th the one supreme gift which the wo has ever received, and in which we lieve the safety and future hope of world lie—a knowledge of the life

teaching of our Lord Jesus Christ; ovide them with the means and basis the foundation of life instead of that h has crumbled from beneath them."

. **The Double Blessing — to Ourselves and Future Myriads—of Strenuous Effort.**

ad the story of the Beckoning Part- in Luke 5:7.

it of the great deep of non- stian humanity the foreign mission- have launched forth at the bidding e Master. They have let down their for a draught, and have enclosed multitudes that their nets are at the ing point. They are beckoning to partners in the other ship to come help.

hen Simon beckoned to his partners alilee, and they went out to help him his large draught of fish, both boats were loaded full when they put back ore. So, too, will it be with the churches, just in the degree that response is hearty and full to the ning of their partners in the foreign .

the crying need for added workers equipment on the foreign fields be and it will mean not only greater h of Christianity there, but fuller ulness of Christianity in the home hes. This is a law of nature. It is of economics. Prompt and stren- response to the foreign needs will s be attended by quickening and ding life in ourselves.

. **Christian Unity Through Foreign Missions.**

Professor Bosworth has said, "There our things that bind men together: A common hope, a common work, deliverance from a common peril, and loyalty to a common friend." Where words divide, the work unites. There are three reasons for Christian unity: The forces against us, that world may believe, and the Ideal of Christ.

18. **Motives for Giving to Foreign Missions.**

The Divine Command, Matt. 28:18, 19.

The Aim of the Work.

The Magnitude of the Work.

The Pleasure of the Work.

All we Have is God's.

19. **How the Work Abroad Blesses the Church at Home.**

1. The missionary spirit creates a true conception of the Christian life.
2. It strengthens loyatly to Christ.
3. It cultivates the spirit of intercession.
4. It fosters the self-sacrificing and generous impulses.
5. It promotes love and unity.
6. Increases faith in the Scriptures as prophecy is fulfilled and heathendom produces "twice-born" men.
7. The courage that leads to attempt great things for God qualifies to surmount home difficulties.
8. Life is expanded and enriched by coöperating in the world purposes of God.
9. Selfishness is cured by the widenening concentric circles of sympathy, work and gifts.

# Who Should Care for the Orphan?

## An Interesting and Important Question Discussed

BY J. H. MOHORTER, GENERAL SECRETARY
NATIONAL BENEVOLENT ASSOCIATION.

BEFORE AND AFTER TAKING

These two pictures were taken within thirty minutes of each other in one of the homes of the National Benevolent Associatio The first shows the condition in which the tots were received, the other after the Association's "first aid" had been applied.

Some people insist that all dependent children should be turned over to the state. They call attention to the fact that the state has all the needed funds, whereas church institutions are often meagerly equipped. The state could doubtless excel the church if the physical care of the child were the only consideration; but the physical, important as it is, is one of the least of his needs.

**LOVE LACKING**

He must have the highest and best moral training. This the state is not prepared to give because its institutions are usually lacking in the essential elements of love a Christian culture. State institutions a as a rule, under the management of p sons who are in office through politi preferment, rather than any fitness wh they may possess for the work in wh they are engaged. It is pretty gener conceded that politics are corrupt; t greed and graft play an important p in the affairs of the state. The ch itable institutions of the state are of the scenes of the gravest abuses. Wh political conditions remain as they a the state is about the last institution

e the training of children left without parents. Then, under our constitution, the state is forbidden to furnish gious instruction. If any class of ortunates in our midst needs and rves the sweet, refining influence of istian love, it is the children who been bereft of parental love. Per- who serve them chiefly for pay can- serve them truly at all. Think of me for children with the good-night s and the countless little touches of that make up the color and poetry hild-life left out. The state main- *institutions*. The church supports es in which love reigns. The human never reaches its highest develop- in any other than the atmosphere ve. Next to the love divinely pro- l for the child in the mother-heart e love which God has so richly pro- l in Christ and His church. In the and purpose of God, the church is ostering mother of the widow and rphan in their affliction. God will xcuse her if she allows His parent- little ones to grow up worse than en (without religion) in a Christian

TICIAL EVOLENCE

Another class insists upon placing all needy children under the care of some one of the many home-finding ies. The theory of these societies od, but too often their practice is hed. They advocate the placing of homeless child in a good, childless This is ideal, but since, however, are not equipped to keep children, are not prepared to make a wise ion of homes. They advertise to e children, and the children come. must take them or lose public support. Since they are not prepared to keep them, they must place them almost as soon as they are received. Under stress of circumstances they are often compelled to accept such homes as are offered, and when homes are not offered they must seek them, often by an appeal to sympathy. Not infrequently this is done by placing the children on exhibition. Not long since a New York home-finding society shipped a carload of children to a small Missouri town. The papers advertised their coming. The people flocked in to see him. Everybody's heart was touched at the sight of a "poor little orphan." In the language of a local paper, "the children went off like hot cakes." Under this plan there is little or no opportunity for making a choice of homes. As a result many children find their way into homes for which they are totally unsuited, or into homes that are decidedly unfit. Often the condition of the child is as bad or worse than that from which the society has sought to rescue him.

IG TIES

ORPHANS IN CARLOTS

These home-finding societies can do little or nothing for the "undesirable child," the child so marred by physical blemish that he cannot be placed in the family home. Often the homely face, the deformed body or the tainted (morally tainted) blood are greater misfortunes than the loss of parents. Few doors are open to this class, and yet it has the greatest need. If justice is done to this class they must be kept in homes in which love provides for the special training which enables them to grow into self-sustaining, contributing members of society. Shorn as they are of all natural beauty, they must depend upon Divine

THE HOMELY CHILD

love, if love is to come into their lives at all. The church is the one institution that is able to give them that wealth of unselfish love and service which their double misfortune demands. She is the institution to which all love-bereft children should be committed. If she is true to her great Head, she alone has love enough to shelter the world's vast army of homeless little waifs.

THE CHURCH'S MISSSION

It is good economy for the church to take the responsibility of training the dependent child. It is the cheapest and most effective kind of evangelism. The Roman Catholic Church has had a high appreciation of this fact. It has always specialized in the care of unfortunate children. The orphanage has been one of its most fruitful recruiting agencies. In fact, the Protestant Church has furnished both the children and the money with which the Catholic orphanage has made good members of "the church."

The Roman Catholic Church has shown wisdom in its efforts to "save the child," being reasonably sure that if the boy came into the church the man will be found there. It is far cheaper and far more Christian to save the man while a child, "before the evil days come nigh," than to wait until he has become a hardened sinner and then to spend money and tears in often a vain endeavor to save him. Two boys, brothers, of our acquaintance, were left without parents at a tender age. One of them was fortunate enough to get into a good Christion home. He grew up in the church. He early became a leader in Christian work. His life has been of inestimable value to the community in which he has lived. His brother, less fortunate, fou a home with a family that, while c of respectability, was altogether witho interest in Christianity. The boy, l without moorings, soon drifted into wild and sinful life. At fifty he ca

A 50-YEAR-OLD BABY

into the church. He u to say: "Here I am a b when I ought to be a f grown man. I have lost more than h my life. Starting so late, it has cost time, money and a struggle, and I fe some members of my family. Oh, w did not somebody start me right?" T story of the life of the child brought in the nurture and admonition of Lord may not sound so thrilling as t of the hardened sinner "plucked a brand from the burning," but it is bet evangelism and will awaken as m "joy in the presence of the ange Nearly every child that remains in homes until he is old enough become Christian. Our records show that, most without exception, children pla in homes of our selection come into church. Once they come into Ch they remain, gratefully acknowledg their indebtedness to him.

Not only is the care of dependent c dren by the church good economy, bu is good Christianity. It is a recognit of the claims of the weak upon strong. It is the bearing one anoth burdens in fulfillment of the law Christ. More and more must the chu carry the burdens of the homeless u her back, as well as upon her heart. T church has turned too much of her w of love and mercy over to other org izations. In writing upon this subj Dr. Washington Gladden says: "In pa ing her philanthropies over to the st the church has divested itself of its m

l function. The loss is lamentable, ost fatal; the weakness of the church the latter day is largely due to it. church must recover this function; not a mere matter of expediency; it question of life and death. It was tender, motherly care of the early rch for humanity in both of its child- ds that touched the heart of pagan world and won it to Christ. By the irresistible force and charm of this same spirit of brotherliness the church must win the multitudes back to herself if they are ever won." The church stands with open arms and heart welcoming the children as did the blessed Christ when he lived among men, bearing the burdens in love.


April 28, 1912

# MEN'S AND BOYS' DAY

April 28, 1912

The Brotherhood of Disciples of Christ
The Men and Religion Forward Movement

All men and boys in the Bible School.
Sermon for men and boys in the morning.
Afternoon Mass Meeting for men and boys, 3 o'clock.
Men's Prayer-Meeting with Pastor and leaders, 7 o'clock.
Evening Platform Meeting with addresses by laymen.

Will your Church join in making this day the greatest of its kind in istory? Particulars will be sent free to Pastors and leaders of men's and oys' work. Address

THE BROTHERHOOD OF DISCIPLES OF CHRIST
R. A. Long Building
Kansas City, Missouri, U. S. A.

# Flesh and Blood of Brotherhood

## Story of Five Year's Work by the University Place Brotherhood, Des Moines, Iov

BY C. O. DENNY, SECRETARY.

**EXECUTIVE COMMITTEE AND GROUP OF WORKERS**

A flash-light taken at a conference of workers at the home of H. H. Reynolds, January 20, 1912.

1. C. N. Kinney, Pres.; 2. C. S. Medbury, Pastor; 3. C O. Denny, Sec.; 4. I. M. Lieser, Chr. Inter Church Work; 5. E. R. Harlan, Chr. Boys' Dept.; 6, Ray Cubbage, Chr. Social Service; 7, J. B. Hall, Chr Membership and Program; 8, O. O. Snyder, Chr. Social and Church Activities; 9, H. H. Reynolds Chr. Missions; 10, W. Lee Jordan, Chr. Bible Study; 11, E. L. Hill, Chr. Evangelism; 12, D. G. Eckholm Vice-Chr. Social and Church activities; 13, C. B. Newcomer, Vice-Chr. Evangelism; 14, F. H. Mackaman, Vice-Chr. Boys' Dept. The others are members of the department of missions, as follows: 15 B. E. Ireeland; 16, F. K. Middleton; 17, S. J. Burrows; 18, John Oldfield; 19, Wm. White; 20, F. E Barton.

The men of University Church, Des Moines, were among the first to organize along Brotherhod lines, their club antedating quite a little the national work. Several calls have come for an account of our work, and it is in response to such requests that this sketch has been prepared.

Some time in 1907 our first organiz tion was effected, but no records of t first year or two are available. On t last day of the year, 1908, a compl reorganization was effected, looking the active prosecution of Christian wo along definite lines and in a business-li manner.

ORPORATION

In order to be able to acquire, hold and dis- ;e of property, and to have legal stand- : before the world, the organization s incorporated under the laws of Iowa. e Articles of Incorporation vest active ıtrol of the business of the society in ɔoard of twenty-five, elected by the ɔtherhood annually. Originally five ɔartments, or lines of work, were un- 'taken, viz., World Work, or Missions, ;titutional, or Boys' Work, Civic Af- rs, Social Life and Membership.

'ILIATION

In the beginning the name *"Men's Club"* was ɔpted. During the past year, however, have made such changes in the name 1 other features as would put us in nplete harmony with the National ɔtherhood Movement.

A further change was recently made in by-laws providing for a reorganiza- ı of our departments, or standing com- tees, to conform to the plans of work ommended by the experts of the Men l Religion Forward Movement. At sent the machinery of our organiza- ı consists of a President, Secretary, :asurer, and eight departments, or ıding committees, whose chairmen are e-presidents and members of the Ex- tive Committee. These departments committees are as follows: I, Mem- ship and Program; II, Boys' Work; , Bible Study; IV, Evangelism; V, ial Service; VI, Missions; VII, Inter- ırch Work; VIII, Social and Church ivities. Each committee has twelve more members, so that not less than hundred men are definitely assigned committee work.

ANIZATION

The fact that the depart- ment chairmen are di- ors and that the twenty-five mem- s of the Directors' Board are distrib- d among the eight committees, enables Board to keep in touch with all the committees and wisely coördinate their work. The Board is thus at once a clearing house and a directing body for the business of the Brotherhood.

PRESIDENT, ACTIVE MAN

This elaborate machine has had a most competent and efficient engineer in our President, Professor C. N. Kinney. He has attended practically every meeting of every committee, furnishing enthusiasm and wise counsel. Many of the meetings of the Board of Directors and departments have been in his own home, and the hospitality dispensed by him and his good wife have been a larger factor in the success of the work than they will ever realize. Professor Kinney is a member of the National Committee of '97, and chairman of the Committe of 100 in Des Moines for the Men and Religion Forward Movement, in which movement our men are very active and have been from the beginning. At present some of them are going out every Lord's day in teams to surrounding towns in this extension work of this movement. They have also been represented in the noon factory meeting, and our Prof. Athearn is at the head of the Sunday-school Institute work in the city, which is a part of the same movement.

The greatest benefits that have come from our organization are intangible, and can not be recorded. The highest good that can come to any Church is for its men to be set to work on specific problems—problems that challenge their noblest endeavor and give them the feeling that they are workers together with God in the promotion of His enterprises.

FRATERNITY

Very much has been done in cultivating a spirit of fraternity. The frequent conferences concerning important and definite church projects shame littleness and selfishness. I am sure the pastor feels that the brethren divide with him the burden-bearing

of the church in quite a new and special way because of the fellowship and the training afforded by the Brotherhood. He rarely misses a committee conference, and helps to make each a source of spiritual uplift.

MEDBURY? YES

Some reader is ready to say, "Oh, yes, you have Medbury for a pastor, and that accounts for it all." It would be impossible to give him too much credit. In fact, we Des Moines people have run out of adjectives with which to express our appreciation of this wonderful man whom the Lord has sent to be our leader.

BOYS' WORK

Among the more tangible results that have been achieved, three enterprises are deserving of special mention. First is the work among the boys. I can not here go into detail, but a boys' secretary has been employed for four years to work among the boys, and it is not too much to say that ideals and standards of conduct among the boys of the community have been revolutionized. The new chairman of the Boys' department, Bro. E. R. Harlan, is a critical student of the boy problem. A special fund is being raised to put some of his plans into execution.

CITY MISSION ESTABLISHED

The second enterprise to be mentioned is the Mondamin Avenue Mission. A Sunday-school was first organized and maintained under the care of our World Work, or Missions department. Later, lots were secured, a tabernacle built, a meeting held, and a church organized. This mission will require the oversight and financial aid of the Brotherhood for some time to come. For two years past, five hundred dollars a year has been contributed by the University Church to aid in supporting the pastor there. It is proposed this year to raise this sum by personal subscription in the Brotherhood, thus relieving the church mission treasury of this burden. O Dr. E. C. Scott and his family have d voted themselves to the Mondamin wo with tireless sacrifice, and deserve o warmest appreciation. A number of ot er excellent workers of the Universi Church cast in their lot there and are d ing heroic service. It would be diffic to do adequate justice to the loyalty a efficiency of the band of workers the and the good they are doing.

CITY MISSION No. 2

The third enterprise which I shall speak w the planting of the wo at Grand View. For eleven years Sist Howe, aided by Sister Etta Cook a other faithful workers from this churc had maintained Sunday-school and occ sional preaching in her home. Our m sion department took up the work, a built a neat church at a cost of abo three thousand dollars. At its dedicati in July about two thousand dollars w raised, of which about twelve hundr was contributed by our Brotherhood. meeting followed and a healthy chur was organized, which took over t church property and assumed the balan of the debt. The church started out wi about seventy members and a good o look.

CIVIC AFFAIRS

The Civic Affairs departme has been active in movemen to better conditions in t city along moral lines, such as cleani up questionable places of amusement, i fluencing the selection secured of prop officials, etc. In this they have coöpe ated with the Layman's Civic League the city, which they were instrumental organizing, furnishing twenty-eight of i members, and three members of its e ecutive committee. They have likewi had part in the effort to rid our city saloons. Our brother, W. J. Pilkingto is President of the Des Moines Busine Men's Association, incorporated wi

0,000 capital to fight the saloons twen-
ears. No less than eighty-five of our
n did personal work in the fight to
ak the petition of consent. The case
now before the Supreme Court with
ellent prospects for a victory.

t would not be possible to go into
ther detail in such a sketch. The
egoing is sufficient to suggest some-
ng of the lines of service.

HASIS WORK

Emphasis on committee activity rather than upon general meetings has marked our
k in the past, but regular member-
meetings have recently grown in
or, very greatly to our profit.

GET

At present a budget is being raised to take care of the
s' work, missions and other enter-
es. The budget idea is new, and
mises to put new zeal into the mem-
ship by the very fact that the organ-
ion as such is supporting its financial enterprises. The figure for the budget is set at $1,800.

R. A. LONG'S TOUR

On the occasion of Brother Long's recent visit here, our membership met his generous proposition by contributing to the National Work, about $1,200 of the nearly $2,000 subscribed at the Des Moines meeting. These sums are not raised by large gifts of wealth, but in nearly all cases are the generous gifts of men in salaried positions.

We were greatly benefited and encouraged by the visit of Brother Long and his team of workers. No words can adequately express our admiration for his example of devotion to the church and his untiring zeal in promoting the Brotherhood movement. We trust he will have the joy of seeing the fruit of his labors and sacrifices in the new life that it shall take on.

Des Moines, Iowa.


# The Organization Package

The cream of Plans and Programs of Men's and Boys' Work has been selected for the contents of this big envelope. The Brotherhood movement pays for the publications, the envelope in which it is mailed and the clerks that do the mailing; also the 4 cents postage necessary to get it to you. It will cost you a one-cent postal card. If interested a penny's worth, grit your teeth and spend the cent

Address

## The Brotherhood Movement

R. A. Long Building, Kansas City, Missouri

# Some Interesting Salvage

BY FRED KLINE, FIELD SECRETARY
NATIONAL BENEVOLENT ASSOCIATION.

FRED KLINE

I've been down to the strand again, for the love of the "stranded," down on the shore with the beach-combers where the sea of humanity beats on the rocks of inhumanity. Here is where the "wreck" and the "derelict" is made, and pounded to pieces, too—where serf is surf. We were down to save what we could, and the wreckage was enough to interest a miser or make an angel pause.

ORIGIN OF ORPHANS

I showed a man a pile of this salvage some short while ago, a whole house full of homeless little children, and he said, "Yes, but you don't know where these came from." I said to him, almost fiercely, "Man, where did you come from? Can you produce a clean bill of health three generations back in all branches of the line?" Not many of us can.

How horribly unfair it is for us to take the unfortunate child and fasten upon him our labels of "unfit" and "bad parentage" and "undesirable," to hobble him with our prejudice and handicap him with our puny judgments, unless, and perchance he breaks our bonds and, spite of them all, puts us to shame by making good. Such records, and th are many, give us to see how small a ignorant is the business of trying to la a child to his past with the mercile cords of our opinion. We would pini him with a bad name instead of helpi him out of it with all eagerness. Wh commissioned us to this labeling busines anyway? Not science. It says man h in him power by gradual processes modify life as he will. Not experienc It says, ounce for ounce, a man is on fourth inheritance and three-fourt environment. Not Christ. He says th that are sick need physicians, not label

LABELING AN OUTCAST

It is easy to label a litt bunch of ragged humanit but it's ten to one that i side of thirty years that little bunch w make a fool of the prophet who label him. And if the Church of Jesus Chri has any clearly defined business he below, it is precisely to give the bun a chance to do it. Christ didn't labe He just lifted. Suppose we, like Hi should set a little child in our mids We will say he is ragged and dirty, u taught and unmoral (little children a not immoral). For honesty's sake w will also say he is in God's image, mea for the Kingdom and may become greater, better man than you or m Now what shall we do with this child You can consult his past and clog hi or you can consult his future and hel him. Catalogue him you may not—tim alone can do that. In the year '59 tw little Irish boys, Brennan and Burk were digging their toes into the sand of Brooklyn beach. Few knew and care less for the tattered waifs. But a goo man, the father of Theodore Roosevel

ıd the boys and consulted their fu- by putting them into a Brooklyn ıanage.

THEY ARE

Could he tell who they were? No. He knew r names, probably, and where they e from, maybe, but that was not wing who they were. Time has told. of them, Brennan, was the governor Alaska under McKinley; the other, rew H. Burke, was the second elected ernor of North Dakota. Taken to Indiana farm at eight, he was a nmer boy in the Federal army at ve, serving throughout the war. ile governor, the grasshoppers devas- d the country, and in fighting the he poured out his private fortune water, thus saving thousands of s to the farmers of his state.

ow if anybody has a penchant for ling little boys, these two Brooklyn muffins are ready for their badges.

ARKEST CA

You know the original "message to Garcia" was carried forty years ago. first missionary had gone for the nd time into the dark continent, cing it this time to the very core, the rumor of his death had come . Livingstone was lost in Africa! enterprising newspaper of New York determined to find Livingstone or grave. It was a long and unknown way, where every mile was girt with danger. Who could take it? They found a man with full chin, determined mouth and calm, clear eye. In a little while the great forests swallowed him, and for months that was all. But away up at the headwaters of the Nile, the messenger, scarred with the battle and worn with the journey, was confidently approaching the only white man's tent within five hundred miles. It was then that Dr. David Livingstone, sick and destitute, hearing messengers announced, came feebly from his tent and fell into the outstretched arms of Henry M. Stanley. How that English explorer, defeated and far from home, must have thanked God for the intrepid soul who, as a lad, in his Missouri home, had been without parents, education or experience.

CLOSER HOME

So runs the tale, and if we chose to come closer home we should find some household names on the brave list. Had not wise heads and kindly hearts, some forty years ago, made room for homeless little fellows, the Disciples of Christ today would lack at least one of their sweetest singers in Israel, and the American Christian Missionary Society would lack one of its most effective servants.

If there is anything the angels of heaven lean over the parapets to watch, I believe it is human beach-combing.

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# Easter Sunday, April 7, 1912

## Annual Offering for support of the orphan, widow, sick and the aged in the homes of the National Benevolent Association.

Churches and Bible Schools should make plans to observe this day as other great days are remembered, with a pouring out of money from many purses, that these unfortunates may be given Christian benevolence.

# The Bible Class and the Brotherhood

## Address by R. A. Long at the Bible School Banquet, Portland, Oregon, July 8, 19

Ladies and Gentlemen:—It affords me a rare pleasure to be your guest tonight while you are celebrating the past of the Adult Bible Class Movement and looking, keen-eyed and hopeful, to its future.

I count the Adult Bible Class Movement significant because of two things: In the first place, it stands for the study of the Bible, for an intimate acquaintanceship with that great Book upon which civilization has been builded, that Book through which God has spoken to the hearts of men, and men have spoken back to Him and to the life around them during nearly four thousand years. I love this Holy Book. When I read it, it stirs in my soul the conviction that God has moved in wondrous ways through all the ages to make man more like Himself, and to make life more worth living, and to make this day in which we toil and sweat more like that tomorrow which the Bible tells us of, and into the morning of which we all hope to come. And when I speak of the Bible, I would not have you think it is in any mere sentimental way. Just now, at the tercentenary of the King James version of the Bible, we are hearing a great deal about it. Sermons are being delivered, editorials are being written, eulogies are being sounded regarding the Bible as literature and as a vital force in life. They tell us that it has made England great. They tell us that it has made our civilization better and brought under its sway countries that had been dwelling in the darkness of heathendom and superstition. But I believe a meeting like this, with all that it represents, is of far more significance than any mere celebration of the birthday of this Great Book, or of any version of it, no matter how much eloquence may poured forth at such a time. You h shown your allegiance to the Bible your deeds. You have recognized fact that the Bible isn't simply a cha Its presence in the home is good, but presence in the heart is essential t God-loving world. The Bible wields influence because it makes an appeal the mind. You cannot get its lesson looking at it, or by enshrining it. Y can only get it by taking it up into y mind, by studying it as the lawyer d his statutes, by absorbing it, as the bl ter takes up the surplus ink.

It is this, now, that makes the Ad Bible Class Movement supremely sign cant to me, and I believe supremely s nificant to the age in which we live. It a move to study the Bible, not to stu it merely as a piece of literature, b studying it as a guide to conduct, the terpretation of life, the key to the u verse and the revelation of the nature our heavenly Father to the nature of F children. There is a fine sentiment one of Paul's letters, where he says th "The spirit of a man knoweth the thin of the man as the Spirit of God knowe the things of God," and it seems to that in the Bible we have the place contact between the Spirit of God a the spirit of man. We believe that t Spirit of God wrought upon the minds men and through that working produc this Book. If we open our minds to I believe it will work upon them to pr duce in our hearts those fruits of gra which it is the will of God should abou among men more and more unto that pe fect day, when we shall have attain unto the fullness of the stature of Chri

ıe Bible School stands for Bible y. Paul has said, "Whatsoever a thinketh, so is he." The Bible ›ol teaches its students to think the ghts of God after him. The boy or the man or woman who thinks the ghts of God will be presently trying ve the life of God.

gain, I find in the Adult Bible Class ement this other idea to me of tre- dous significance, which is, that the e is not a book alone for children, the Bible School is not a place for lren alone. This is the *Adult* Bible s Movement. Christianity is a relig- for grown-ups. It is in the adult ɔd of life that we have the greatest l for religion; it is then that the ıgth tests come, then that the mighty ıns tell, it is then that character is ect to be crushed and crumpled and en by the mighty burdens that life upon it. A bridge was breaking , and workmen hurried supports un- the weakest part, and it was saved. en a mighty obelisk was being raised osition in a European city, the ropes ened under the strain and the mighty s of stone tottered and was about to "Wet the ropes," a workman shout- ınd as streams of water were played ı the strands they grew tight. The ument was saved. Bible study will his for the adult man or woman. It tighten the ropes of his self-control ı his passion or weakness. It will ıgthen him or her at the breaking t.

'e have been saying that every mem- of the church ought to be in the Bible ›ol. I fear that we have been saying and it has been interpreted as mean- that they ought to be there for the of example; that they ought to be e because their presence is need- l as encouragement to others. I flatly declare to you tonight my conviction that every man and woman in the church needs the daily and the weekly stimulus of Bible study for the highest upbuilding of his or her Christian life and character, and hereby record my solemn conviction that they cannot attain their full height of Chrisitan life without such participation, and that church men and church women who go through life without vital affiliation with the Sunday-school are making a compromise which will tell inevitably upon their character in the present and in later years.

For these reasons, therefore, I hail with joy the increasing acceptance which this movement has obtained everywhere among our people.

And now a word as to the very close affiliation which I believe ought to exist between the Adult Bible Class Movement, of which you know, and the Brotherhood Movement, in which, as you understand, I am vitally interested; not, however, I hope, more interested than are those of you who know its aim and import, nor more than all of you will be when you see the vision of the program of service which it holds out to every full-grown man in Christ Jesus.

May I say to you in regard to the Brotherhood Movement that it is inclusive, and not exclusive; that it competes with no existing organization in the church; that it appeals to every man in the church, not as a Bible School man, or Christian Endeavor man, but as a church man. We believed in the launching of the Brotherhood movement we had a right to the support of every man in the church, and I take it you will agree with me in that. The joint conference of the Bible School Field Workers' Association and the Brotherhood representatives in St. Louis, in January last, passed resolutions stating the need for some definite

plan of social service for Bible classes, recommending the Brotherhood cultural programs and a close coöperation between the Adult Bible Class Movement and the Brotherhood Movement. I am glad to be here tonight because of believing heart and soul in the great necessity of the exceedingly close relationship that should exist between the two movements. We are fond of saying in our Brotherhood work that both the Brotherhood and the Bible Class supplement each other; that each sets loose force that cannot be conserved without the other. The Brotherhood Movement believes in the Adult Bible Class. Wherever the Brotherhood goes in we are careful to support the existing Adult Classes and the formation of new men's classes, if the situation warrants. We can point to great men's classes at Troy, New York; Norwood Avenue, Toledo; Ashtabula, Ohio, and many places on the Pacific coast, and others that might be mentioned, which are the direct result of the Brotherhood work. On the other hand, we find Adult Bible Class already existing availing themselves of the Brotherhood Movement to give permanency and diversified activity to Bible class organizations. Examples of this are the Doan Class at Nelsonville, O., the Barnett Class at Galesburg, Ill., and many others.

In closing, let me say to you, men and women, that myself a daily reader of the Bible for largely the whole of my active life, I believe that your movement for the study of the Bible is so closely associated with the life of the church that your success is the success of the church. Therefore, I pray that God may speed you to triumphant results in your great work, and that we may have your prayers and help in securing the coöperation of all the men in all of our churches in spreading the gospel to the ends of the earth, thereby fulfilling the will of Jesus Christ, our Lord.

## GOOD THINGS TO READ


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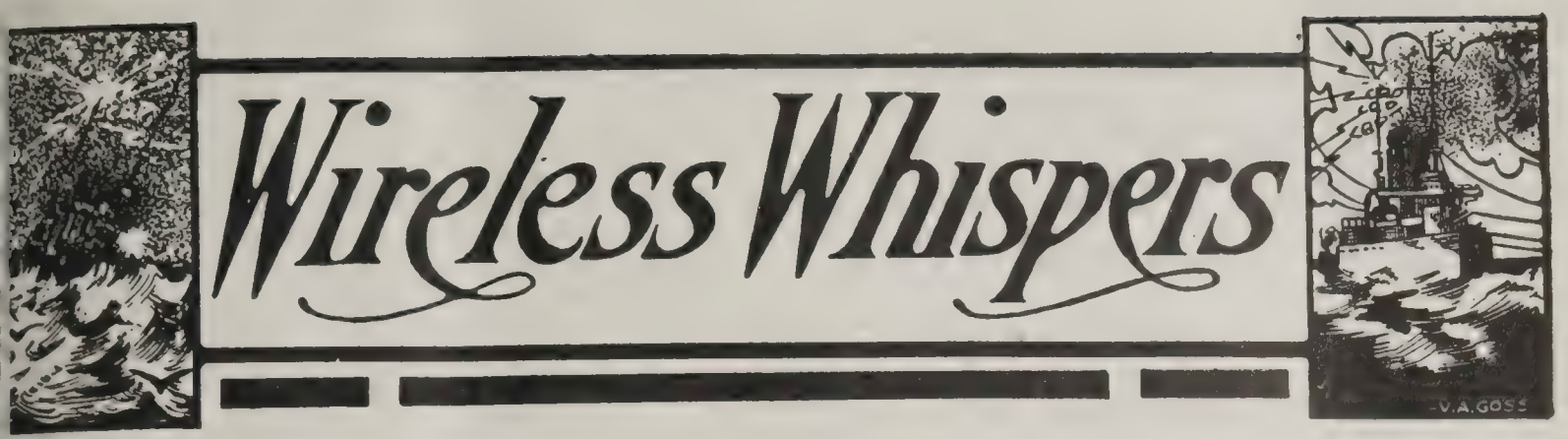
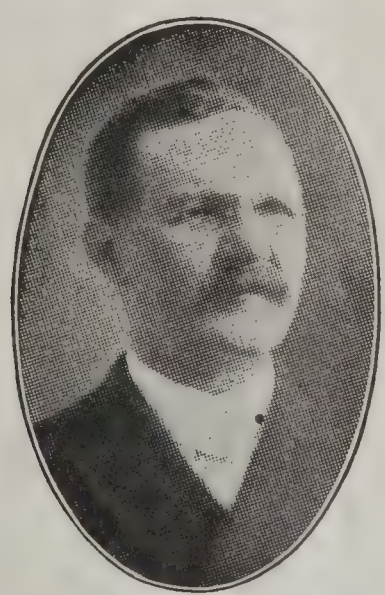



## Owers No Longer Ours



EDWARD OWERS

nouncement reaches us from Beaumont, , that Edward Owers, State Bible-School rintendent of Texas, and one of the best ds the Brotherhood Movement has in the Star State, was married on January 23d Iiss Lula Reed. The best wishes of the herhood force go with the happy couple.

* * *

## Pushing the Emblem

e Central Christian Church, of Toledo, , publishes a weekly paper with one col- devoted to the work of men. The issue nuary 28th contains a counterfeit of the herhood emblem and three-quarters of a nn in regard to it.

* * *

## egarding Comrades of Paul Fund

wn at Pittsburg, Kansas, they have a herhood of which J. U. Treadwell is the urer. This Brotherhood takes an offer- very three months for the Comrades of Fund to assist young men through col- Their latest remittance of $10.48 was ved on January 22d. This makes $42.52 this Brotherhood has contributed to this since its organization.

## Interesting Bible Figures

According to figures reported 555,894 men studied the Bible in organized classes or clubs last year. In the world's Sunday-school classes 28,011,199 men, women, boys and girls are enrolled. Last year the Oxford Press alone issued 640,000 copies of the Bible. One church on foreign soil placed an order for 20,000 New Testaments and sold them all before the order could be filled.

* * *

## Unique Insurance Plan

The 1,500 officers of the Y. M. C. A. in the Unitd States have a system of insurance which is both cheap and Christian. It is called the Secretaries' Insurance Association, and insures every one of its members for $3,000. There is no medical examination, one stenographer does all the office work, and one officer voluntarily acts as treasurer. The members, each paying $2.10, provide all expenses and place $3,000 in the treasury, where it remains until the death of one of the members. Then there is a fresh assessment of $2.10. It costs perhaps $10 a year for each to carry this insurance.

* * *

## Morris Turns Up

C. T. MORRIS

C. T. Morris, of Houston, Texas, one of our oldest and best friends, who has sent in more subscribers to CHRISTIAN MEN than any other individual outside of our own secretarial force, writes the following:

"It may be a little late for a New Year's present, in the way of a list of subscribers for

CHRISTIAN MEN, but better late than never. I must confess these Southern brethren are a little hard to handle, but believe they will come out all right along Brotherhood lines. You may call to mind that about one year ago this time I sent you fifty names from Jersey Shore, Pa. Sorry it is only twenty-two this time."

* * *

## Our Friends are Busy

The Otterbein Brotherhood in United Brethren Churches has set aside a day to be known as Brotherhood Day in United Brethren Churches. The Objectives of Service are as follows:

1. To win men and boys to Jesus Christ and the church.
2. To promote the spirit of brotherliness.
3. To magnify the church and to enlist men in the work and worship of the local church.
4. To coöperate with the denominational boards in making real their ideals for the establishment of the kingdom of God in the earth.
5. To enlist men in all worthy movements for social, civic, and industrial betterment.
6. To promote and extend the Brotherhood work in the United Brethren Church by giving an annual offering to the general Board of Control.

* * *

## Peoria Brotherhood Does Community Work

By Arthur W. Leu

ARTHUR W. LEU

"We had a good attendance at the Brotherhood meeting and several branches of work discussed, one of them, 'A Systematic Method of Visitation Among the Men.' Mr. Price brought out the point, and I believe it is a good one, that in his mind one reason why the women have gotten such a hold on the work of the church, is the fact that practically all the visitation is done among the women. For example, his own visitation is done largely in the afternoon, when the men are at work, as most of his evenings are taken up with some kind of a meeting. We are, therefore, going to try it among the men of Brotherhood and see how it works."

* * *

## Christian Union in Joplin

Christian Union is coming, not thr uniformity in theological conceptions, bu coöperative application of the Christian p ciples to the problems of every day life.

The Men's Brotherhood of First Chu Joplin, Mo., has been taking the initiative movement to unite the Brotherhoods of different churches in the city into a sor union of Brotherhoods. They are discus municipal betterment and considering the q tion of Sunday closing of theaters and hi licenses for saloons.

* * *

## Nebraska State Brotherhood

By H. E. Sackett, Beatrice, Neb.

H. E. SACKETT

We organized in the little church at Virg a Brotherhood of ten members, Brother W McGaffey being elected President. They w instructed to write you full particulars of meeting and I suppose they have done so inclose herewith a list of their charter m bers. All of them subscribed for CHRIS MEN.

We had a fine meeting at Chester on evening of December 27, and inclose you of the members. Brother E. E. Youtsey, Pastor, is a live wire for sure and was ele President; G. G. Hurlbert, Vice-President F. Brown, Secretary, and Harley Dry, Tr urer. It was certainly an enthusiastic m ing. The men of the Chester Church ar and coming and have caught the vision of Brotherhood work in a greater degree in some of our larger churches. I am you will hear more of the Brotherhood of Chester Church. I also inclose a copy of t church paper.

* * *

## N. B. A. Calendar

A copy of the 1912 attractive Calendar s sued by the National Benevolent Associat has crossed our desk. The same contains

id half-tone likenesses of homes and als maintained by this association. The l picture of age and youth, waiting at oor, is indeed touching. This Calendar to adorn the wall of every home among isciples of Christ, and at Easter time ould remember this work with a liberal ig from every man, woman and child us. "Inasmuch as ye did it unto the of these, ye did it unto Me."

* * *

## Doings at San Jose, California

[By Jesse A. Hedges, Secretary

have averaged two meetings a month February, 1911. In the last quarter we about twenty new members. It is d to have one business meeting and cial meeting every month—the first and ays of the month, and will try to have mmittees as you planned for us. An ainment is also given about once a under our Brotherhood auspices. The al work of the church is done through otherhood and we also have a Brother- emergency fund.

have resolved for a hard year's work build our Brotherhood to a great suc- We have one of the most active churches state and there is no reason why we do splendid Brotherhood work.

* * *

## A Worthy Pattern

following is clipped from the Church ar of the Englewood Christian Church icago, under date of January 7, 1912, has to do with the sayings of one of ong business men, and is reproduced for aders of CHRISTIAN MEN.

name is excluded because of the request party to whom it has reference.

### A New Year's Pattern

One of the busiest men among us, d who has never been in robust alth, made this high confession to an dience.

In addressing the college young peo- of Eureka, I suggested that some- e had claimed that the Brotherhood ovement was my hobby; that if I s a hobbyist there, I was also with erence to the Lord's Day services, ayer-Meeting and Sunday-School, I attended all of these services with same promptness that I attended my secular business."

EN OF ENGLEWOOD: LET US RALLY TO THIS HIGH CALL.

* * *

## Book Review

t Throbs No. 2 is the title of the second of trite verse, old sayings, poems, etc., ed by more than fifty thousand people, through the instrumentality of the *National Magazine,* edited by Joe Mitchell Chapple, of Boston, Mass.

It is just as beautiful a book as Heart Throbs No. 1, the original volume, and is replete with beautiful poems, clippings, stories and short sayings, the choice of all those who contributed toward the book. These will be prized in any home and library, and the convenient cataloging enables easy reference. Those who are so fortunate as to secure a copy of this volume will rejoice in after years. It may be secured as a premium in connection with the *National Magazine,* or may be purchased direct from the publishers—price, $1.50.

* * *

## What the Church Needs

Lyman Abbott, in The Outlook

We have treated the church as though it were simply a school, and the minister simply a teacher. We have treated religion and theology as synonyms, and substituted talking about religion for practicing it. We have summmed up the whole of Christ's commission by the word "preach," and we have left out "heal the sick, cleanse the lepers, raise the dead, cast out devils."

We have incited the laity to work, but the only work we have given them to do is the work of religious teaching and public worship on a small scale, in the prayer-meeting and the Sunday-school. There are a great many laymen who have neither the temperament nor the training for public teaching or public prayer; we blame them because they do not take up work for which they are not prepared, but which is the only work that is offered to them.

The church is not merely a school; it is an industrial organization. The minister is not merely a teacher; he is a captain of spiritual industry. But the industry which ought to be carried on by others under general guidance and inspiration has been thrown on him, and, dividing his energies between teaching and administration, he is not able to do either very well.

The Church of Christ does not want more minsters nearly so much as it wants more laymen; not passengers, but crew; not an army looking on to see how David will fight, but an army which will follow David into the battle; not sentimentalists, but men of devout spirit, inspiring practical philanthropy; men who are not only harmless as doves, but also wise as serpents; men of worldly wisdom, who will use in the service of the church their practical good sense in making it effectual for promoting the kingdom of heaven in the community, and helping to make it truly "at hand."

* * *

## A Visit to Our Foreign Mission Stations

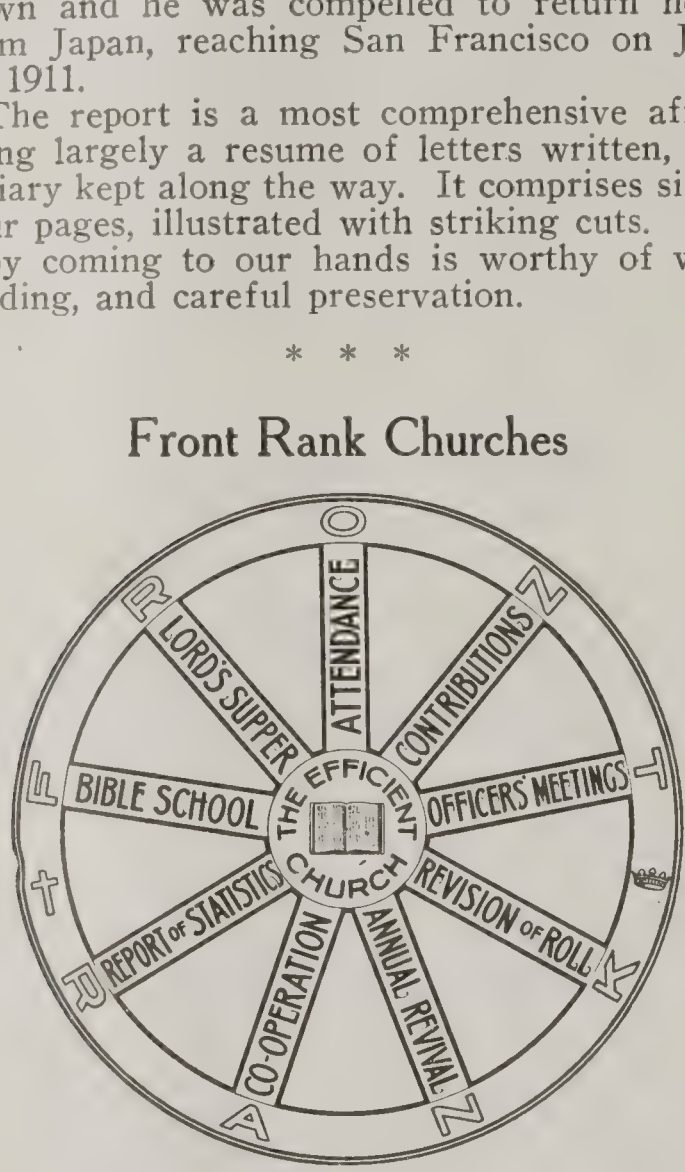
We are in receipt of a copy of F. M. Rains' report of his visit to our Foreign Mission Stations, involving a journey of some 20,000 miles. He left Cincinnati on July 24, 1910; sailed from San Francisco August 9th for Australia;

visited India in October; the Philippine Islands, Japan and China in December. It was his intention to make an overland trip through Siberia and Russia, thence to Africa and up the Congo River to Bolenge, but his health broke down and he was compelled to return home from Japan, reaching San Francisco on June 23, 1911.

The report is a most comprehensive affair, being largely a resume of letters written, and a diary kept along the way. It comprises sixty-four pages, illustrated with striking cuts. The copy coming to our hands is worthy of wide reading, and careful preservation.

* * *

## Front Rank Churches




The National and State Secretaries, representing all departments of our work, met in St. Louis in December and adopted a Standard of Efficiency for Churches, and the same has been recommended to and favorably acted upon by a number of our churches. The Standard is as follows:

### A Standard of Efficiency

1. A Bible-School striving for Front Rank.
2. A Christian Endeavor Society.
3. Weekly Observance of the Lord's Supper.
4. The Sunday Morning Audiences averaging fifty per cent of the Church Membership.
5. Contributing Members Equal to sixty per cent of the Church Membership.
6. Monthly Meetings of the Church Officers.
7. Annual Revision of the Church Roll.
8. Annual Evangelistic Meeting held at Home or Elsewhere.
9. Annual Statistical Report to the State Board.
10. Annual Offerings to:
    a. State Missions.
    b. Foreign Missions.
    c. American Missions.
    d. Church Extension.

This Standard was originated by Geo. E. Lyon, State Secretary of Kansas, and with some slight changes was adopted as above. It was printed on large posters and sent to e Christian Church in the United States Canada and should be prominently displ in every church building for its educat effect. The Christian Board of Publicatio issued a supply of charts headed by Wheel of Efficiency," as per copy al Churches not supplied may secure copie applying to the State Secretary or to an fice of National Boards.

* * *

## "In Old Kentucky"

There are 197 organized classes of me the Christian Churches of Kentucky, conta in all about five thousand men. This is la the result of the effort of Walter E. Fr the State Sunday-School Superintendent. A a year ago the Kennett's Men's Class of Clifton Church of Louisville engaged former pastor, W. J. Clark, and sent him the state as a Sunday-School evangelist, supported entirely by the class. With th ginning of 1912, however, Brother Clark up the duties of Adult Bible-School Sup tendent, working in conjunction with W Frazee. It is hoped and anticipated that ing the year a program of service will be dertaken by these 197 classes of men in formity to the program of service outline men's organizations in general throughou country, and which programs have been re mended for adoption by the Natonal B School Superintendents and scores of o who are interested in this movement.

"A copy of the calendar program may b cured by application to any State Bible-Sc Superintendent, or to the National Offic the Brotherhood.

* * *

## Mock Trial

By Peter Baillie, N. Tonawanda, N. Y.

Our Brotherhood Mock Trial on January was a great success. The School Board of city very gladly gave the Brotherhood the of the annex of the Ironton Public Schoo the occasion, and it was packed to the The defendant, Mr. C. C. Andries, alias Wm. Taft Howard, immaculate in his full suit, lacked the look of a henpecked husb The attorney for the prosecution tried to him a heartless villain. The plaintiff, Mr. Fred Grapes, alias Mrs. Wm. Taft How was rather a captivating blonde and ma striking appearance. Detective Krumm, Burns, alias Corn Salve Kruger, of South rica, brought in some very damaging evid against the plaintiff in the shape of a marr certificate from a former husband in Pittsb Judge, attorneys, jury, stenographer and nesses all took well their parts. Attorney mer Root, eloquent in his address to the made it seem possible that there was not but a verdict in favor of the defendant. alas, when Attorney Fred Carey, in his direct appeal to the jury, told of the follies deception of the defendant, it was plain

l the sympathies of the jury, who later t in a verdict in favor of the plaintiff. audience seemed to be much pleased : evening's entertainment. Our Brother- ıas organized a fine Bible-Class, with : Winfield as teacher and Brother Clem- s substitute teacher.

* * *

## Shellenberger at Matoon, Ill.

By F. B. Thomas

enberger has been here. Evidently he ;ased and I know we were. The day lark and cloudy, but as the hours passed he sun pushed through the clouds and d the gloom, both on the earth and in ırts. We had a fine morning audience ellenberger preached a most acceptable . In the afternoon at 3 o'clock there 33 men to listen to him talk about the ın Brotherhood—its purposes and its There was no thought of clanking cym- ɔr blare of trumpets, but with a quiet, d procedure, the meeting went on until ment came for the men to take the nt of the Brotherhood. When Shellen- asked for the men to rise to repeat the nt, eighty-three arose, and in great so- spoke the words of the Covenant with t was a beautiful sight. It marked the of an epoch in the history of the Chris- urch at Mattoon and the beginning of a och in the life of the church wherein attempted greater things for the Lord s Kingdom than ever before. The spirit nen was gracious. There was a feeling sual consecration, fitting them to ap- the Throne of God with readier minds ve the power of the in-dwelling spirit. ne evening service eleven more men the Covenant and pledged themselves to k of the Brotherhood, making a total ty-five for the day. We have ordered ı with one hundred copies of CHRISTIAN onthly. We intend that every man shall this paper and read it. Shellenberger ıt it was the greatest Brotherhood that ever organized in the first meeting. vant to thank you for Shellenberger and say that we believe the problems of the will never be solved until the men of rch are aroused from their lethargy and their rightful place in the constructive f the Kingdom of Christ. Surely there ıy things to be done.

* * *

## herhood Report, Artesia, N. M.

By C. O. Brown, Secretary

pril 30, 1911, a few of our men met to e a Brotherhood. We elected officers ɔointed a committee to arrange a ban- d program for some date during May. as held in the dining room of the Gib- tel May 26th and was a great success, a number of members. There was s Brother Frank Talmage of Hager- man, who gave a stirring address on the benefits of a Local Brotherhod, followed by a number of short addresses by our local members.

Our regular meetings were held once each month and the Brotherhood has been a great help to our members as well as to the church in general. We have had charge of the regular church services a number of times, letting our minister, W. A. Dawson, preach at other places. Part of our work for the year will be to arrange meetings at the various school houses in the smaller towns, where they have no regular services, and send two of our men to hold the services for them, and at other times take charge of our services at home, allowing our minister to visit these places. We feel we can strengthen our church materially in this way and be of assistance to our brethren, who are not located so they can attend regular services.

Our annual election will be held on the third Thursday night of February, at which time we will plan for the year's work. At present we have twenty-nine members and our aim for the year is to get every man in the church into the Brotherhood and Brotherhood Class. We would encourage our brethren elsewhere to have a Brotherhood, as it is the organized men who can do the most good for the church.

* * *

## Union Brotherhood at Carthage, Mo.

By George F. Blue

Inclosed find report for quarter ending December 31, 1911. We have not collected any dues nor made any offering for the general work yet, as we are trying to get most of our men to give $1.00 a year to this general work. As I understand it, that includes CHRISTIAN MEN. We take the question of dues up at our next meeting. We want to keep all the members we have now and get more if we can, and perhaps educate them to give more liberally.

We only had two meetings in the last quarter, as we were in the midst of a Union Revival Meeting in October, in our city. All the Brotherhoods and Men's Clubs of the various churches have gotten together and have organized a Union Brotherhood. Each Brotherhood elected one from among their number, and they are the Executive Committee. There are seven churches represented in the Union Brotherhood and they have a business and social meeting every quarter. The Union Brotherhood had charge of the Union Meeting—financing it, etc., all working together with the pastors, shoulder to shoulder, and the meeting was a great success. The home pastors did the preaching, having a singer from away.

On December 7th Local No. 367 had Brother Bagby from Fort Smith, Ark., give his lecture, "Uncle Rastus in the Auditorium of the Church." No admission was charged, but a free will offering was taken at the door. Fifteen dollars was realized from this lecture.

On the following day Brother Bagby spoke to the men of the Brotherhood and friends around the banquet table. Sixty-four men sat down together. The ladies of the church served us and they had things just right, as they always do. Brother Bagby brought us a message that was worth while and all you could hear on every side was praise for him. He sure is a winner and his message did our Brotherhood much good and set us to thinking about things that we had not thought of before.

* * *

## Bethany Assembly

Dear old Bethany Park will open its gates inward July 27th to August 18th this year. The ministers will hold their convention July 29th to August 2d, and the Bible Study Institute, under the auspices of Garry L. Cook, will be from August 6th to the 16th. The Men's Movement, Brotherhoods, Men's Bible Classes, Leagues and Clubs will have one full day, July 30th, during the Ministers' Convention and one or more periods each day during the Bible Study Institute. At these hours the Brotherhood program of work for men in local churches will be taken up item for item and thoroughly discussed. It is hoped at that time to outline the Calendar of Programs for the year 1913 so they may be promulgated simultaneously with the "Front Rank Standard of Excellence" for churches and Bible schools early in the fall.

This conference at Bethany Park will be wonderfully worth while. The list of speakers and leaders will include a host of the biggest people among us—those who are laboring at the task of building broad foundations for the advancement of the Kingdom. Bethany is an ideal place for rest and recreation. It is the Lake Geneva of Discipledom; hotels, cottages, boating and bathing, fishing, etc., are offered, not altogether free, but at small cost. A descriptive booklet, with program of the entire assembly, may be had by addressing the President, C. W. Cauble, Martinsville, Ind.

* * *

## Fruitful Brotherhood at Orange, Cal.

By J. A. Pfeiffer, Secretary

Thanks to advance ideas and perseverance of our pastor, Brother Bentley, another link has been added to the good work in the Christian Church of Orange, by the addition of a Men's Bible Class and Brotherhood Club during the past year, that is now in complete running order and bids fair to be of great help to our community in general and our church in particular.

From a preliminary meeting in June, we advanced and identified later with the National Organization of Kansas City, from whence we received our charter and working supplies. We elected officers, a constitution and by-laws were framed to govern our work and selected committees on program, membership, social work, Bible study, young me boys' missionary, sick and reception, un now have a membership of fifty—all of signed our Covenant.

We meet the first and third Monday o month and have been having an averag tendance of twenty-two since our comm ment. Our voluntary contributions have $25, which was expended in extendin membership and in timely luncheons durin sessions—prepared and served by men, manly way, just to show our women th are not behind in their modern ideas timely advance of woman's suffrage.

* * *

## Roach's Scheme

A. L. ROACH

A. L. Roach, President of Indepen Boulevard Local Brotherhood No. 1, senc the following letter, together with a bu and covenant, to all members of the Br hood:

"We should make next Sunday a grea This is the beginning of the new year. is at all possible, please arrange to atten morning prayer-meeting service at 8:30. will require some effort on your part, bu be recalled with pleasure. We rarely r cultural or spiritual benefit without effo

"I am sending you herein the Brothe Covenant card, which I trust you will sider seriously. It sets forth the higher s ard of Christian service. No Christian s hesitate to make this program a part c active life work. Independence Boul Christian Church should have several dred meeting these requirements, but i can simply have one hundred sign it an it, it will revolutionize our work.

"Think what it would do for our pr meeting, if we had one hundred men were always present at this mid-week se This would prove such an inspiration t would result in many others uniting with this good work. Last night there were six present, only two per cent of our c membership, and only ten per cent of our o board. We know you will agree with us this is not the ideal condition.

"If we have one hundred men covenant be present every Sunday in the Bible-S it would prove an inspiration to another

) join in the good work. Why not un- : it? It will give strength and definite- ) your life and greatly enlarge your ıess. Measure yourself by this cove- card carefully and prayerfully, and seriously before marking out a single the items. If you cannot undertake it rk out and change its items until you Make out a definite program of service ırself for 1912. If you are not already so, begin the regular active support of t one of the regular services of the . If we are to have a really strong , we must have some upon whom we pend, rain or shine. Let us study to : a better disciplined and more depend- dy of workers. For what definite serv- the church depend upon you for 1912? vou care to do so, I should be glad to ou make out this covenant, as you will ake to live it this year; and when you o the prayer-meeting service next Sun- orning, we will collect them and pre- ıem to our pastor. We feel quite sure is will prove an inspiration to him.

hope you will be with us next Sunday g without fail. Yours, in Christian "

ned.) ARNO L. ROACH.

* * *

## Books on Public Questions

number of books on public questions eing issued by the publishers is remark- It used to be one of the gloomy argu- of certain radical reformers that the ıing business must necessarily be con- by men of wealth, who would inevit- uppress books urging social reforms. lly things should have worked that way. ey didn't.

: is the great house of Macmillan, for e, just bringing out a book on "The Democracy," by Walter E. Weyl. The ıer's announcement says:

s book seeks to interpret the indus- political, social and moral revolution is rapidly transforming this country into ıerican commonwealth undreamed of by en who founded the republic. The au- hows how a powerful and resplendent acy has developed out of our conditions eals and how this plutocracy, built upon economic tendencies, is now in irrepress- nflict with a new democratic spirit. He describes the relations between the new democracy and the increase in the average man's wealth, education and political knowledge and by the standard of this new democracy he measures our broader economic and political developments; the trust, the labor union, immigration, conservation, monopoly, government regulation, the referendum, the initiative, the recall, the position of judges, the amendment of the federal constitution."

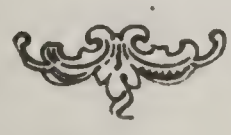
No indication of a desire to suppress anything appears in this description. The same house is just publishing Jane Addams's frank discussion of the social evil under the title, "A New Conscience and An Ancient Evil;" another volume on "Socialism" by John Spargo, one of the best of the Socialist writers, and Prof. J. B. Clark's "The Control of Trusts."

Within the last year or two it has produced such progressive studies of social problems as Rauschenbushch's "Christianity and the Social Crises," Devine's "Misery and Its Causes," Patten's "New Basis of Civilization," Goodnow's "Social Reform and the Constitution," Seager's "Social Insurance," Nearing's "Social Adjustment" and "Wages in the United States," William Allen White's "The Old Order Changeth," Miss Tarbell's "Tariff in Our Times," Simons's "Social Forces" and Vedder's "Socialism and the Ethics of Jesus."

Every one of these volumes expresses the progressive spirit in various aspects. The standpatter would find scant comfort in any of them.

Other publishers, too, are contributing to the literature of the subject. Professor Hobhouse's "Liberalism," published by Henry Holt, and his "Social Evolution," published by the Columbia University Press; Howe's "Privilege and Democracy in America" and his "The City of Hope of Democracy," published by Scribner's; Campbell's "Industrial Accidents," Lyman Abbott's "Spirit of Democracy" and Streightoff's "Standard of Living," published by Houghton, Mifflin; Sidney and Beatrice Webb's "Prevention of Destitution," published by Longman's; Woodruff's "City Government by Commission," published by Appleton's and Wilcox's elaborate "Municipal Franchises," published by the Engineering News, are a few books of the same sort.

These books would not be published if there were not a demand for them. Evidently an awakened public is calling for studies of social problems and the publishers are meeting the demand.



# Programs for Local Brotherhoods

By J. K. SHELLENBERGER, Field Secretary

## PROGRAM FOR MARCH.

### No. 2.

**TOPIC—The Pagan State—The forces at work paganizing it.**

**I.—Devotional.**

1. Hymn, "Truth Triumphant," Brotherhood Hymns, No. 46.
2. Standing, all pray the Lord's Prayer.
3. Scripture lesson.
   (a) Jer. 7:8-11.
   (b) Jer. 7:16-24.
   (c) Jer. 4:15-19.
4. Hymn, "Hear Your Country's Call," Brotherhood Hymns, No. 44.

**II.—Cultural.**

1. Address: "The Idle Rich."
   (a) The way they spend their time.
   (b) The way they spend their money.
   (c) The influences these have upon the idealism of the middle classes.
2. Address: "Our slight anchorage to high moral standards."
   (a) In our business methods.
   (b) In social relations.
   (c) In much of our conducting religious institutions.
3. Address: "Growth of Selfishness."
   (a) As manifest in "Graft."
   (b) As manifest in the Liquor Business.
   (c) As manifest in White Slave Traffic.
   (d) As manifest in greed of Power.
4. Discussion: "Resolved, That the world is growing worse." (This can be used in the form of general discussion or in the form of debate. It is a trite subject, but in the light of the program of March, No. 1, and the above program it can be made a new question and full of interest vital to the work of the Brotherhood.)

**III.—Business Period.**

1. Roll-call.
2. Minutes.
3. Reports.
4. Unfinished business.
5. New business.
6. New members received.

**IV.—Recess.** Social Period.

Introduction of visitors.
Greeting new members.
Silver offering.

**V.—Closing.**

1. Hymn.
2. Benediction.

**VI.—Suggestions.**

For material on each one of the abc dresses search the magazine files. Th rich in material. One year ago *Every* was running a series on "The Idle Some time before that *Success* ran a on "How They Spend Their Money."

In January number of *Hampton-Co* is an article headed, "Where Social Today," that would be helpful on the address. "The Social Crisis and Chr ity," by Rauschenbush, is most valu preparation of this address. It is also able work for your home. It can n gotten for 50 cents. It is worth three that amount.

For the third address the magazin will help. But one can open his eye gather all the material needed for an a from real life. This is especially true live in the city. Many places one has cite instances of city politicians and o in their protection of the Liquor bu Prostitution, and General Graft, unti have produced a human machine for th pose of prostituting the city to the w of pagan ideas and ideals as certain ever an ancient state or city.

If the speakers will prepare faithful debate can be made most helpful. L meeting be set for the purpose of o men's eyes to the tendencies of the many of which are condoned among re able church members.

## PROGRAM FOR APRIL.

### No. 1.

**TOPIC—The Spirit of Benevolence.**

**I.—Devotional.**

Prayer. That the spirit of the Golden Rule may possess us in all our relation with men.
Hymn, "Somebody Did a Golden Deed." Brotherhood Hymns No. 29.

Scripture lesson:
(a) Deut. 15:7-18.
(b) Matt. 25:35-45.
(c) 2 Cor. 8:1-15.

Hymn, "Help Somebody Today." Br hood Hymns, No. 5.

ıltural.

ess: "Public Benevolence."
) For the body.
) For the mind.
) For the morals.

ess: "Private Beneficence."
) Gymnasiums, etc.
) Libraries, etc.
) Churches, playgrounds, settlements, etc.
) Missions, especially Home Missions.

ral discussion: "Resolved, That the rit of Benevolence has grown more in last half century than in the preceding llenium."

her. The first Sunday in May is the y set for a special offering to American ssions. What will this Brotherhood toward making the church of which are a part express the Christ spirit to s nation?

Business Period.

call.
ıtes.
rts.
ıished business.
business.
members received.

Recess and Social Period.

for a general good time. (Work for Social Committee.)
ıduce the visitors.
cordially the new members.
a silver offering.

losing.

by every one present.
diction.

VI.—Suggestions.

Let us keep in mind that this program as well as the one to follow in next issue are to direct our thought toward Home Missions. Hence let the address be prepared with that thought in view.

For the first address consult the files of *Survey Magazine.* Also get World Almanac for both 1911 and 1912. The American Year Book is especially valuable but is harder to get hold of. Your public libraries ought to have it in their possession. The World Almanac costs 25 cents. The statistics therein are as accurate as can be gotten. Call your men's attention to the things that society is doing in a public way for the body, mind and morals. Also mention the things that the public ought to be doing that it is not.

In the second address note what private individuals are doing. Give attention not only to those who have their millions and are giving their thousands, but note also those who have a small amount of this world's goods and are liberal with it. Then show what we, as individuals, ought to be doing. A careful study of the Scriptures suggested will give one a good viewpoint for this address.

In that there are only two addresses they can be made 15 minutes each without being hurtful to the meeting.

For the discussion. A debate would be a good way to handle this. If you have a couple of men who are interested in history assign them this debate. It will be a revelation to your whole Brotherhood to know how fast the world has travelel in the last 50 years. The discussion suggests the collecting of most interesting facts in history.

# TRY THE PROGRAMS

Men's meetings cannot exist upon speeches from the outside. There must be an ternal working among the members themselves if your men and your work progresses. he above programs are framed for observance by any group of men in any Christian hurch. A wise program committee will save itself a lot of hard work by carefully anning to observe these programs. The problem of a meeting time and place is ıthersome to some groups. Many groups meet on week nights at the church or at the ımes of members, where programs are rendered. Others meet on Sunday afternoon, hile still others meet early on Sunday evening. The time and place is immaterial, the ıly thing is "meet—meet—meet" and keep on meeting regularly, on definite dates, and ever have a meeting without a well worked out program. The above offers some ery valuable suggestions in this regard.

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ A good motto—"Nobody's mad, sorry, that's all."

—o—

¶ "How will you go up to your father if the lad be not with you?"

—o—

¶ Teach the boys to play square with themselves, rather than with you.

—o—

¶ Never be foolish enough to chase a boy. He likes the game of hide and s

—o—

¶ A leader of boys must have the patience of Job and never, never lose his tem

—o—

¶ In adolescent life cigarette smoking creates unholy desires and is the grea manufacturer of Juvenile delinquents.

—o—

¶ Men are born with a desire for association and we must not blame the bo he acquires the gang spirit early in life.

—o—

¶ As we turn back the pages of the stories of men, we find that somewh along the way those lives were touched by a friend.

—o—

¶ Let the boys feel and truly know that when they do wrong it does not p voke you, but only hurts you.

—o—

¶ If some folks would love boys as they love some dogs there would seem be some reason for their madness.

—o—

¶ Never give a boy a book where the story is about a good little boy who ne did anything wrong and then died.

—o—

¶ If one considers seriously the life of the boy he will find that it is impossi for a boy to go out to play without breaking some rule made by careful parer

—o—

¶ We should always let the boy understand that he should tell the truth. T punishment should be given in all kindness and the boy should be taught to ta it like a man. Once call a boy a liar or let him think you believe him one a he is far on the road of being just what you think.

# The Four Ages in the Life of a Boy

BY CHARLES B. HAHN.

›y's life may be divided into the follow-
ivisions and known as the *Babyhood*,
*e, Adolescent* and *Young Manhood*

)f the Babyhood age we will have little
in this article.

ᵓassive or Individual age is that part of
s life from the time he is about three
e begins to want to run with other fel-
nd to "gang." A boy in this age is per-
contented to throw a ball into the air for
ır or more as he fancies and build block
. He is a selfish individual and all his
made for himself. He does not care
one else has a good time or not, just
does. The boy in this age who steals
uilty of other crimes is more of a crim-
heart than the older boy whose life is
influenced by his companions. The boy
Passive age does wrong by himself and
out what he is about to do more than
ler boys who run with the gang. I have
boys in this age that have destroyed
ds of dollars' worth of property and
brought face to face with their deed to
eemed not to care or realize the gravity
at they had done.

time I remember that I brought two
n to the Juvenile court for destroying
ıundreds dollars' worth of property in a
shop on Sunday afternoon when no one
ound. The judge talked to them a long
when at last one of them began to cry.
udge thinking that he had touched the
heart, said: "Well, my boy, you feel bad
u? Now come and tell us the whole

boy cried all the more, but between sobs
ed: "I'm hungry. I want something to

boy did not care for what he had done
ought of his own comfort.

›y in the Passive age will tell falsehoods
make believe that he knows a great deal
than he does and to appear big with the
fellows, or again he will tell a falsehood
ase some one. A boy came into court
ıy who was eight years old. He told me
e had been tied to a post and gagged by
d of hoodlums and left there until three
morning. He said a milkman released
nd then he went home and slept in the
ıntil morning.

vas my custom, I went out to investigate
doing anything about the case. Willie
not tell me who the milkman was or
ny of the boys were that had tied him
post, yet he played with them every day.
were no marks on his arms to show
he had been tied, in fact he could not
e one single thing that showed what he
vas true. What really happened was
He was playing out with the boys and
remained out so late that he was afraid to go home for fear of getting a whipping, so made up the story which he told to his mother.

3. *Adolescence Age.* A boy in this age, twelve to eighteen, is in the transitional period of his life. His whole being seems at war, heart against head, life against death, and sin against right. He has left behind his little wooden gun, the little toy drum and whistle, the broomstick horse and make believe. He cannot have a good time alone. He wants other boys with him when he plays ball. He wants some one to pitch when he bats and has learned, too, that if he hits the ball he must take his turn at chasing it. He has learned that team work counts. That he must sacrifice for the good of the gang to which he belongs.

The greatest changes come to a boy during this period of his life. He is squirming and restless and wants to put on long pants and longing to be like father or big brother. During this period criminals are made as also are saints. More crime is committed during adolescence than at any other time in a man's life. Ignorance is the cause of much of the crime and just here is where the fathers should instruct their sons on the origin of life and send them out into the world able to battle with the temptations that they are sure to meet. When a baby comes into the home and the boy questions. he should not be told that a fairy brought it. Even when he is young, sometimes too young to understand, fathers think, he has heard from the boys enough to make him realize that he is being fooled. The reason why so many boys do not know or have the true idea of life is because the parents have turned this important training of their boy's life over to vicious companions who know only the vulgar and impure side of these holy things. I do not have much sympathy with a parent when I hear a father or mother say, "My boy is as innocent as a baby." I know then that that father or mother does not know their son. Boys in some of our Christian homes are going down to perdition, morally, because of self-abuse. Whose fault? Read the history of the Juvenile courts of our land. See there how young the children are when such habits are formed. The parents should watch very closely and as soon as they feel that their boys have heard something on the outside that has caused them to open their eyes, these things should be told them in a frank, open way.

Your boy cannot live in a glass house. He must go to school with all kinds of children, from all kinds of homes and environments. A boy should be told what makes him weak, his muscles flabby, his eyesight poor, his memory dim, why he has no ambition, in fact all that makes him less a man. Remember, that he can reason. Appeal to him in the right way—in a manly way.

During adolescence a boy begins to plan for the future. He does not care for the past, but looks ahead when he shall be a man. At this age he is a hero worshiper. He holds up some one as his ideal, and loves that one more for what he does than what position he holds in the community.

A boy in this age is breaking away from habits or rather is changing his habits. He measures himself in his relation to God and man. And God is leading him out from the nest to be a separate individual with manhood powers. Let us do our part to make God's plan a success.

4. *Young Manhood.* The age of young manhood is a continuation of the adolescent age. The boy has put on long trousers and is counted a man. He plans to be a bigger and better man than the men he sees a him. He feels that he can accomplish an that is given him to do. This, indeed, age of the young man and the world w write in its history the doings of the Tw century. During this period in a boy's is making big plans for his life. He h yet tested out all the friends. He is or ginning to see that every one cannot be t He is getting experience, the most valu all teaching. He decides, too, what he be. He gradually lets the world kno game. He is beginning to take sides poli and religiously. Now is the time for the er's and father's training to count. Let u that it has been solid and good and on the old Gospel of Christ running thro as a silver thread.

# Things for Brotherhoods and Bible Classes to Do for Boys

Be sure that you have a committee on boy's work.
Supply boys' classes in Sunday-school with men teachers.
Provide boys with club room and gymnasium in church.
Secure gymnasium leader.
Organize a Junior Brotherhood.
Institute a first aid to injured class for boys.
Secure physician to talk to boys on health and body building.
Conduct a summer camp.
Organize base-ball and other athletic teams.
Take groups on exploration tours of factories, etc.
Join the Big Brotherhood Movement and push it.
Interest and educate boys in Missions, teaching them to give.
Have your boys' workers read, Forbush's "Boy Problem," published by the Pilgrim Press, Chicago.
Organize a boys' choir, orchestra or band.
Take boys' on hiking party and scientific tours.
Invite the boys to the men's banquet occasionally.
Encourage boys to turn vacant lots into vegetable gardens.
Read, play, work, travel, talk and walk with boys.

# Fixing the Place for Bible Study

BY R. P. SHEPHERD.

R. P. SHEPHERD

**OY-MAN**

When a boy strikes the physical and mental changes of adolescence, his whole nature not *teaching* but *guidance*. He responds enthusiasm not to *instruction* but to *ship*. If he continue in school work he o drive himself or be driven by the compulsion of others to learn from He is in semiconscious possession of a elf; he wakens to his own individuality. instinct and incentive in him is toward ercise of powers which he feels but cannow till he use them. He could not de- it, often he scarcely knows it himself, e native and normal demand of his be- for the development of his personality, se of his abilities in social affairs, the g of himself in relation to others in re- in economic, political and social adjust- This never comes through study of not even of the Bible, but by actual con- ith men and movements. The first and st demand upon the teacher of young s not for *expert scholarship* and adept *ogic skill,* but for tactful, patient, re- ful and *constructive leadership* in doing e things of worth and profit.

**IAN**

As a young man finds the adjustment for which he hungers, and feels himself under responsibility usband and father, a citizen, a factor in neral life of his community, his dominant and demands are *not* those of his child- nor yet of his youth. He *does not* crave tion. He *does not* respond to desires for rship. He wants help, encouragement, line sympathy and appreciative under- ng; he *needs* guidance in meeting man- the demands of each day and in grap- successfully with the moral issues of his lual life, his home, his group and his y. He has neither the ability nor the tion to study as he did in childhood and youth. He has not the varied problems new manhood to face and either master or be mastered by them; he is facing life's urgent problems. From the bread-and-butter problems of his job to the problem of bringing to his family their largest and best enjoyment of the privileges and advantages of our civilization, the problems of responsible masculine living throng upon him. If the church has anything of vital interest for him, the message must come to him along the lines of these immediate and crushing problems.

**TEXT-BOOKS**

We study arithmetic not to learn the text-book but to learn how to practice in daily life the necessary use of numbers. We study grammar not to learn the text-book but to learn how to use language properly in our daily life. We study geography not to learn the text-book but to have an intelligent working knowledge of our earth and its people. We study technical and professional books not to learn their contents but to use them in gaining skillful command of the resources and agencies of which they teach. In short, a text-book exists not as an end of study but as a means to the skillful use of knowledge, not to be learned but to be used to guide the learner aright in some field of knowledge and life.

**THE BIBLE**

In all the world of books there is but one text-book on God; that is the Bible. It is to be used as every other text-book, not to be learned merely as a book or a library of books, but to be studied so as to learn how in daily life to practice the presence of God; how to deal, as in the presence of God, with the commonplace experiences which daily life brings. Boys need help to find themselves and their place in the world. Men need to know the meaning of life, why suffering and toil and trouble and disappointment come, and how to meet them honestly and victoriously. Now the Bible, the text-book on God, is the one book on religion, the only sure religious explanation of the common-place experience which come to common men.

**BIBLE-CLASS STUDY OF THE BIBLE**

The verse-by-verse-read-and-comment method, the yes-and-no question method, the all-one-man-talk-lecture method, the-stick-to-lesson-though-the-heavens-fall and the empty, inane, and downright ignorant method, have served in the past to empty the church and Bible-school of men, and they will continue to drive boys and men away from the church faster than contests and special spasms can get them back. Teachers of men and boys have every reason in the world to urge them to learn to use the Bible like good teachers use good text-books in school, to familiarize students with the subject matter, God, and God's ways of dealing with

men and boys in private and in public life. The Bible teacher's unique and holy privilege is to help men to be religious, to show them how to live like Christ, to encourage them always to do the things which are pleasing to the Father.

**THE BIBLE STUDY COMMITTEE**

The Bible teaching which is done now and shall be done in the future is the supreme concern of this committee. It is useless to try to get classes of men and boys to study the Bible as an end, to study like a bunch of school boys drilling through their text-books. They can't and they won't. But to get those who are teachers now, and picked men who shall be the teachers in the future, to call them together and program with them a definite campaign against the ignorant, indifferent and wilful wickedness of men; to program a definite campaign, to enlist the eager interest of men in religion and religious life; to program a masculine campaign for a masculine use of the Bible; to make men think with masculine vigor and virility of the truth as it is in Jesus; to devise a program of proficiency suited to the n ready *"in hand"* and those who are yet *bush,"* but who are to be brought to the hand—such a task is worthy the *best* r the *best* church in the world. No high worthier task confronts the Bible study

**THE WORKERS' CONFERENCE**

mittee than to form of *inner circle of te* and leaders who wil beforehand the choser lessons and search in them for the vit eternal spiritual truth, study out ways in the human soil of men's hearts can best l pared to receive, incorporate and embo chosen truths, and to plan carefully an sistently, not merely to get men to come class, but to get men to be honestly, def sincerely and deathlessly religious. The w the Brotherhood and the organized Men's sparing no pains or effort to give helpfu gestions to those who wish to work alo line as suggested. Suppose we enlarg slogan "Men and Religion" so it shal "Men and the perfect man, Christ Jes Savior."

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# The Week of Prayer

## Recommended for Observance by Organized Men's Bible Classes, Brotherh and Men's Organizations, March 31 to April 6, 1912.

Last year the Jackson Avenue Brotherhood at Kansas City observed the week of prayer with nightly meetings for men only. The gatherings were evangelistic in character and devotional in spirit. The men of the church turned out in numbers and as many as seventy-five men were present on a stormy night. The consciences of the men were quickened, and while the direct evangelistic results were only one man brought into the church, the impression upon the men themselves was marked. Out of the week of prayer has grown a weekly prayer-meeting for men, held in an upper room each Sunday evening, lasting for one hour. These men are realizing their opportunities and obligations and are going out two by two, seeking the lost of the community. At these weekly meetings the experiences of these men are told in remarkably vivid style, and the net result is that the church is proving itself to be of inestimable service to the community. These men not only pray, but they take off their coats and work. They are determined to keep their portion of the city clean, and are active in politics. This hard winter they have dispensed food, fuel and clothing to many poor families. Every department of this church is alive and active, and the observance of the week of prayer had much to do with stimulating the men to activity.

Pastors, Presidents of Men's Bible Classes, Leagues, Clubs, Brotherhoods and kindred agencies, look over the following progra determine to try the experiment this year. sit down and write us your experience. are sure that much joy and blessing w yours for the effort.

THE EDI

### SUNDAY.

**GOD'S NEED OF MEN**

It is not only true that needs God, it is also tru God needs man. When the Old Testament sum men to serve Him, it was because He work for them to do. When Christ in the Testament called His disciples, it was in to make them fishers of men. God sum men to serve Him today because He needs to carry out His great work of savin world. It is true that we ought to giv lives to God because we need Him, but it i true that we ought to serve God becaus needs us. How God's work would pros He could have the men that He needs i business and social and political life! S times it is hard for men to realize their ne God. But it ought to be easy for every m realize God's need of him.

*Bible Readings*: Gen. 12:1-9; 1 Sam 1-11; Isaiah 6:1-8; Matt. 9:36-38; Luke 11; Acts 9:1-19.

*Prayers*: That men everywhere may and answer God's call to them; that they

: God's need of them; that they may His service consciously and resolutely; hey may witness for Him in their busi- their social relations, and in all public af- that our whole life may be blessed and d and uplifted by men who are seeking God's will and work.

### MONDAY.

OOK E

We are told in Scripture that men are to be judged out of the Book of Life. This Book is not a myth or mystery. It is ook wherein is set down the actual ac- between God and man; the debit and account between man and his Maker. account is not a fiction of the imagination. he actual and real. It is the Everlasting ion between what God has done for man, hat man has done or has tried to do for Upon that account man is judged. His worth is measured by it. Men are be- dged out of such a Book today. A man ounted to be morally defective who re- vith indifference or ingratitude his par- is friends, or his country, whose affec- oyalty and protection have been lavished him. Above them all, there stands our e indebtedness to God. The story of ve is told. How will the story of our lives eside it? It is out of such a Book that uls of men must eventually be judged. ve Myself for Thee, what hast Thou for Me?"

*e Readings*: Daniel 12:1-3; Mal. 3:1-10; 25:31-46; Luke 16:19-31; Luke 19:11-28; 0:12.

*yers*: That all men may realize that ableness between God and man is neces- s well as between man and man; that ay realize the extent of their obligations d; that men may seek to keep their ac- right with God; that all men may seek ape the judgment which must be visited he careless, selfish and indolent soul.

### TUESDAY.

NG OST

That was the mission of Christ. That is the mission of the Christian. A man becomes a Christian when he the mission of Jesus his own; when he like his Master, to seek and to save the There are no honorary degrees in the e of the Apostles. There are no brevet n the Army of Jesus. The name Chris- ust be won in order to be worn. A man perform the Mission of Jesus in order ve the right to His name. Have I a o wear His name? What have I done, at am I doing, to save men in the name rist?

*e Readings*: Ezekiel 34:11-16; Hosea 1; Matt. 18:12-14; Luke 15:1-7; John 10: John 21:15-17.

*yers*: That men may search their hearts if they are seeking to perform the Mis- f Jesus; that men may realize the need world for sympathy, friendship, love; that every man may win the right to the name of Christian by making some special definite effort for others; that all men who profess and call themselves Christians may have earned the name.

### WEDNESDAY.

THE FEAR OF PAUL

A man can be measured in many ways. One of them is by the quality of his fears. If you know what a man is afraid of, you know what kind of a man he is. It has been said that men in our day are afraid of but three things: failure, sickness and poverty. But Paul was afraid of none of these things. He had met them all, and they had no terror for him. Paul had only one fear. He was afraid that he might become useless and unprofitable. The word "cast-away" in I Cor. 9:27 really means "good-for-nothing." With Paul that was a daily fear. He buffeted his body and took daily moral exercise in order that he might not become useless and inefficient. The fear of Paul should be a live fear with every earnest man, and the only one. We ought not to be afraid of failure or poverty, but we ought to bestir ourselves if we are not to become enervated by the comforts, and selfish by the work of our daily lives.

*Bible Readings*: Numbers 14:22-24; Judges 5:23; Matt. 25:19-30; I Cor. 9:24-27; Gal. 6:7-9.

*Prayers*: That the fear of falling away in our service of God may be a daily fear with all men; that we may be delivered from unworthy fears; that we may exercise ourselves in godliness, lest we, too, become castaways; that we may merit the "Well done, good and faithful servant."

### THURSDAY.

GREAT EXPECTATIONS

Paul says in Romans 8:19 that the whole creation is waiting for the revealing of the sons of God. Nothing, that is, can be done in the world unless a son of God is there to do it. The world does not groan for more laws, for better legislation, for systems or programs, but it groans for a son of God. There is nothing that a real son of God cannot do, and there is nothing that can be done without him. Paul was thinking of Roman law, Roman system and Roman government, the best in the world, when he wrote these words. But he said that it was not for these that the world was waiting. There was something better and more needed than them all, and that was a son of God. Let any man, however feeble or inconspicuous he may feel himself to be, devote his life to God, and his life thus devoted becomes the hope of the world, the very thing for which it is waiting and groaning.

*Bible Readings*: Exodus 3:7-12; Judges 7:1-8; Zech. 4:6; Luke 10:17-20; John 14:12-14; Romans 8:16-21; Phil. 4:13.

*Prayers*: That men may remember that what the world in which they live is, depends upon what they are; that men may not ex-

pect impersonal agencies to save the world, but may remember that the world's redemption waits for them; that men may not think too meanly of themselves, but may attempt great things for God and expect great things of God.

### FRIDAY.

**BETRAYED BY HIS FRIENDS**

Christ was betrayed by His friend. That was the bitterest drop in His cup. Most of us read the story of His betrayal as if it were past history, but it is not. The story of Judas is not only to be looked back upon with horror, but it is to be held up before each Disciple today. Every one of us needs to ask the question, "Is it I?" For Christ is being betrayed today by His friends. Men are judging Christ by watching us. They may not read the life of Christ in the Gospels, but they do read His life and character as reflected in us. We are the living epistles that are known and read of all men. The Christ that they accept or reject is the Christ they see in us. The Christianity that they believe to be a reality or a fiction is the kind they discover in us. Christ today is at the mercy of His friends and He is being betrayed every day. Every man who bears Christ's name either commends or betrays his Master. How is it with me? Is the kind of Christianity they find in me likely to help or to hinder the cause of Christ? Is He honored or betrayed by my kind of discipleship? "Is it I?"

*Bible Readings*: Psalm 51; Mark 14:43-50; Acts 4:13; I Cor. 8:9-13; II Cor. 3:2-3.

*Prayers*: That Christ may not be betrayed by us; that we may be loyal to Him, His cause, His Church; that men may take knowledge of us that we have been with Jesus; that because of what we are and do, His name may be magnified, His cause may be prospered, His Kingdom may be extended.

### SATURDAY.

**SUFFERING HARDSHIPS**

Christ does not appeal to men to do the easy thing, but to do the hard thing. His appeal is grounded not upon the love of men for ease; but upon their capacity to endure hardship. Paul did not wish that Timothy would have an easier time than he had had; he told him to come on and share his share of the hardships as a good soldier of the Lord Jesus Christ. It is thus that the appeal should be put in our day. Men are not to be told to become Christians in order to get comfort in this world and the next. They do not respond to the call of comfort; but the appeal to heroism must win them. The call of Christ must prevail with men just because it is the call of the Cross. It is because the Captain of our Salvation bids us to take up the cross that men find in His service their peace, freedom and their perfect joy.

*Bible Readings*: Luke 9:23; II Cor. 6:4; Eph. 6:10-18; 2 Tim. 2:3-4.

*Prayers*: That we may neither ask nor expect the easy thing for ourselves; that we may learn to glory in our tribulations and to count it all joy when we fall into manifold trials; that we may be willing to take our share of the hardships and to know the fellowship of the sufferings of Christ; that men may heed this call of Christ to a life of heroism and enroll themselves beneath the banner of the Cross.

## Brotherhood Volunteers

In response to the call issued by the College Presidents and circulated by and at the expense of the Brotherhood Movement, 300 out of 3,224 ministers, to whom the call was sent, replied that they would observe the third Sunday in January, 1912, as Brotherhood Volunteer Day, and would preach a sermon on the ministry as a calling. As a result we have about fifty volunteers already reported as making the definite decision, and as many more thinking seriously of taking the step. It was our original intention to make this a feature of this issue of CHRISTIAN MEN Magazine, but the subject is so alarmingly big, and the situation regarding our ministerial supply so awfully serious from a standpoint of returns from this, the only concerted plea that has thus far been made by our religious people, that we have arranged with the Editors of the Christian Evangelist for a **special issue** of that paper to set forth the matter of Volunteers for the Ministry and Mission field. This special issue of the Evangelist will appear about March 7th. It will contain some startling and distressingly true facts regarding the ministry of the Christian Churches of America. Watch for it.

# OUR MEN'S BIBLE CLASS

LESSON 2—MARCH 10.

## JESUS THE HEALER.

Text—Mark 1:29-45; Matthew 1:23-25. Golden Text—Matthew 8:17.

ıe Ministry of Jesus was two-fold. He ched and He healed. He taught in the ıgogue and then went out to relieve a ering world that moved Him with com- ion. There was soul-hunger and physical mity. The first, He satisfied with gracious ds that were like manna from heaven. The nd He relieved with an unfailing effort has been the wonder of the ages. Our ntieth Century world has not outgrown need of Jesus, the healer. Soul-hunger and sical infirmity still abound. Teaching and ing—that is our present need. May not touch with Jesus today, as a Men's Bible s, help us to bring something of the bless- of His ministry to our sin-sick, dying ld.

**esus in the Home.** It was more than a ing incident that Jesus, that day, "entered house of Simon and Andrew." He was ted to share the hospitality of these plain rmen, and He brought with Him, what still brings into every home where He is omed, a great blessing. A suffering ıan was cured, an anxious family relieved, a new demonstration of His power wit- ed. When Jesus comes into the home the gs that mar and despoil it are going to flight. A friend of mine lived in a ched tenement house. Sin had come in robbed the poor family, until nothing was but a despairing wife and a few broken es of furniture. Then, one night, the man ıbled into a revival meeting, half drunken. re, for the first time, he met Jesus and et Him come into his heart and invited ı to come into his wrecked home, to help him in its rebuilding. By the grace of God he was freed from drink and saved his wages. Soon the broken furniture was replaced by new, want went out at the door, and the home became a working man's palace. Jesus had entered the house. Have you welcomed Him into yours? Do you honor Him by reading His Word? Do you recognize His presence by daily asking Him into your counsel as you plan the affairs of the day? Do you show your gratitude for the three square meals that greet you each day by an expression of thanks at the table? If not, I beg you to invite Him in today. He never fails to bring a blessing into the home where He is a welcomed and honored guest.

**Bringing Them to Jesus.** How soon our deeds find their way down the street and out into the community, whether they be good or bad. The news of the marvelous cure of one distressed woman, came like a message of hope to hundreds of bedsides where disease held carnival and death was lurking in the shadows. If He healed one, why not another? But how helpless disease has left its victims. Only through the ministry of the faith and love of others, can they find their way to the great Physician. "They brought unto Him all that were diseased." God's mercy, through Christ, is only limited by our ministry. If there were any sick folks left that night in Capernaum, it was because no friendly hand had brought them to Jesus. So, today, the power of Jesus to save has been limited by our failure to bring men to Him. That class of yours gave a small group of men a new vision of life last year. But its power might have been multi-

plied, if only you men had brought all who needed these great life-lessons to the study of God's Word.

**Prayer and Power.** Every great demand upon Jesus' strength was preceded by prayer. Every great victory was followed by prayer. "In the morning, rising up a great while before day, He went out and departed into a desert place and there prayed." Prayer and power, in Holy Writ and in human experience, are inseparably linked. As those early disciples prayed for courage and power to speak the Word with boldness, "the place was shaken where they were gathered together." When John Knox prayed "Give me Scotland, or I die," a throne was shaken and a new kingdom born. When George Muller, of Bristol, England, prayed for food for hungering orphans, the windows of heaven seemed to open for the outpouring of God's bounty. When you men pray as you ought, and work as you pray, something is going to happen in your neighborhood that the enemies of righteousness are not looking for.

**The Popularity of Service.** "All men are seeking thee." Strange we have been so slow in learning the path to public favor. Fame has held out an alluring reward. To secure it, men have gone into the trade of wholesale murder, called war. Or they strain every effort at the loss of every worthy motive, to pile up a mountain of dirt, which we call wealth. Or, they risk comfort, health and life, that they may have a place in "Who's Who," which we call reputation. Jesus knew the path to human favor and that was service. "If any among you would become great, let him serve." No wonder that one of the derelicts of human ambition, soliloquizing on his fateful career, said: "Alexander, Cæsar, and I have founded empires; but on what do these creations of our genius rest? Upon force, mere force. Jesus founded His Kingdom upon love, and today millions of men are ready to lay down their lives for Him." Following His example, no disciple is so humble, but, in the field of service, he may win his way into the esteem and gratitude of an increasing circle of his fellowmen.

**The Efficacy of Touch.** Much of our so-called benevolence fails at a vital point. Through our institutional agencies there is lack of the personal element. Benefactor and beneficiary never come in touch with each other. It is so much easier to send a check to the Provident Association than to go down into the haunts of want and misery, and not near :o a strain on one's sympathy. It requires n less sacrifice to contribute to the building hospital than to go down through the w administering to sick and dying. It w have been easy for Jesus to have spoken Word to the loathsome leper, that came cleansing, and sent him away healed; but needed the lesson as well as His disciples "He stretched forth his hand and touched h Today the world of suffering and want n nothing so much as the touch of a hel hand. In his "Vision of Sir Launfal," Lo has expressed it in these lines:

> "Not what we give, but what we share.
> The gift without the giver is bare.
> Who gives himself with his alms, feeds three,
> Himself, his hungering neighbor, and me."

A friend of mine was called to visit a p degraded woman in the city prison. As entered the prison corridor she shrunk f the sight that met her eyes. It was an cast, recovering from a debauch. Her was disheveled, her face soiled, her cloth torn and filthy. The impulse of duty led to speak to the woman of One who cam save such as she, at the same time assu her of her own love. "Did you say you lo me?" asked this Magdalene. "Yes," rep my friend. "Then kiss me." But a mom was needed to master the feeling of repul and then this woman of refinement and Ch tian grace stooped down and kissed the so cheek and it was the kiss of salvation.

**Arrow Points.** In having Jesus in house that day, Peter was more than rec pensed for the old fishing smack he abando down at the wharf. * * * * How churches would be crowded today if we sh bring into them all who needed the help of great Physician. * * * * If He could hea diseases then, why not have faith that He save that old bloat, whose only occupatio to clean out spittoons for a drink now then? * * * * If you would get up a minutes earlier in the morning there would no excuse for neglecting the family a * * * * The man who delivers the goods n have no fear of becoming lonesome, eithe the store or in the church. * * * * Jesu both willing and able to save the vilest sin who will come to Him. * * * * If you w to help this old world to be better and clea off with your gloves. Don't be afraid to to it. * * * * If you have been cleansed, try you may, you cannot conceal it. If you follow the old trail, proclaim your faith loudly as you will, nobody will believe it.

LESSON 3—MARCH 17.

## THE PARALYTIC FORGIVEN AND HEALED.

Text—Mark 2:1-12. Golden Text—Psalms 103:2-3.

The growing popularity of Jesus after our last lesson, compelled Him to withdraw from Capernaum until the excitement had died away. But He no sooner returns to His adopted than crowds again besiege Him. They flock the humble home where Jesus is stoppi

overflow its modest capacity. They he doorway and cluster around on the as far as they can hear the voice of at teacher. How like a modern con- on was this throng that crowded about Some came because they were truth- , some out of curiosity, some for selfish d some, like the Pharisees (Luke 5, 17), cise.

**Church in the House.** When Jesus a home He soon transforms it into a -place for worshipers. It may simply gathering place of the family circle, in evotion, or it may open its doors to a rhood prayer-meeting, or to some gath- or the edification of saints or the saving ers. The truly Christian home has al- een willing to lend itself to the service ist. Paul's salutation to Aquilla and a included a greeting to "the church that heir house." In the pioneer days the often became the gathering place of the neighborhood, where men like Camp- l Scott, and Stone, "preached the word em." How about your home? Have own it open to the Master's use, when ere looking for a place to hold a cot- ayer-meeting or for a committee meet- a choir rehearsal? Or have you been such gatherings, in the interest of the m, would mar your hardwood floors or rugs, or damage some expensive piece iture? If your house is too fine for rvice, I am afraid Jesus Himself would feel welcome. What a blessing to have rch and home linked together in some ay. A friend of mine, now in Australia, his new home far away from church es. He had two little sons in the fam- he said to his wife, "We can't afford g these boys up without church influ- Let us open our home and invite the rs to join us in some simple service ord's day." So the church began first e father and mother breaking bread in y of their Lord, then one neighbor nother coming in and at last a public g place and a strong church. No, this t the last. The two sons of this man are today ministers of the gospel, bear- good news to many hearts.

**Helplessness of Sin.** "They come, g unto Him a man, sick of the palsy, of four." In this brief sentence is the of the world's greatest tragedy, the , blighting effect of sin. Here sin has n and robbed a strong man of all his l powers. The Great Physician is not ay, but what is that to a helpless para- nable to move? He calls on his friends two, three, four. Singly they are help- t together they can swing his couch be- them and bear him to the place of . Sin is producing the same results in eighborhood. Perhaps the physical ef- re not so conspicuous but it has left its a spiritual paralytic. You try to interest your Bible Class, that through it you may get him in personal touch with the Physician of souls. He treats your invitation with indifference, or meets you with an array of excuses, or promises to come but fails to keep his promise. What can be done? Leave him to go down to a hopeless grave? Not if the real love of Christ throbs in your heart. Send another member of the class after him, and then another and another. The four of you will get him, if you have half the faith of the friends of this paralytic. The modern men's movement means that, if it means anything, the combination of many to reach and help the individual.

**Overcoming Obstacles.** The way to the City of Health is a difficult road. If the disease has become firmly rooted, there may be many obstacles to overcome that will test the power of endurance. It may require the surgeon's knife, or some other form of heroic treatment. It is always the path of patience and self-denial. In the case of the paralytic, one difficulty was overcome only to meet another. "They could not come nigh unto Him for the crowd." Undaunted, they climb to the roof, tear away the tile and let him down at the feet of Jesus. There have always been difficulties in the way of salvation. Bunyan's Pilgrim, you remember, had all manner of obstacles in the way,—Slough of Despond, Hill of Difficulty, Dungeon of Giant Despair, Apollyon, the opposition of believers, but he put his fingers in his ears and ran on, crying, "Life, Life, Eternal Life." Unless you have in you the stuff that is undaunted by difficulty, don't accept a place on the membership committee of your class, or the soul-saving crew of the Kingdom.

**The Triumph of Faith.** I am wondering if we really grasp the meaning and power of faith. It is the nearest omnipotence of any force in the world today. Back of every movement, of any real value or magnitude, has been some man's faith. Take the digging of the Panama canal, the founding of the Chinese Republic, the Evangelization of the world—each the result of the irresistible faith of some man, which became contagion. "And Jesus, seeing their faith." Jesus has seen fit to limit His power to the measure of our belief. When He returned, on one occasion, to His native village of Nazareth, it was said, "He did not any mighty works there, because of their unbelief." Perhaps this explains the meager growth of your church, the low tide of it spiritually, and the distressing state of your finances. What you need is faith in the power of God, and the sufficiency of the gospel, and the effectiveness of consecrated personal effort. If the faith of four men can bring one to Christ and save him, the faith of forty should bring ten, and that of four hundred, one hundred; and so the conquest of the world sweeps on with irresistible power.

**His Power Proven.** The paralytic had not come to Jesus to get rid of sin, but of its effects on his body. He was, perhaps, ignorant

of the relation of the two. But Jesus, with the true physician's instinct, traced the disease back from the symptom to the cause, and found it in a hidden sin. Little could be gained by remedying the symptom without removing the cause, hence the startling statement "thy sins be forgiven thee." It was startling, because of the presumptuous claim of this Galilean teacher. Sins are against God, only God can forgive them. Rightly those critical Pharisees reasoned and rightly Jesus met their unexpressed censure with a demonstration that should have forever linked their conception of Him with God. We test the claims of all men in one way or another. Their professions are measured by their achievements. The test of the carpenter's ability is the house. The test of a Raphael is the life-breathing fresco in the great cathedral. The test of the genius of Homer and Horace is the epic and the ode. So the test of the Sin-destroyer was his power to remedy the havoc that sin had wrought. "That ye may know that the son of man hath power on earth to forgive sins." As one man leaped from his pallet, gathered it up and returned to the home out of which he had been carried a helpless invalid, the authority of Jesus to forgive sins, and His inseparabl with God, as the only begotten, were lished.

**Arrow Points.** When Jesus really into the house, the victims of sin, sorro want will find their way to the door, s help. * * * * Sin has strewn our worl helpless victims who must perish, witho aid of some friendly hand. * * * * I four men to bring one to Jesus then, a ratio has not changed since. * * * * culties in the way of soul-winners shou dissuade them, but increase their determi to win out. * * * * Faith in its holy m of bringing men to Christ for healing w a way or make it. * * * * The real n the world today is not material but sp With the Kingdom of God within, the ou material essentials will be added. * Wherever man tries to carry out Christ' gram of service, he will find "the Scrib ting there," in the person of critics and finders. * * * * The unanswerable arg in behalf of Jesus' claims and authori mains the renewed lives of those who been freed from bondage to sin.

LESSON 4—MARCH 24.

## FEASTING AND FASTING.

Text—Mark 2:13-22. Golden Text—Mark 2:17.

Jesus never lacked for a pulpit from which to proclaim his gospel. If the synagogue, with its conventional rostrum and reading-desk, were not at hand, He improvised a place and went on with His sermon. Yesterday His pulpit was the sacred precinct of the home. Tomorrow He will step into a pulpit not made with hands, on the mountain summit, and the next day He will speak from a fisherman's boat. Today He stands upon the wave-washed sands "by the seaside." It is not what He said here, but what He did, that concerns us. Though He spoke to multitudes at this beach-meeting, His sermon is not reported. But what He did was regarded of such importance that each of the synoptic evangelists has told the story.

**As Jesus Passed By.** Our Lord was always on the watch for opportunities. As He passed through that brief three years' journey what marvels met His eyes that had escaped the notice of the world's sages. Nobody else would have seen anything in those four plain fishermen to attract attention. Nobody else would have given a passing thought to the widow's offering. Nobody else would have seen in sparrow and vine and toiler and child what He saw and has revealed to our wondering gaze. "As He passed by He saw a man called Matthew sitting at the place of toll." (Matt. 9:9.) Was that all He saw? Some one has said that "Christ had the double vision of the sculptor." He not only saw the material in the rough, but He saw the inner metry to be brought out by the forming cess of discipline. He not only saw the publican, but He saw in him Matthe fearless herald of the cross,—preacher, a and martyr. As He passed by your place terday, what did He see? A man comm ized, industrialized, materialized? Or wa man whose tomorrow would find him i house of God, helping to sound His prais whose life was to be measured, not by ea power, but by motive and sacrificial se

**The Irrevocable Choice.** It was a wo ful moment in the life of Matthew wh saw Jesus standing there, calling him by and inviting him into the inner circle o cipleship. Who would care for a de publican? The church did not want him had become accustomed to hearing his linked with that of harlot, gambler, an ner. But here was a chance. "He saith him, Follow me." The call was flatterin it involved loss. He must leave someth "his business, his gains, his hopes of w his companionships, his luxuries." Ma was ready to do it. Without question or tation he made the choice. "He arose followed him." Luke tells us he left his accounts, his office, his position, his fr He left all to follow Jesus, and, having a positive, definite choice, he never t back. The appeal that came to Matthew day, is the appeal of Chrisitanity to the Tw

ntury manhood of America. With doors g toward a thousand fruitful fields, needs men who can go and men who ve. It may involve cost and loss—the of what is honestly ours and the leav- hind of questionable business methods; hatever the sacrifice, Christ's "Follow the path to the only goal that is worth

**re Saints and Sinners Meet.** A strange ay that which met in Matthew's spacious "Many publicans and sinners sat down esus and His disciples." It was the ep in Matthew's self-renunciation. His tep had been to leave all and follow His second was to bring his old , companions in sin, to his newly found . And where could he better accom- his purpose than under his own hospit- oof, in the closer fellowship, as guests l Matthew's dining table. Jesus and sciples, publicans and sinners, meeting ir plane of social equality that He may m toward His level of spiritual suprem- it was a new way of meeting sinners ong-doers. The whole fabric of society t to ostracise wrong-doers, but Jesus ith them. He sits at the table with people whom nobody wants, and says, at you, I am after you." The church if it is to be "a life-saving station," must de a common meeting place for saints nners. It sees, in the filthiest wretch street, something worth saving, and too proud to sit by him in the pew and e him into its fellowship.

**Mission of His Coming.** The point of ntiation between the church and your ocial organizations, is the attitude of oward the lost members of our race. tter invites those of its own level, the reaches down to help the sinners up, anity seeks the lost. No other religion Jesus' answer to pharisaical criticism is, e not to call the righteous but sinners, entance." Schools are founded, not for e scholars, but for the unlearned, who to know. Some one has said "The is the school and Christ is the teacher. e disciple is a bad man who wants to d, or a good man who wants to become r one, or the best of men, who feels he to be one like Christ."

**Methods for New Times.** Jesus was eat insurgent of His time. Because had always been so, was no reason why they should continue to be. Ceremonies that become meaningless, need no longer to be observed because once they were the expression of deep conviction or religious devotion. Fasting might have its place in times of distress, but not when hearts were thrilled with the joy of some unmeasured blessing. "As long as they have the bridegroom with them they cannot fast." A new dispensation was being ushered in. Christanity was not to be a reformed Judaism, a patch on the unseemly rent of the old wornout garment of the past. We still need this lesson in dealing with questions of expediency, in both secular and religious life. We are living in new times, breathing the air of the Twentieth century, witnessing the most marvelous transformation the world has ever known. Because they did so when you were a boy, is no argument for its continuance. Your father may have always voted the straight party ticket, but that is no reason why you should not be a man and vote your convictions, on the great moral issues of today, regardless of party. Your father may never have heard of modern institutional methods, for reaching men and building up the Kingdom, but that is no excuse for your planting yourself in the path of religious progress and opposing every measure for making the church a power in the social service of the community. Be true to the great realities of the Gospel, loyal to the positive commands of Christ; but don't keep on putting new wine into old wine-skins, when self-corking bottles, of the latest invention, can be had.

**Arrow Points.** Wherever He went, Jesus always taught the same old Gospel, good tidings to the poor, release to the captives, sight to the blind, liberty to those broken by calamity. * * * * The alchemy of the gospel surpasses the wildest dream of mediæval chemist, for, in following Christ, Levi becomes Matthew, the sinner is changed into saint, and the publican into a preacher. * * * * The best measure of a man's conviction is his attitude when the call of God demands some great sacrifice at his hand. * * * * It is not the company a man keeps, but his motive on keeping the company he does, that determines the man's standing. * * * * The hardest man to win to the Bible Class and a place in the Kingdom, is the man who prides himself on the sufficiency of his knowledge, and the correctness of his conduct. * * * * What the sinner needs is not a patch to cover the rent in his moral character, but an out and out new life, born from above.

## Lesson 5—March 31.

## REVIEW.

Golden Text—Matthew 4:16.

have gone far enough into the history is, to pause and formulate some conclu- If in some way we were to lose the rest of the gospel story, what would be our impression, from what we have already learned? Where would we place Him? What

would be our attitude toward Him? We have had the story of the shepherds, and the wise men and the aged Simeon and Anna and the multitude that were begining to throng him, bearing universal testimony to his supernatural birth, supernatural perfection, supernatural wisdom and supernatural power. His claims to supernatural birth might easily be pushed aside, if his after career were wholly within the range of human possibility. But when we listen to words and deeds that harmonize with the story of his miraculous conception, we can not reject the one without denying the other.

**The Group Around the Cradle.** I would recommend that you read again the story of the coming of the shepherds and the aged saints and the wise men, in the light of the early events of His Galilean ministry, which we have been studying. As one after another, they come and look down upon Mary's child, and in gift or song proclaim his praise, their testimony becomes part of a symmetrical whole,—His birth, the prophecy of His marvelous ministry, His achievement the fulfillment of the hopes of the group that gathered around His cradle.

**Training for Service.** How little we know of the first thirty years of Jesus' life. Aside from the halo that was thrown over His cradle, but once are we permitted to look at the life that was fashioned in obscurity, for world supremacy. At twelve He steps in to the light, and then retires to pass eighteen uneventful years in a mountain village and a home of toil. Such has always been the training school for men of power. This morning a future president of our republic sat down at the breakfast table, it may be in your neighborhood, but even his own family failed to recognize in him anything but a romping, fun-loving boy. Here, hidden from the world, are being put into operation the formative influences that are to determine his exalted destiny. So the human side of Jesus was being fashioned by the village in which he grew, the home, the school, the synagogue, the Scriptures, the social life, the touch of nature and His heart touch with God. When He emerged from the obscurity of Nazareth at the age of thirty His character was formed, His purpose fixed, His life plan determined upon.

**The Testing Time.** The story of His baptism and temptation, with which His public career began, was rather the test of a life whose mission had already been determined upon, than in any way contributing to its power. The trial trip of the ocean steamer does not add power to the engine or increase its tonnage, but puts them to practical test. The final examination does not increase the scholar's knowledge, but measures the amount of knowledge he already has. The experience through which Jesus passed, as He began His public ministry, were but proofs of His for the task of saving the world fr domination of sin.

**The Hour Has Come.** Paul recog peculiar fitness in the beginning of ministry. "When the fulness of the ti come, God sent forth his Son." Eve had conspired to make this the one p all history, most auspicious for the be of a new dispensation. Greek culture, supremacy, Jewish expectations, the disa ments and hopes of the ages—all had uted to the ripeness of the hour. So Je gan His ministry saying: "The time filled and the Kingdom of God is at From this time on, for three years an He throws himself into the tide of hum seeking to purify its current and turn channels of service. To this end He His followers, healed men's infirmiti sought to ease the world's heart-ache.

**The Man With a Message and M** A new social conscience is being aw in our day. There are some who asc to a few modern agitators. But one wh carefully these opening chapters in t of Jesus will discover that two th years ago was begun a social service must, in time, regenerate the world, an impossible the sins now committed society. Three circumstances have been brought out in our studies, that the social program of Jesus. 1. He pu self in touch with the masses. He chos men for His helpers. He ate with pu and sinners. 2. He was filled with compassion. He touched the leper. H over human sin and suffering. 3. He men by power divine. He healed and c and satisfied. The men who have reall tributed to the social up-lift, have caug spirit of service and are walking in th of loyalty to Him.

**Arrow Points.** Jesus still comman adoration of shepherds and Magi. The rant and learned bow before his shrin each is helped and comforted. * * * * life and child life have both been bles the example of that Nazareth home a boy that grew under its tender care. * It is the privilege of every disciple, lik the Baptist, to prepare the way for the c of the Kingdom into some soul. * * * * showed Himself to be the brother-man race by selecting men from the varied w life to be near Him. * * * * Through spiration of Jesus, the healing-art has plied its ministry by the building of disper and hospitals in every part of the * * * * Jesus' attitude toward the sin His day, reveals the heart of God towar transgression, and should reveal to every tian man his obligation to other transgr

LESSON 1—APRIL 7.

## THE APPEARANCE OF THE RISEN LORD.

Text—1 Cor. 13:1-11. Golden Text—Acts 1:2-32.

ɔth religion and patriotism are kept aglow he memory of epoch-forming events of ɔry. With France the fall of the Bastile, with us the signing of the Declaration of pendence, have fixed great days which fill ıeart with national pride. With the Chris- every first day of the week, and especially day that best represents the anniversary of resurrection of our Lord, have enkindled and given the heart new anchorage. In of the bearing of this great truth upon whole religious problem, it is fitting that turn aside from the earlier events in st's ministry, to study this most splendid l achievements, the victory over the grave. ı this greater miracle in mind, we will be r prepared to give due credence to the els of His three years' ministry. For, if ırose from the dead, there can be no doubt He accomplished all the lesser miracles ıe Gospel.

**ıe Back-Bone of the Gospel.** When ps Brooks was asked what subject he d use in preaching before Queen Vic-, he replied, "I have only one sermon." has practically made the same confession. eclare unto you the gospel which I preached. ve only one sermon,—the death, burial resurrection of Christ." Wrapped up in emanating from these events is the Gos- "good news." Everything we hold sacred upon them. "Declared to be the Son of with power, by his resurrection from lead." While this declaration stands, the l's faith is secure. If you can disprove the rection of Jesus, the whole Christian m crumbles into ruin. It seems strange men get alarmed at some puny attack on uter fortifications of Christian belief, while great citadel of faith remains unshaken.

**hy Christ Died.** There have been many ies of the atonement. To the mind of the ıge layman, they are for the most part ıingless, some of them positively repul- It is refreshing to turn from the be- led theories of modern thinkers, to the ler statement of Paul, "That Christ died our sins according to the Scriptures." s Peter puts it, "Who his own self, bare sins in his body on the tree, that we ıg died unto sin, might live unto righteous- " Who can not find in these great utter- s, a sufficient cause for an unwavering ty to Jesus Christ. Enough for us, that loved the world with an undying love, did not shrink from the cross. Enough us, that out of that tragic hour came world's deliverance. Enough, that the ling of His blood, became a life-giving m, flowing through the centuries. So as I can sit with my brethren around able of my Lord, and partaking of the ems that represent His sacrifice, be able to say, "He died for me," I am satisfied. The heart craves no greater assurance of God's personal love.

**The Certainty of the Resurrection.** From the very first, the fact of the resurrection has been looked upon, by firiends and foe alike, as determining the claims of the Gospel. Paul frankly admits it. "If Christ hath not been raised," he says, "then is our preaching vain, and your faith also vain." No wonder the infidel has sought to justify his attitude by an attack upon this citadel of faith, and denying the resurrection, to say,

> "For hence he lies in a lone Syrian town,
> While on his grave, with shining eyes,
> The Syrian stars look down."

What is the situation? On the side of infidelity not a single witness has been produced, save the soldiers who guarded the tomb in which Jesus was buried. And since they declared that His body was stolen by His disciples while they were asleep, their testimony would not stand in any modern court. On the other hand, the New Testament presents an array of testimony from eye witnesses. Jesus is reported to have been seen on eleven separate occasions, after His resurrection. The disciples met Him singly and in groups, at one time as many as five hundred enjoying His company. The fact that these witnesses so thoroughly believed their testimony, that they surrendered life rather than renounce it, is an important element. But leaving out testimony of those who companied with Him during forty days, Paul had an experience of his own that swung him from the ranks of unbelief to faith. "I have seen him myself. As one born out of due time, he appeared unto me also." Before the testimony of these men, borne out through all the centuries, the strongest minds have yielded implicit faith, and have joined with Paul in the declaration, "Now, is Christ risen from the dead, and become the first fruits of them that slept."

**The Effect on Individual Character.** The best argument of the resurrection after all is not the *testimony of* the witnesses, but its *effect on the* witnesses. How belief in the resurrection changed those men's lives. Before the resurrection, they were self-seeking, distrustful, unstable. At His arrest all forsook Him. At the trial Peter denied Him. But after the resurrection, they boldly champion His cause with an abandon that was the marvel of their enemies, and that was able to win to their standard 3,000 in a single day. But the change wrought in those disciples, was less wonderful than that which followed the changed faith of Paul. He never could forget the old life, bitter in its opposition to the gospel of Christ, cruel in its treatment of those humble disciples, zealous in his ambition to destroy the church. "I am the least of the

apostles," he wrote. "I don't deserve the title, because I persecuted the church of God." But out of the bitter anguish that followed the Damascus vision, as pure gold from the refiner's fire, Paul was transformed in life and purpose, patiently enduring what he had once inflicted, fearlessly pushing out the boundaries of Christian influence, and saying "By the grace of God, I am what I am." The resurrection did it. It made Saul of Tarsus into the apostle to the Gentiles. It has lost none of its power upon the human heart. It is still helping men to rise and walk in newness of life. The selfish seeker becomes a servant, the drunkard an example of sobriety, the sinner a saint.

**The Effect on Human History.** Today, as never before, two civilizations are being measured. One has caught its inspiration from the resurrection morn. It has been shot through and through with the ideals of Calvary. We call it Christian Civilization. The other has been dominated by non-Christian faiths. These faiths, whether that of Confucius Buddha, or Mahommet, have had one effect in common. They have dwarfed and blighted and hindered human progress. They have left the masses in ignorance, the women in slav the world in darkness. Such is pagan c ization. Today the civilization, whose stre and purpose has resulted from influence the risen Christ, is proving that it must d nate the world. Already the van of the sionary army has penetrated every land. ready the results of their labors are pro that what Christianity has done for the C dent it will in time do for the Orient.

**Arrow Points.** There is a sermon in Easter lily that should point every man clean, white life. * * * * If God's love pressed in a dying Savior, cannot touch soften your heart, it is incurably harde * * * * What a dark, cheerless, lonely w this would be if you took out of it a r Christ. * * * * No event of history is b attested than the resurrection. There are testimony of witnesses, the monument of Lord's day, and almost nineteen centurie Christian triumph. * * * * The best a ment for the resurrection and the most diff to answer, after all, is the risen life. * * The resurrection is not only the crow proof that Jesus is the Son of God, but also proof of immortal life beyond the grav

# The Bible or Christian Men, Which?

Last month we tried the experiment of omitting the text from the Bible School Lessons and published only the comment, on the theory that a Bible School should be a Bible School, and a Bible Class should be a Bible Class and not a CHRISTIAN MEN Class. We have no hesitancy in saying that this was purely an experiment, but we believe that a Bible School should be a Bible School **in fact** and that the Book itself should be the authority for the text of the lesson. Thus far we have only received two communications from throughout our entire list of subscribers complaining in regard to the omission of the text. We can print the text if it is advisable, but it takes up space needed for other matter which is crowding for attention. We would much prefer not to publish the text if our subscribers would be satisfied to refer to the Book instead of CHRISTIAN MEN for the text itself. Unless there is decided objection we will continue to omit the text, and we are told by the Bible School leaders of the country that we have taken a long step in the right direction. Are you with us in this progressive enterprise?

# HRISTIAN MEN

A Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

E LLIOTT, Editor FRANK LAUDER, Circulation Manager



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un 7. KANSAS CITY, MISSOURI, APRIL, 1912 Number 4


# APRIL SHOWERS

e ave passed the quarter pole, and r e second quarter of 1912. March a mean month, so the preachers tl oughout the Nation. Snows and s vere the order from the Great es o the Gulf of Mexico. Kansas C orado, Missouri and Oklahoma, m ch of the East struggled under a e anket most of the month. Traf- of ll kinds was demoralized. The ch Offering for Foreign Missions w ely postponed by many congrega-, ıtil better weather prevailed. But e ıe church has lost in attendance ng March, the moisture hoarded by A ıighty in Kansas and Nebraska s romises to be worth millions to fr ıtier, so we must rejoice and turn pl face toward the future. April e aster month when we remember wi ow and the orphan, the aged and the afflicted. The women of our C. W. B. M. have their self-denial week of prayer, and our Brotherhood Chapters also have been asked to observe the week fittingly. Then there is Conservation Sunday, April 28th. This day is written high on our calendar for 1912. It is the Men's and Boys' Day in Churches of Christ throughout the land. The Directors of the General Brotherhood have asked our churches to observe the day with meetings for men and boys. The responses received at this writing are most gratifying. Hundreds of churches have replied that they will observe the day, and requested literature to assist them. Thousands of copies of the Conservation Day program printed elsewhere in this issue have been sent to our ministers and officers of Brotherhood Chapters. Thousands of men and boys will

be gathered together throughout all the Protestant churches of the land, for the day is to be universally observed by all churches of the various communions.

March was a good month with the Brotherhood movement. We circulated more literature, and sent out more communications from the general office than in any previous month in the history of the general movement. With the close of March, Mr. Shellenberger leaves the work of Field Secretary, and the writer confesses to a feeling of loneliness. Prior to last July there were three secretaries, then there were two, and now there is only one National Secretary. This does not mean that the work is to be curtailed—far from it. Each day sees more accomplished in the general movement than the previous day. This has always been so. It simply means concentration of effort. The National Secretary may write more, but shorter letters. Work in the field will be cared for through volunteer Field Secretaries, and officers and directors of the National Movement, and laymen in the various states, for be it said to our credit, we have some powerful men in the pew who may be used with profit in the propagation of this movement. And then we have Secretaries of other National and State Societies who yearn to see the men of our various congregations at work in the church. Activity among the men means progress all along the line. No branch of our work but will receive a decided impetus when the men are aroused. Even the C. W. B. M. officers say this is so, for where the men are busy the women have more time to devote to their chosen work, and this is as it should be.

There will be a Great Christian Conservation Congress in New York City during April, the dates, 19th to 24th, the place, Carnegie Hall. Our Headquarters will be established at the Hotel where we want to see hundreds pastors with their interested men tendance at the Congress. This pr to be the Edinburgh of America that week. The Editor of this ma expects to be in attendance duri entire week. We will journey metropolis by easy stages, with Pr W. C. Payne, of the C. W. B. M Chair, of Lawrence, Kansas, a traveling companion, stopping enr Indianapolis and Cincinnati for ence, thence to Washington, D. C., we will meet by appointment, Champ Clark, Speaker of the N Congress, take in the sights of th tion's Capitol, and catch a glim President Taft, if he is at home will hold "Team Rallies" at Hage and Baltimore on the going trip, Norfolk, Pittsburg, Washington and Bethany College on the back The dates of these meetings appe where in this issue.

This is the Home Mission Nun CHRISTIAN MEN. We consider honor to unveil to your gaze th countenance of our Missionary in er New York, Jos. Keevil. The about him by Geo. W. Kramer, th church builder, who has designe of our choicest church buildings, man of the City Mission Committe justice to both man and work. T cle by Mr. Keevil himself is wo wide reading. Secretary Raum, o tana, presents the work of the fro it is, while McCash, Muckley and H add spice to the solid food of th The work of the American Soci never received the consideration people that it merits, nor as m shown by other communions t Home work. The work needs m yea, must have it or our already forces will be materially curtaile

ty is the agency of the churches en-
ıg in the coöperation. It has no power
the churches, cannot compel gifts,
the officers ought to be relieved of
esponsibility for raising the money
sary to carry on the work. This
l give them time to plan the work,
needed surveys, and expend their
s toward the proper disbursement of
s rather than in their collection. The
ng comes the first Sunday in May.
can the men help? Read the article
Robert Hopkins. What are the
? See what Raum and Keevil and
er say. Muckley will tell you how
Church Extension Board assists.
brethren, is practical Brotherhood
Not an indefinite line in the
am. What are we going to do
it?

△ △ △

## Cut the Rope

ood pastor asked us recently "What
l we do with a dead president."
er: Hold a funeral and bury him,
a new man to take his place and go
ahead the same as if nothing had
ned. That is the usual procedure
the president of a corporation dies,
hy not with a Brotherhood presi-
Of course you say "The Brother-
or class president is only theoret-
dead," but we answer that he is
just as dead to the agency he is
ed to serve as if he was actually
coffin. It is the policy of this
to furnish every assistance made
e by up-to-date facilities, to
rhood presidents, secretaries, and
officers. We are filling our maga-
ll of up-to-the-minute material of
lucational and inspirational sort.
ss frequently than once a quarter
equently oftener we communicate
Brotherhood officers, sending them
erature and valuable suggestions.
ntimes an able business man un-
es to lead a group in the church,
gets nervous prostration, or something of that sort, and makes the greatest mistake of all by doing nothing. By the time you have been in the work as long as we have you will find it takes a tremendous effort to arouse even busy business men to their proper appreciation of responsibility in this regard. When a president gets lame and cannot work, and won't work, or don't know how and refuses proffers of assistance thereby stopping the whole procession, do the wisest thing and unhitch him, put another man in his stead and go right along. You may lose a man or two, and a year or two in the operation, but a group of men that mean business cannot be held back by an inefficient or inactive leader. Suggest, plead, coax, help pull, guide, direct, everything you possibly can do for him, do it, and if he still lies dormant, cut the rope and forget about it.

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## Speak Up, Brethren

How can CHRISTIAN MEN Magazine best serve the cause of Christ among men? What sort of articles are the most appealing? What faults, failures, sins, and short-comings are apparent to our readers? We would like to have you answer these matters by making your criticism constructive rather than destructive. We have the greatest desire to make CHRISTIAN MEN be to the men of our churches just what it ought to be—no more and no less. We can do this better if we know when we are deviating from the path of merit.

We have in the past asked for opinions in regard to various matters and the same have been freely supplied by our kind and ever-increasing constituency. We hope that the response to this appeal will be fully as cordial.

Brethren, let us hear from you and give us the privilege of making public use of some of the things you say.

## Resolutions Concerning J. K. Shellenberger

WHEREAS, J. K. Shellenberger has been Field Secretary of the Brotherhood of Disciples of Christ continuously since January 1, 1910, and

WHEREAS, At a meeting of the Board of Directors of the Brotherhood of Disciples of Christ, held in Kansas City, February 16, 1912, Mr. Shellenberger announced his intention to retire from the work of Field Secretary on April 1, 1912, and

WHEREAS, The Board of Directors, after mature consideration, accepted such resignation, the same being in conformity with Mr. Shellenberger's wishes in the matter, be it

RESOLVED, By the Executive Board of the Brotherhood of Disciples of Christ, that we express to Mr. Shellenberger our sincere confidence in his sterling character and Christian manhood, and commend him, without reservation, for his untiring labors during the two years and four months of his connection with this organization. Be it

RESOLVED FURTHER, That in accepting his resignation the Board desires to commend him to the Churches of Christ at large as a minister of ability and as a man worthy of all confidence. Be it

FURTHER RESOLVED, That these resolutions be spread upon the minutes of the General Brotherhood of Disciples of Christ, and a copy be furnished to Mr. Shellenberger.

By order of the Executive Board.

ROBERT G. FRANK,
T. W. GRAFTON,
E. E. ELLIOTT,
Committee.

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## The Doubling Process

The circulation of CHRISTIAN MEN magazine has kept up wonderfully well, in spite of the fact that we have no agents, and rely altogether on our fr in securing new subscribers, and upo loyalty of our old subscribers in pro ly renewing, but CHRISTIAN MEN m zine is altogether too valuable a me of circulation to be limited to 2 readers. If the suggestion herein c ed is followed, our circulation oug double or treble within the next months.

We are suggesting to the presi and secretaries of our Brotherh Men's Bible Classes, Leagues and that they "pair off" for subscri campaigns. This will be found to b of the most enjoyable stunts you tackled. You could make no bette vestment of time for the advanceme work among men in your communit you are preparing for a membership paign, a building campaign, or a m raising campaign, or revival campa CHRISTIAN MEN'S subscription cam will do much toward advancing others. This "pair off" idea is a as Matthew, Mark, Luke and In the Gospels we read that men out "two by two." There is ne more of this supplementary wo every sort of an undertaking. man may help another, and as he he will discover new powers. H get a new bracing of his purpose. men live too much to ourselves it is not an outworn plan for one B erhood or class group to visit anoth special occasions, and in this fello men and churches more than double powers. It stimulates them to do best, and it is done with zest an thusiasm. Will you not strike with us in placing CHRISTIAN M the hands of every man among us is in any wise identified with the

Church? The low club rates we naking, and the exceptional quality aterial we are publishing ought to nend itself at once as a good busi- proposition.

△ △ △

## Volunteer Field Secretaries

lunteers for Field Work in putting to work at a worth while task are ing themselves to the Brotherhood ment. One of our most efficient ters recently offered his services, ing to pay his own traveling ex- s to go into a number of churches ut any cost to either the Brother- Movement or the local congrega- We communicated with several of hurches that do not have any or- ed men's work. One church ac- l the proposition and the result was therhood Chapter of promise. An- pastor responded too late to secure e, while the remaining offers were ded.

writing of the matter, the volunteer says: "The trouble with getting vork on foot is the indifference of reachers." We have known this long time, but have not dared to er it for fear of offending.

ether intentional or not, our minis- re not giving this work among men mpathetic coöperation that we be- t should receive. We are not com- ng — God forbid. We receive h letters of sympathy daily to erbalance these discouraging feat- The Movement expects some in- ence, but our churches themselves and the ministers in particular cannot afford to be indifferent to this tremendously promising movement.

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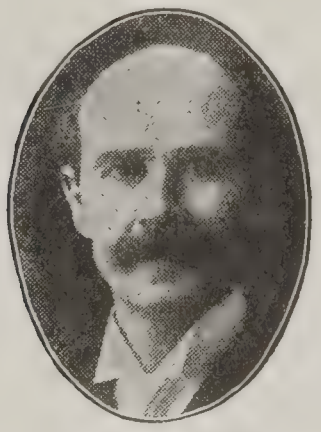
## Is the Local Church Making Good?

The Church really stands or falls on purely local tests. It may cherish visions of big, world-wide things, but if it is heedless before the call of local needs and has no vital connection locally, men properly scorn her pretexts of service to the larger world. We cannot send efficiently our gospel to Samaria if we ignore the local situation in Jerusalem. A church of five hundred members had a fine foreign missionary spirit owing to the aggressive leadership of two or three noble men and women. But the carpets in the local church were unpresentable, the hymn books slid from their covers when picked up, dilatory payments of the pastor's salary made him blue and spoiled his credit, a local social effort for boys and men was allowed to fail, and other signs of indifference robbed the larger work of this church of sweet odor. Not one whit less of the larger program, of course, but surely a more vital influence in the community is needed if consistency and Christ's new program are considered. No outside man can specify the details of another man's local program, but intelligent Christian men in this great day of social Christianity need not be told how to make some kind of vital connection of the local church on social lines with its community.

# The Problem of America

BY I. N. McCASH, SECRETARY AMERICAN CHRISTIAN MISSIONARY SOCIETY.



I. N McCASH

Self-preservation is the first law of life. Instinct and memory in dumb animals prevent them from eating poisonous herbs or frequenting places of danger. They have no reason to guide them as to consequences of action, beyond what their natural senses reveal and warn. The life of the individual human partakes of a wider range of attack and more subtle approaches of danger to life. Groups of human beings, when put into their largest aggregation, known as national life, are subject to the same law. Our forefathers, in Revolutionary times, declared not only the right to establish a nation, but to defend it against all enemies which seek to subvert the principles for which the nation stands, or destroy it by assaults. Self-preservation of the United States is its first obligation. To let free government, religious liberty and a Protestant nation perish from the earth, is to be unfaithful to this greatest trust bequeathed to us and our children. That law has been operative against every enemy engaging with us in the six wars of American history. Our patriotism has quickly responded to every appeal for protection against armed foes. Our military history, because of such ardent patriotism is glorious and unparalleled.

NATIONAL PRINCIPLES

NATIONAL DANGERS

The nation having advanced in age, power, social, commercial and diplomacy, has dangers which, in her approach, are subtle and deadly. These lurking agencies of destruction, seem parasites, to fasten themselves upon national vitals, fatten upon the life-blood and strength of the Republic. Memories of struggles other peoples have had in their national existence, warns citizens of the United States against similar experiences. Observations of tendencies of the times, practices now in vogue and intelligent forecasts of the future based upon known truths and principles all bring one conclusion:—that the nation's life is in jeopardy. It is the duty of every lover of his native land, to help preserve it.

NEGLECTED FIELDS

A Survey of Neglected Fields, by representatives of twenty-one Home Mission Boards, uncovered the religious needs of those states and discovered American Protestantism, armed and contagious dangers in our national life. Days of consultation in thirteen states of the Northwest brought together representative mission workers in each, who from observation and experience, presented conditions morally and spiritually destructive of our government. The need of information, concerning the religious states, by the National Board and state workers, themselves, in the field, as related to unvisited parts of the commonwealths, called for application of the inductive and scientific methods of home missions. What influences that vitiate and destroy the purity of social life are jeopardizing the whole life

epublic! One small town in the of Oregon has sixteen families, of which have either obtained di- or applied for them. This is an rdinary case, but it is indicative of l attacking the home, the hope of ıture. The divorce evil is nation- ınd nation-poisioning.

A'S N M

On the Pacific Coast, there are five Oriental nations represented,—Chinese, Japanese, Korean, s and Filippinos. Those Ori- have established pagan altars, wor- idols and erected temples on can soil. Buddhist priests regular- iiate in temples at Seattle, Tacoma, ıd, San Francisco, Los Angeles resno. From those centers, mis- ations have been established, and aganda, supported by an expendi- $40,000, last year, is being pushed erica. On our home soil we have ctacle, unthinkable in the days of orefathers, of Christianity and sm in a death struggle for suprem-

RMON S

In the Mountain States, with Utah as central, a Morman hierarchy, which zes the national government only compelled to obey law, has ex- its power, like tentacles of the , into valleys and regions of all oup of states. Brigham Young, st revered leader of Mormonism, esented by bronze statuary in Ike City, with his back toward the and the open palm of his right tended toward a national bank,— ıtentional, but true portrayal of nated Mormonism. Its back is the temple of truth, and its hands, or money and power. It is a to free government.

UNCHRISTIAN LUMBER CAMPS

Lumber camps in the timber states have about 317,000 men employed in groups from fifty to three hundred each. These men are in the woods nearly nine months of the year without Gospel privileges, or any uplifting social influence. The great forests of the Northwest need a mounted ministry to visit the woodmen, whose camps are moved as millable timber is exhausted. Mining camps, with conditions a little more favorable, because of permanency, are equally destitute of religious advantages. The states like Kansas, Nebraska, the Dakotas and parts of Montana, which cannot point to snow-capped mountains, pearly lakes or forest reserves that characterize other states, have their religious problems with equal complexity. Eighty per cent of the Dakotans reside on the soil. Through that vast agricultural region, governed by those states, the rural neglect of the church seems almost complete. Even in Kansas one-fifth of the churches are out in the country, and few of them are efficient, according to standards which have been set by competent pastors. The rural districts, many of them supporting a dense population, have country churches once prosperous. The early settlers, who built these, moved to other parts and left them. New-comers were often of faiths at variance with the builders of the church, and ministers were left without support. The location of towns along railroads drew churches to them, and left large areas of land, twenty and fifty miles from trading places, without houses of worship. As an illustration: Within twenty-five miles of Omaha is a tract of land one hundred miles in extent each way, quite thickly

EMPTY COUNTRY PULPITS

UNCHURCHED PLAINS

populated, without any organized church work, except where a Sunday-School missionary recently planted one church in a town of that region.

Great irrigation territory, and farming regions on the plains have an increasing population, where men and women have grown from childhood without having reasonable opportunity to hear preaching of the Gospel. The vast rural regions of America are without sufficient and efficient Gospel ministration.

**OUR CITY PROBLEM**

Our cities, with their heterogeneous mass of humanity, with their Babel of dialects and languages, are fostering enemies of national longevity in municipal grafts, political chicanery, debauching liquor traffic, white-slave corruption and low standards of morals. According to authorities, exhibits of vice and forms of sin are shown in some American cities, unknown in pagan lands. These are components of a dark picture. They are, however, true to facts, to be substantiated by indubitable proofs. The Church of Christ must face these conditions. Christian men of America are called with a clarion call, not to take up arms against an army mobolized on our borders, but to save the nation from moral decay and spiritual ruin. The Gospel of Jesus Christ is salt to the putrefying morals of our body politic. Christ is the light which not only dispels darkness, in which pestilence walks and breeds, but like sunshine gives color to flowers of virtue, and ripens the fruits of righteousness.

**S THE CHURCH PROGRESSING?**

The church has made wonderful progress. It has been thrust into conditions on the American continent, which would overthrow any other agency not divine. The world's history fails to show a test of religion so severe and a situation with such a variety of nationalities, and constantly changing population, as Church of our Lord in the United Yet the church has more than he own. While the population of the States has increased 47 per cent past twenty years, the church h creased 71 per cent in the same Christianity divided, is weakened presence of united forces of evi there is a growing coöperation a creasing unity among believers in The power of Christianity now exe fluences over all departments of g ment. Congress, with the Legisl of states, is mightily influence good by Christian sentiment duced by the church. The tional Judiciary together with er courts of commonwealths, nizes the church and the princip our Christian religion as fundame interpretation of law and as a pres force in our country. The Exe Department of the nation, togethe those of states, feels pressure of tian sentiment that enforces law tects the weak and gives assura national safety.

Home Missions are the alignm Christian forces for the self-preser of our country. No duty is so and urgent to true Americans as ment in this cause. No gift so far- ing as that of contributors to Am Missions. No need, in city, rural munities, mining and lumber among Oriental and foreigners, f negro, in the growing South, in po East, in the industrial North, in th West, in all parts of America is so as at this critical period of our na life. A million dollars for Am Missions, to be raised by the openi the Panama Canal, is reasonable, u and imperative. Shall we have it? you impressed with the above fa demonstrating the need of more

workers to help Americanize and istianize these different communities? so, will you not help on the first Sunday in May, 1912, when all Churches of Christ will present the plea and make an offering for this work?

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# ıe Relation of Church Extension and Home Missions

G. W. MUCKLEY, SECRETARY BOARD OF CHURCH EXTENSION.

G. W. MUCKLEY

the progress of Christianity new cies have arisen from time to time rry forward its work. While the el is the same and the terms of tion never change, yet the Gospel not come with fore-ordained od. It came rather as a vital force freedom to unfold its energy in ever way external conditions of owth might demand.

ALS The development and growth of the church gives abundant of the above fact. Several hun- years elapsed before Christianity a hospital. Since then the found- f charitable institutions has been minent feature of the church's

TIONAL TIONS Inherent in Christianity was the intellectual impulse but this did not at shape itself into educational in- ons, but it is now considered the nate duty of the church to have vn educational institutions. The ı which stands for and fosters ion has the surest and brightest

THE PRINTING PRESS

No sooner was printing invented than the church laid hold on this mighty means for the propagation of its sacred and vital truths. Religious newspapers and publishing houses are the result.

THE MISSIONARY SOCIETY

Then came the rapid progress of civilization which made necessary the Missionary Societies at home and abroad. The Word of Life must go to the pagan and the Foreign Society came into existence. The homeland on its frontier needed the gospel and our Home Society was the result. This is simply the application of the principle of division of labor to the work of the church.

HOME MISSIONS FIRST

In the evolution of our Missionary Enterprises it was reasonable to expect that we would first coöperate in sending out evangelists to preach the Gospel and organize churches. The Home Missionary is the pioneer. He blazes the way. He is the scout. He is on picket duty. He is on the firing line. If his work is not done well the new church will not be established. After the voice of the pioneer preacher is heard in this new land, the sound of the mason's trowel, the whistling of the plane and the steady noise of the carpenter's hammer must be heard in the erection of the church building. Unless the work of the Missionary is well done there will be no

need of the church building. Without the work of the Home Board there would be no need of the Church Extension Board. But, because of the many new organizations created by our Home Board, we *must* have the Board of Church Extension as the constant builder of fortifications under whose cover the battles of the King may be fought.

**A LOSS OF MONEY AND MEN**

Again, suppose an army of conquest should move upon a strategic center of population, capture it and then move on to the next city, leaving the last unprotected and uncared for. The enemy in the meantime, seeing this, recaptures the city just taken by the army of conquest. Has anything been gained? On the contrary men have been sacrificed and money spent uselessly. The Home Board is on a mission of conquest. When it captures a town the Board of Church Extension helps the preacher to hold it by helping him to a modern work-shop —a new and up to date building. In a forward movement everything that has been captured must be held. The fact is that the Home Board and State Boards will not arrange to enter a difficult field unless they first have the assurance of help from the Church Extension Board. How glorious and business-like is this coöperation and fellowship!

**WHAT A PIONEER SAID**

The earnest and beloved DeWitt of Tulare City, California, whose obituary appeared in our church papers, spent twenty-eight years in evangelistic work in the West. He used to say that he could go into a community and easily enlist three or four times as many as could denominational evangelists, but that fully seventy-five per cent of his work was lost to our people because he could not assist the converts in providing themselves a hu in which to meet. The church-bu contributes to the permanency o work of the evangelist. The build the bulwark holds the territory t by soldiers of the cross. A familiar with our work in the says that if Church Extension had been pushed twenty-five years as it is today, we would now be per cent stronger than we are. It to house homeless Disciples of Lord.

**THE CASE OF OKLAHOMA**

By this coöperatio get on the field with our Christian Plea. Today we are first in influ and in church property in Oklah because the Home Board and Ch Extension Board worked tog when different sections of the were opened up. We got su building lots at small cost. I would have compelled us to pa much for the lot alone as both lot building cost us. This is good as well as good business. As a r there have been over 240 chu helped in Oklahoma in the nick of that are now influential in their munities. And, what we did in homa has been done in more than cases in the mission fields of the U States and Canada.

**STRENGTHENING THE BASE**

We must stren the base of sup The one great pu of every soul in harmony with Savior is to carry the Gospel to very ends of the earth. Every e tional institution within our Br hood; every missionary organiz whatever its name and immediate every church enterprise of every must subserve this one purpose o world's evangelization. But if w

eet the enemy at home and abroad, hold the territory that is already inally ours, we must take care of base of supplies at home and igthen the local churches in our e field. More than this, we must ase their number in the yet unied territory of the United States. well established local church must be the source of supply to all our essive work in the foreign field.

e Pope's other self, Satoli, while ing to their Congress some years in Chicago, laid special emphasis the thought that America is the key to the future. Books like "Our Country" and "The New Era" show conclusively that the progress of Christ's Kingdom throughout the world depends upon the work done here.

The offering of our churches in May to the American Society should be such as the work we have laid upon that Board demands. Let us educate and prepare ourselves intelligently for a great task. Let all give. Let all give cheerfully. Let all give cheerfully according to their ability and God will give the increase.

# Brotherhood Volunteers

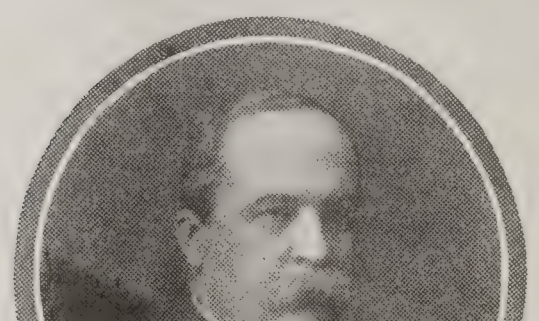
The publishers of the Christian Evangelist very graciously opened the pages of that sterling paper to the Brotherhood Movement and accorded us a SPECIAL EDITION in their issue of March 7th for the purpose of reporting results of BROTHERHOOD VOLUNTEER DAY, Sunday, January 15th. Sixty-one Volunteers for the Ministry and Mission Field were then reported. We have since received reports of upwards of a score of others, whose names and faces will be added to the growing list of Volunteers enlisting in the cause of the Christian Ministry through the efforts of this Movement.

The attention of our Schools and Colleges is called to these Volunteers, and already some of them are started on their course of study in several of our Educational Institutions.

Copies of the SPECIAL EDITION of the Christian Evangelist will be sent to those interested upon application to this office.

# The Work of Joseph Keevil

BY GEORGE W. KRAMER, CHAIRMAN NEW YORK CITY MISSIONS COMMITTEE.



GEORGE W. KRAMER

In 1908 the American Christian Missionary Society, in coöperation with the Disciples' Missionary Union of New York City, enlarged their work in this city, combining their regular mission work with institutional work and work among foreigners. In 1909 Joseph Keevil took charge of all work undertaken by the A. C. M. S. and the D. M. U., and stands today as the sole representative, supported by the City Mission Committee, facing these conditions, and as such deserves the support of every member of our Brotherhood.

**KEEVIL, THE MAN**

Joseph Keevil is the third son of Rev. Joseph and Mary Keevil, born in Wiltshirt, England, August 22, 1872. The father, an itinerant Methodist preacher, his wife and seven children migrated to this country in 1885, settling in the Greenpoint section of Brooklyn. Soon after arrival Joseph, Jr., learned the carpenter's trade, continuing at it until leaving for college in 1890.

**THE TURN IN THE LANE**

In February, 1888, he joined the Methodist church. Studying the Discipline in connection with the new testament, he soon found himself out of sympathy with the doctrine and syste of the M. E. church. At this time he a brought in touch with the Christian is sion, then meeting in a store on M hattan avenue (this mission is now he Humboldt Street Church), and sh became secretary of the Bible Sc Being thus brought in contact with he teaching of the Disciples of Christ he found himself in perfect accord n agreement, and in the fall of the s year was immersed by Dr. W. A. el ding.

He was active in the work, ass ed in the various public meetings, and fa ly decided to devote his life to the in istry.

**HIS EARLY WORK**

He took advantage of every op tunity in day and evening schools, im proving his education and preparing o college. Influenced by his pastor, I S Edwards, he entered the College o he Bible, Lexington, Ky., February, 1 During his college work he started n conducted a mission in South Le ng ton, now the South Side Chri a Church. After graduation he loc e with churches in Northern Kent ky and in 1899 went to Canada for th A C. M. S., establishing the church in at Portage, Ont. After three years he c to New York State, locating at Glo rs ville.

In November, 1903, he came to hi home church on Humboldt st et Brooklyn, to succeed his brother, h L.—now of Knoxville, Tenn. he church, then incorporated as the Se n Church of Christ in Brooklyn, ha a membership of 180, with their vi buildings on Humboldt street.

JOB

Brother Keevil remained as pastor of ırch until February, 1912, when ties as Superintendent of Institu- Work and Missions—to which he en appointed in November, 1909— eased as to take all of his time, previously combined this work e pastorate.

six churches and one mission constituted the original Union grown in three years to six es, five missions, an institutional mission among the Russians and classes four nights of the week, g the English language and an citizenship to the foreigners.

ONS?

Brother Keevil is an indefatigable worker. While others enjoy their ıs, he is always on the job, during mer months conducting open air s in his ward, first began in tion with other churches, and the Humboldt Street Church

summer he aided the Russian min- in open air meetings among the rs on the East Side, Manhattan. e Greenpoint section—the Seven- ward of Brooklyn—his home faces a peculiar condition. This vith a population of 80,000, a anufacturing center, has over 70 of foreigners, mostly Poles, He- r of other Slavic races; over 50 speaking foreign languages only e from the Hebrews are largely l.

churches are yielding to this in of the foreigners and today in rict five Protestant churches are the membership being "crowded

THE DISAPPEARING CHURCH

Brother Keevil is making a heroic effort to save the situation for the "disappearing" church by converting the church into a "community house," and doing institutional and educational work among foreigners.

With limited accommodations and money, success has demonstrated the wisdom of the change. Our church and Bible school are today stronger than ever —while others are abandoning the field. The institutional work has met an enthusiastic response.

The church is now the property of the D. M. U. as representing the A. C. M. S., thus making the work national.

An adequate building contemplated will cost $50,000. A portion costing $20,000 will probably be erected this season.

A NATIONAL WORK

This heroic work is for the Brotherhood at large and for the cause, and can only be done by those on the ground. It should be well and enthusiastically supported.

The same problem exists on the great East Side in Manhattan. In a rented basement room of a church on the East Side—the Olivet Memorial—the *Russian Christian Church* meets for two services and a Bible school each Lord's day and evening mid-week. On four evenings English classes are conducted, the English language and the principles of American citizenship being taught. On Saturday evenings the rooms are frequently crowded with an eager throng to attend a stereoptican, illustrated, temperance or other moral and instructive lecture. On Sunday afternoons the Russian missionary and some of the brethren hold religious services in a restaurant.

There are over 150,000 Russians on the East Side, most of whom are within a mile of this church, yet this is prac-

tically the only mission work being done among Russians by any Christian people. Many of these people fled from intolerable conditions at home, holding the Greek Church largely responsible for them. Some were connected with a great Christian body in Russia—estimated over a million—who are practically one with the Disciples of Christ in this country in teaching, ordinances and faith.

**BUILDINGS NEEDED**

The greatest success would crown our efforts in this great work, were it properly housed in our own buildings. In consequence, we are advocating, strenuously, the securing of a proper building in an advantageous locality as a Community House, in which every diverse branch of this work might be conducted.

Such a building will cost $100,000. A much less sum will secure a beginning.

**TANGIBLE RESULTS**

Two years ago, one Tenerhan Dadianoff was converted at this East Side Russian Mission, became an Elde later returned to Russia, opened mi sion in Vladikavkas, a city of 5,00 That church now has a membership f immersed believers, and weekly cogr gations of from 100 to 200.

Russia is opposed to proselytig mission work by foreigners. Hoev this brother secured a permit fro t Prime Minister, purchased a site id now endeavoring to secure funds or building. As no adequate buildir c be found, they meet in homes. T houses are small and the people por.

**THE GATES AJAR**

Thus a way to open m sions in Russia is un that diplomacy cou n secure. It is a fact, that the mo e fectual work in European fields t result of the work of the returned tiv converted and fitted for the wk America, who can present the plea countrymen and win their confide e no one else can.

# Children's Number Next

The Brotherhood Movement insists that the Man be responsible for the Boy. The law makes the parent responsible for the child. The May issue of Christian Men will devote itself largely to the subject of Children and their relation to the Home, School, and Church. An interesting treatise on the "Children's Congregation" will capture your attention. A. McLean will tell of the origin of Children's Day for Foreign Missions. Mrs. A. C. Smither will have a PLAIN TALK WITH PARENTS, while R. P. Shepherd will speak on "Conservation vs. Conversion of the Child." You will be interested in the next number of Christian Men, because it will deal with one of the most vital subjects with which the Church and civilization at large is concerned.

# Taking the Northwest For Christ

BY J. S. RAUM, SECRETARY MONTANA CHRISTIAN ASSOCIATION.

J. S. RAUM

N-O-R-T-H-W-E-S-T spells opportunity. Opportunity for the farmer, nt, professional man, and in fact y man who has the courage to o a new and developing country ow up with it. Here are thou- f acres of virgin soil waiting for nesteader and other thousands of or sale at nominal cost, sure to in value as the country devel- astern people are just beginning ze some of the splendid oppor- for investment that are to be ere, and as a result the develop- f this country is going forward ps and bounds. All the North- States without exception in- rapidly in population the last and the census of 1920 will show greater percentage of increase. a will double her population and e opening of the Panama Canal the Coast States, such as Ore- Washington, will develop with us rapidity.

And while this rapid development of this wonderful country will mean o the merchant, lawyer, doctor and farmer, it ought to mean even more to the Church of Christ. For if the Northwest spells opportunity for him who is interested in the material development of the land, it also presents a wonderful opportunity to him who is interested in the moral and spiritual welfare of the people. For instance, here are three great counties in Montana, Custer, Dawson and Rosebud, whose combined area is equal to that of the State of Ohio, and yet, in this vast territory there are a few more than a score of churches of all faiths combined. And in all this territory there is only one church pleading for the restoration of Primitive Christianity. A brother preacher recently covered 319 miles of this territory in the three counties named and reports families on nearly every section of this land. These people have very little money and are going to see hardships and struggles for several years before getting on their feet financially. They are not in position to pay much now for the preaching of the gospel, and it may be several years before some of these communities will be strong enough to support, unaided, a resident minister. Therefore the church at large through the A. C. M. S. and the Church Extension Board must come to their aid. A minister who has not made good elsewhere will not succeed in these places, for the conditions demand men of tact, ability and spirituality. Men who can build their own homes with their own hands after they get on the field; men who will purchase with their salaries a team and buggy to cover the many miles of their parish

and thank God for the privilege of being empire builders.

The country stretching from Missoula to Flathead Lake and west to the Idaho line is rich in resources, inviting to the homeseeker and must be churched and equipped for Christ. Less than fifty ministers of all faiths are looking after the spiritual welfare of the people from the North Dakota boundary to the Idaho state line along the Great Northern Railroad and the average width of their parishes is more than one hundred miles, and in length equal the distance from New York City to Indianapolis. In all this stretch of territory there are only two churches pleading for New Testament Christianity. To this particular section of Montana that the people have been streaming the last two years several cities of a thousand and more souls have sprung up. Because of lack of funds, the simple gospel has never been heard in these growing towns and cities, and when townsite companies offered us lots on choice corners if we would come in and build within a certain length of time we had to thank them, but lose our opportunity, for we had no way to finance the projects if undertaken. The Brotherhood at large will pay dearly in the years to come, in money and men, for neglecting these opportunities.

**OUR RELIGIOUS NEIGHBORS**

Our religious neighbors realize the value of present opportunities in the Northwest better than we do. One denomination is spending $25,000 in Montana alone this year. I have before me a copy of another denominational paper which states that last year their denomination spent $14,000 of Home Missionary money in Montana and this year will receive $17,000.

**HOW MONEY TALKS**

Last year the A. C. M. S. spent $800 in Montana and the C. W. B. M. a similar amount. Sometimes I think we accomplis d much permanent good with our l,c as our religious neighbors did wit th thousands, for the Northwest is all soil for the New Testament Ple t in the long run money will win t: d and this great country which to y to be had for the taking will g o to denominationalism. While I ha mentioned Montana specifically b at I am in touch with conditions anc m the facts, yet this same conditio p vails in all the Northwestern at Idaho, Washington and Oregon, a w as Montana, must be won for th P in the next ten years or the re gio supremacy will be surrendered c denominational brethren. Two ge tions ago our fathers sinned aw t day of grace in the New England at Let us not make the same mistake od and sin away our opportunity t great, developing Northwest.

**SECTIONALISM? NO!**

When a man plea s a particular secto n the country son w accuse him of sectionalism. I am w ing to incur that risk if in any a can impress upon the Brotherhd d large the greatness and the value f t present opportunity in the Norw From July 1, 1910, to January 1 19 fourteen churches were organize a manned in Montana. This rm might have been doubled had the o been available. The same co lit faces every state in the Northwest T great need here is money and men T offerings for Home Missions m t increased before the appropriati s Northwestern States can be inc as We are all praying that the da n speedily come when the wealth c Brotherhood will pour into the ff of the A. C. M. S. While we w t increased offerings, a vast, rich p

ping from our grasp. Is there
y of bringing the opportunity of
the great Northwest and
AD NOW the missionary budget of
the Brotherhood together
s a period of five years? Ten
sand dollars a year for five years
n each of the Northwestern States
ake this country ours and no one
er be able to take it away from
ut your *"living links"* in Mon-
daho, Washington, Oregon or
ng. In the Northwest the in-
nt of missionary funds will pro-
ne results *today* and furnish a source of missionary supplies for tomorrow as well. In a few short years, the great Northwest, rich in resources and wealth, splendid in material prosperity and moral attainment, churched and equipped for Christ and the propagation of the New Testament Plea, will turn in to the coffers of the A. C. M. S., the F. C. M. S., the Church Extension Board, the C. W. B. M., *et al.*, hundreds of dollars for every one received and in turn help save the East and South and North until all America and the whole world shall have heard the plea and the prayer of our Lord is answered.

# A Most Important Day

Sunday, April 28th, is CONSERVATION DAY FOR MEN AND BOYS throughout America. Every Church, large and small, city and country, is asked to fittingly observe the day. "I have few men in my church," writes one minister, "and do not believe enough interest can be worked up to make the day successful." We sympathize with this brother. He is not alone, for hundreds of ministers have the same situation to confront. But, brethren, seriously, isn't this a good time to start in to change conditions? Three men that mean business in a church can come together and lay plans for this day, and make it a success. At least you can advertise the day in your community, and get what men you can command to interest themselves in the plan, and preach on the important subject of "Men's Work in The Church." A full packet of literature to help in preparation is yours for a postage stamp. If you are a Minister of a Church of Christ, we have already sent you a reply card with a stamp upon it, so you see it is the Brotherhood's stamp that you are asked to spend. At least send us a message that you will do what you can and we will do our VERY BEST to help you make the day the VERY BEST you ever had in your church.

# Program of Men's and Boys' Day

## April 28, 1912

MESSRS.

R. A. LONG J. N. HAYMAKER T. S. RIDGE
F. J. BANNISTER T. W. GRAFTON
C. M. CHILTON ROBERT GRAHAM FRANK
FRANK NASE R. A. DOAN
W. PALMER CLARKSON D. P. GRIBBEN
AND
E. E. ELLIOTT

OFFICERS, DIRECTORS AND SECRETARY

Of the Brotherhood of Disciples of Christ, one of the participating organizations in the Men and Religion Forward Movement, urge a fitting observance of the above day in your church. The following plan is purely suggestive but is offered as a pattern for such churches as desire to use it.

### THE PLAN.

**MEN'S MEETINGS:**

All the men in the Bible School.
Sermon on Men's Work—11 A. M. (Material furnished on request.)
Mass Meeting for Men—3 P. M.
Prayer-Meeting for Men—7 P. M.
Great Men's and Boys' Service—7:45 P. M.

**BOYS' MEETINGS:**

All the boys in the Bible School.
Mass Meeting for Boys—3 P. M.
Boys' Prayer-Meeting—6 P. M.

NOTE—Send for literature to assist in preparing for this most important service for boys.

### THE MEN'S PROGRAM.

**BIBLE STUDY** at the Bible School hour with the regular Bible lesson with Men's class or classes.

### MEN'S MASS MEETING—3 P. M.

**MEN'S CHORUS**—Masculine songs.

**3—ADDRESSES—3.**

**BY LAYMEN**—Fifteen minutes each.

(1) What the Men of this church can do for the men of this church and community.
(2) What the Men of this church can do for the *boys* of this church and community.
(3) Why have a Local Brotherhood Chapter, Men's Bible Class, League or Club in this church?

**THE NATIONAL BROTHERHOOD.**

Reading of Questionaire (supply free on request).
Prayer for Men and Boys out of Christ.
Appointment of Committee on Organization to report at evening meeting.
Quartette or Chorus.
Adjournment.

## MEN'S PRAYER-MEETING—7 P. M.

Brief Address by Pastor. Subject: "Prayer as an Agency of the Kingdom."

**INFORMAL DISCUSSION:**

(1) What men and boys in the community of this church are out of Christ?

(2) What men and boys of the Christian Church, residing in this community are not identified with this church and Bible School?

NOTE—Secretary will take names and addresses, as reported from the floor. Call on each man present for some message along this line.

(3) How can such men be reached for Christ and the church? Discuss the house-to-house canvass, the men going out two by two on Sunday mornings or afternoons.

NOTE—Appoint a committee to district your community and appoint leaders for each district. Arrange a time for the original house-to-house canvass. A good plan is to have a simple map made, with names of chairmen of each district.

Closing prayer for the consecration of local workers.

NOTE—Plan to have your men meet early every Sunday evening, in a quiet room of the church; repeat tonight's program on individual evangelism.

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## EVENING PROGRAM.

Men's Chorus—Male Quartette.
Prayer by the Pastor or Elder.

(1) **ADDRESSES BY LAYMEN**—Five minutes each.

(a) What We Men Have Done Today. By Afternoon Chairman.
(b) How We Propose to Reach Men and Boys for This Church.
(c) The Value of Bible Study.
(d) Why Every Man Should Be a Christian.
(e) The Church's Message for the Man Out of Christ.
(f) The Invitation of the Gospel—Call for Definite Decisions From Men and Boys.

Song—"The Church in the Wildwood," or any good invitation hymn.

(2) Securing of new members for the Brotherhood, Men's Bible Class, League or Club; send to National Office at Kansas City for supply of regular covenant cards and furnish every man in the house. Invite all men to sign it and become members of your Chapter or Class, whether professed Christians or not. Gather up the cards with the offering.

### OFFERING FROM MEN ONLY.

(3) The Offering for the National Brotherhood of Disciples of Christ goes towards support of National Office and publication of CHRISTIAN MEN Magazine.

Note—The offering may be taken at any service during the day. The night service is suggested here but a more worthy response may be had at the Bible school hour, or morning or afternoon service.

**MALE QUARTETTE**—"Cast Your Bread Upon the Waters."
Announcements. Benediction.

# Famine and Pestilence

More than 3,000,000 people in Central China are facing starvation, homes and crops in an area of 50,000 square miles having been destroyed by the worst floods in forty years. This is one of the greatest famines of modern times, 600,000 families being without food or means of support.

There is a strong Famine Relief Committee in Shanghai composed of Chinese and foreigners of all faiths, and this committee has appealed to America for a million dollars. As many as possible of the destitute people will be employed in building dikes and such other work as will help to prevent a recurrence of flood and famine in future years. All labor is to be paid for in grain, not in money. The need is so tremendous that the Chinese Government and people are unable to meet more than a fraction of it—though they are doing what they can.

At the request of President Taft and other Red Cross officials the China Famine Relief Committee has been organized in New York, and all moneys received will be cabled without charge through the State Department at Washington.

Every day the situation becomes more appalling. If help is to avail it must be sent at once. Will YOU not do what you can to relieve the terrible suffering of men, women and helpless little children?

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Send remittances to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

# Flesh and Blood of Brotherhood

## Story of How the South Street Brotherhood Handled a Revival

BY F. L. MOFFETT, MINISTER, SPRINGFIELD, MO.

1—J. Will Hall, President; 2—A. T. Quisenbury, Finance; 3—Irvin Lowry, Publicity; 4—W. R. Self, Bible School; 5—W. T. Carrington, Personal Work; 6—A. S. E. Sanders, Secretary.

rst let me state that our men have unusually active since the R. A. Company visited us last fall. In the Men and Religion Forward ement campaign was started in our they went into it with enthusiasm undertook every task assigned and faithfully performed every with enthusiasm. They put much that movement and got much out

owever, the source of their enthus- was their own Brotherhood meet- which they had been holding every two weeks for the past three months previous to our revival in February. The programs at these Brotherhood meetings were of very high order; and as soon as one meeting had closed the men began to look forward to the next one with joyful anticipation. One reason for this is to be found in the fact that our President, J. Will Hall, dropped on to the plan of appointing a new committee on program for each meeting. Each committee tried to excel the other. The standard being high on the start it brought out the

best that was in the men, and you know that means much. When men at the head of large business concerns and professional men give their best, things move and so the Brotherhood moved. It was much alive. Three enthusiastic meetings were held without refreshments. At the other meetings, including a reception to the ladies of the church, refreshments were served. All of the meetings were deeply but broadly religious.

While these enthusiastic religious meetings were being held the men were feeling their way for something still more definite to do for the church. The church Board had voted in the summer to hold a meeting in February, but no definite arrangements had been made for it. Early in December some of the men suggested that the Brotherhood get under the meeting and that it be held with home forces. This suggestion at the next meeting shaped itself into a unanimous vote to hold a revival meeting in February, asking the Pastor to do the preaching and our choir leader, Mrs. Cowan, with her choir to take charge of the music. The Pastor did not take the initiative in any of these plans. After they had voted to get under the meeting and along about the first of the year the Pastor stated to them that a meeting properly handled called for a number of committees, and suggested that a committee for every detail of the work be appointed. This was promptly done. We had the following committees: Publicity, House, Music, Baptistry, Personal Work, Devotional, Sunday-School, and Reception. The Pastor was relieved of every detail of management and devoted himself to preaching the gospel and making what c he could. This was a new but pleas experience. These committees did x cellent work. I never saw more faitl work done in any meeting. The Kur Society, which had purchased and ji for our pipe organ, caught the spiri the occasion and decided to serve lu for those who preferred to come to h church from their places of busin rather than go home for lu This gave opportunity for our Pra meetings. Two of these were held e evening just before the service, one o women and one for men. Many of th men gave an hour or two each da number of days during the meeting visiting business houses and inviting e to the meeting. Conferences were M a number of nights after the meet Monday night, which is always a h night in a meeting, saw the house e filled. Many nights the attendance men equaled that of the women.

Keep in mind that all the adver ing was done in the name of the Br erhood. It was understood throu out that the Brotherhood was carry the revival. The newspapers alw spoke of the meeting as the Brot hood meeting. Nothing has made good an impression for the church recent years. The Pastor preached between 900 and 1,000 people on Sunday evenings. We had twenty c of service with 92 added, 57 of wh were by baptism. This could not h been done without the enthusiastic s port of the Brotherhood. But this no way measures the good which men have done the cause of Christ ity in our city. What the Church ne today is to be dignified by the hea enthusiastic support of men.

# New York City for Christ

BY JOSEPH KEEVIL, SUPT. CITY MISSIONS, GREATER NEW YORK.

(SEE COVER PICTURE)

Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and the uttermost parts of the earth." This sane and efficient method for a world conquest was followed and the gospel was "preached in all creation under heaven." The "uttermost parts" heard the word and became subject to the Prince of Peace.

SUPREME TASK GO

It is still the supreme task of the Church to "go." The winning of the world for Christ is the work now before the Church. It is the Master's order, it is our duty to obey. In the completion of this task the first duty is to bring America to Christ. Save America for the world's sake. Here the people of all the earth meet, many only for a short time to stay in this land, and then return to their native land carrying with them American ideals, customs and religious impressions. The opportunity here given for a world conquest has not yet been fully appreciated by the Church. When the Church is aroused to the opportunity here given, there will be no scarcity of money or men to discharge the obligation.

AMERICA FIRST

The missionary propaganda, to accomplish this work, must be alive to two distinct lines of service. The first task is—The pioneer work, or work of entering every new field and occupying it in the name of Jesus Christ. Every new town established or settlement opened, the representatives of the cross should be the first on the ground. The splendid success of the cause of primitive Christianity in many of the newer states must be attributed to this wise, far-seeing policy on the part of our missionary organizations. Too much cannot be written about the importance of this work, and it is to be hoped this policy will be continued until in every township, village or settlement a church will be found teaching men to live "soberly, righteously and Godly."

OUR CITIES SECOND

The second great task is to enter the great centers of population and activity, and determine their life and policy. The city is here and has come to stay. A condition we must deal with, a problem to face. Ex-Gov. Glenn, of North Carolina, was reported as saying, in an address: "The great cities of the land are snapping their fingers in the face of Almighty God." "The sins of Chicago are crying aloud unto the heavens. It is a disgrace to civilization." The *New York Sun,* in an editorial in 1908 said: "A wise man has said—'Look to your great cities for they are the plague spots of the nation.' They are, one and all, cesspools of corruption, and are tolerated and acquiesced in as such by the people who dwell in them whose mingled complicity and indifference are alone responsible for the condition." This arraignment of our cities, too true as all familiar with actual conditions must admit, is an open challenge to the Church. Christianity will be tried out in these centers and the final issue will be determined by its power to stoop and then to rise again, bringing with it a redeemed city. The final outcome, we are not doubting, but the long and bitter experience possible as a result of the inactivity of the forces for righteousness may cause every man to stop and consider the awful price we are paying for our indifference. What is the answer,

what remedy have we? "The gospel is the power of God unto salvation to every on that believeth" is still God's answer to the problem of sin and suggests the real solution to the question before us.

**NEW YORK CITY THIRD**

No city in the world is growing more rapidly to a world commanding position than this cosmopolitan City of New York. It is the great center of commerce, finance, learning, politics, social, and (strange as it appears), religious life also. The great national religious movements find it of strategic importance to center in this great city; for here they can touch and influence life and world movements as no where else. But apart from such facts, the city itself offers a great opportunity for real missionary work that commands the attention of the Churches of Christ everywhere. A brief view of the field will make this clear. The census of 1910 gives New York City 1,996,900 of foreign-born, divided as follows: From Austria-Hungary, 265,500; Germany, 279,200; Great Britain, 105,800; Ireland, 252,500; Italy, 340,400; Russia and Finland, 485,600; Norway, Sweden and Denmark, 65,000; balance of Europe, 83,500; all others, 22,600. It is of vital importance to know that during the past 10 years, while the foreign-born population has increased 52.7 per cent, the natives of Russia and Finland have increased during the same period 163.7 per cent; the natives of Italy, 134.1 per cent; and the natives of Austria-Hungary, 117.6 per cent. The natives of these three countries constituting more than half, or 56.6 per cent of the entire foreign population of the city, while the native-born from Germany and Ireland have actually decreased 8.2 per cent during the same period.

**THE RELIGION OF GREATER NEW YORK**

The above stateme prepare us for the lowing, furnished by Church Federation New York City. "For round num purposes the religious make-up of N York City April 15, 1910, was not from the following:

| | |
|---|---|
| Roman Catholic | 1,665,0 |
| Protestant | 1,800,0 |
| Jewish | 1,265,0 |
| All others | 36,8 |
| Total | 4,766,8 |

In the midst of this heterogene mass, we must come with the simple p gospel of Jesus Christ and supply needed inspiration in the lives of people.

As Churches of Christ we have har touched the fringe of this great wo That we are coming to an appreciation the opportunity, there can be no dou The work commenced is but a small ample of what can be done. During past year five missions were supported the American Christian Missionary S ciety, including a Russian mission in heart of the Russian colony on the e side, Manhattan, and the beginning of Institutional work at the Humboldt Church, Brooklyn. This limited wo cannot be our complete answer. T 1,665,000 Roman Catholics needs open Bible, and the pure "faith once all delivered to the Saints." The 1,26 000 Jews needs the truth concerning th Messiah. The hope of this great pe ple with their rich religious life and e perience is found in Jesus Christ. He is a field of Christian service that shou command the attention of every Chr tian. When we think of the long line Christian Jews, who have brought to the rich and unspeakable blessing of t Christian faith; common gratitude shou

us to return the favor and give to —God's chosen ones—the truth need. Truly the rich blessings of Father will rest on that people who prove their love for the Jew by ing to him the message of life and tion through Jesus Christ. As a ous body we are especially fitted ust such a task. Our doctrinal po-, Church organization and standard hurch life and service, enables us to nt a reasonable, intelligent claim of t as the Messiah, to the Jewish r.

RGN SSONS OME

Another splendid opportunity for service is offered us in the 478,200 Russians in this city. Many of them are ac-ted with Christians in Russia and amiliar with their simple New Tes-nt program. This brings them into athetic relationship with the Dis-of Christ, and offers to us a special ation from which we cannot escape. Russian Christians are working at ame problem in Russia as we are in rica. It would seem that we should d to them at least the hand of fel-ip and unite with them in giving ospel to the Russian people. To es-h a work among those, coming to country, will form a bond of unity tie that will help to unite these two bodies who are now working in-dently for the same great end.

Sace will not permit me to even men-the other nationalities claiming our tion. They are here, and merit our is consideration. The work thus one, limited though it is, we trust, an earnest of the greater work the Churches of Christ will make possible. In faith, larger work is being planned, firmly believing that the churches, when led to see the importance of this work, will "come up to the help of the Lord against the mighty."

THE A. C. M. S.

The American Christian Missionary Society has set as its one task, the winning of America for Christ. This is a great enterprise for it means not only evangelizing the native American, but the great alien races, now flocking to our shores from every quarter of the globe. American Missions is now, beyond question, the most stupendous enterprise challenging the Christian people of this country.

What shall be our answer? Can a people rich and strong satisfy their conscience and do their duty by giving $100,000? Shall we not rise to the splendid opportunity and give both men and money for the redemption of our land?

A MAN'S JOB

This is the task of the strongest among us. It is a man's job, to be done in a man's way. What greater and more heroic task could challenge the men of our churches than to take as their special task the evangelizing of the 13,343,583 aliens in this land? In such a work the foundation for a world's redemption would be laid, and this fair land saved from destruction and defeat.

May 5th should be a red letter day, a patriotic day, a time of heart searching and honestly facing the duty and responsibility resting upon us. That day you will demonstrate your interest in saving America and making possible a world's redemption.

# "Unification Defined and Practiced"

BY G. B. VAN ARSDALL, DENVER, COLO.

Prior to two years ago Central Church in Denver used the customary plan of observing days in the matter of offerings to missions and benevolences. A survey of the record of gifts to our different mission causes in those years shows a large disparity in the contributions to any single cause in different years. One year the church gave a large offering to one cause and little to another. Perhaps another year this was reversed. There was nothing approximating regularity of gifts to any mission and consequently no sustained interest in that particular work. These varying gifts were not the fault of the minister or the congregation: they were due to the system. Under such a system the contributions to any cause are affected by too many temporary conditions to guarantee sustained interest and reasonably uniform offerings. They are dependent upon the weather, financial conditions in the church, and special reasons given for generosity. Such reasons are not always present nor should they be necessary; but they are necessary where the offering is dependent upon a day. Then the contributions vary because the plea for a particular cause appeals to different people with unequal force. Whereas, if all the facts were known and all interests considered the verdict would be different and more equitable. Two years ago Central Church appointed a missionary committee to decide what we should try to do for each of our organized missions. This committee took all the facts into consideration and made the appeal upon that basis. One offering was to be received on Easter Sunday for all our missions, and distributed as the committee decided. Result—the con gation gave more than double as m on that one day as they had given be on all the special days. Where be Central Church had supported their work and given indifferent amoun our missions, they now support their work, support a missionary in the for field, give enough to support a home m sionary and one of the Old Guard b sides regular and liberal gifts to all other organized missions and ben lences. In addition they take enoug of each year's offering educate the congregatio missions by sending *Christian Evangelist* free to every fa of the church. The change has wrought by simplifying and unifying gifts to missions. It is the establi policy of the church to sustain all t interests. Nobody asks any ques about it, everybody believes in the dom of the plan and the number of tributors has increased with the o ings. This year we have introduced duplex envelope system—a still fur improvement—and the offerings for year will be completed on Easter Sun Second—the one s Prior to last year the orado Christian Miss ary Society and the American Chris Missionary Society worked indep ently, both in the matter of collection distribution of funds in Colorado. I made their own appeal and each supp ed their own mission points in the st The local pastor who could disting between the two causes had the tradit al Philadelphia lawyer beat a mile. T the C. C. M. S. said to the A. C. M "Let us become your agent in Color

THE OLD SYSTEM

THE NEW PLAN

PRINTER'S INK

UNIFICATION PRACTICED

t s collect the funds for your work, let
missionaries in Colorado be our
ionaries under our supervision and
ur state superintendent of missions
our field agent." The arrangement
a consummated. Result—Colorado
ibuted as much as formerly for state
ions and three times as much for A.
M. S. as before. We have gone a step further for 1912 in that there will be but one offering in the state for A. C. M. S. and Colorado missions. I am convinced that all our mission interests would experience a like increase if we would adopt some such "get together policy." It works in the local church and in the state and nation as far as it has been tried.


# Are You A Doubler?

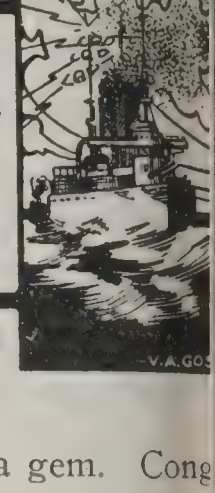
In another part of this paper we have put up to our readers the proposition of doubling the subscription to Christian Men within the next thirty or sixty days. It can be done if YOU will do your part. Suggest to one of your acquaintences that you go together and call on the men of your church, members of your Bible Class, League or Club. Show them your own copy of the magazine, and they are almost sure to subscribe.

## Rates

| | |
|---|---|
| Single subscriptions per year . . . . . | 50 cents |
| Clubs of twenty or more, each, per year . . . . . | 25 cents |

Bible Classes may order in quantities, payable quarterly, all to one address, for local distribution.

# Wireless Whispers



## Appreciation of Christian Men

I have a moment between conferences and I want to write you a line of appreciation of the last CHRISTIAN MEN. You always have a good magazine, but this is *par excellence!* It is classy, convincing, manly—high grade in every respect. I have read it, pondered it, and feasted my eyes on it. It will do the March offering a world of good.—STEPHEN J. COREY, Cincinnati, Ohio.

The current issue of CHRISTIAN MEN is far away in advance of any issue of the magazine. I have read every issue with some care and interest, but believe you have in this issue found your gait.—J. N. CRUTCHER, Neosho, Mo.

The February issue of CHRISTIAN MEN is *par excellence.* Please send me some additional copies that I may distribute them among my friends.—A. C. GRAY, Department of Social Sciences, Eureka College.

I have had an admiration for CHRISTIAN MEN for a long time and I am glad to have this opportunity to say so. I think I have a copy of every month's issue since the beginning and I have enjoyed every one of them and am sure none of them has excelled the February number.—J. W. MITCHELL, Long Beach, Cal.

Congratulations upon your splendid February number. It is by all odds the best yet.—E. W. ALLEN, Cincinnati, Ohio.

I want to thank you for the very splendid way you got up that article of mine on "Financing a World-Wide Institution." You have done a good job, very good. And also let me thank you for the splendid tribute to President McLean. He is worthy of every word of it and much more. And the article from Dr. Paul Wakefield will do good. The illustrations are all right.—F. M. RAINS, Foreign Christian Missionary Society, Cincinnati, Ohio.

You will have a hard time making an improvement on your last issue of CHRISTIAN MEN.—E. S. BAKER, Jackson, Tenn.

CHRISTIAN MEN is a hummer. It is throbbing with vigorous life and must do a great good to all men in the church.—W. H. JAY, Bellevue, Pa.

CHRISTIAN MEN is getting better with every issue. Every Christian man should be a regular reader and it would also do the other fellow a lot of good, too.—J. J. GROVE, Ames, Ia.

That last book of yours is a gem. Congt ulations.—GRANT K. LEWIS.

The March number of CHRISTIAN MEN ch today. It's a corker. I'm afraid the A number will be as good, or better, and I d want to miss it, so here's my subscription p for a year.—OSCAR GRIMES, Des Moines, Io

* * *

## Proposed Increase in Postage

The President and Postmaster General r asking Congress to double the rate of pos on second class mail matter. This will vit effect CHRISTIAN MEN Magazine and hund of similar publications throughout the coun The daily press reports a surplus in the op tion of the Postoffice Department. Whethe not this report is correct, we do not pres to know, but we do know that if the incr in postage goes into effect the price of CH TIAN MEN Magazine will necessarily have t increased. We should deplore this very m The paper is already being published at a cided loss.

If you have any interest in Washington you not write to your Representative and that he vote against this increase? It has merit and we think that all of our represe tives should be dead against it and bitt oppose any effort to that end.

* * *

## China's Appeal to America

Conditions in China are such as to appea every heart. The long-continued floods in Yangste Valley, followed by failure of cr in several provinces, brought thousands to point of starvation. War added has prec tated a state of things almost unparallele the history of any country. Three millions people in central China are on the verge starvation. Many have already died of hun and unless prompt relief is given, multitude men, women and children will perish.

During the past few weeks the political military news from China has absorbed attention and interest of the world, to the clusion of the needs of the hungry milli No harvest can be expected until May, until then the famine will be growing d more acute. The people to be relieved chiefly hard-working and honest farmers.

This is one of the greatest famines of m ern times. Six hundred thousand families

out food or means of support. Fifteen ars will save a whole family from starva- . Fifteen hundred dollars will save one dred families. Fifteen thousand dollars provide for one thousand families. Hun- ls of thousands of lives can thus be saved ufficiently prompt and generous contribu- s are made.

et the Bible school and classes take action n this matter and take collections for a's dreadful need. Remember that all ls received will be forwarded by cable, out any deduction for expense, to the ine Relief Committee in China. Individ- and churches are responding liberally. Bible schools must have a part in this f.

this time of national crisis and recon- ction in China, and in her hour of dire sical distress and suffering, may America e a friend indeed, because a friend in of need.

end all contributions to the Foreign Chris- Missionary Society, Box 884, Cincinnati, o.

* * *

## As a Humorist Sees Us

George Fitch (Copyright)

hurches are buildings in which people er for the purpose of being good. Most hem are open one day a week.

hurches are not built by stock companies, by voluntary contributions helped out by erts, lawn parties, suppers, cantatas, fairs, ars, rummage sales, steamboat excursions, cream fetes, watermelon gorges, oyster ts, and chicken pie soirees. Most of these ts are pulled off by the Ladies' Aid So- y, which usually takes up the burden after men have given it up, and pays off the rch debt. By working eighteen hours a for a week, fifty women can easily clear 45 at a church supper and by giving one ir a week, they can pay for a medium sized rch by the time it needs repainting, re- ing and recarpeting. Most of our churches on the backs of tired women.

ome people use a church as a club house. e use it as an advertisement, and others it as a means of rising to power and glory, becoming the head of the vestry. But if l in the proper way and in moderation, the rch is very beneficial and will eventually rge a man's soul until he will be able to over his pocketbook without using a step- er.

* * *

## Book Review

ospel Bells is the title of a handsome vol- of gospel songs, hymns, choruses, solos, s and quartettes from the press of the kleman Music Company, Indianapolis, In- a. In artistic design, this is one of the t attractive books that has found its way our editorial sanctum in some time. A nkling of the old time songs that we all , and cannot live without, makes a fine complement for the large number of brand new pieces that are crowded between the pretty covers of this book. It will make an added contribution to the musical library of any home, and for Sunday-School, Endeavor Societies and Evangelistic Meetings in the church, we do not know of a book of superior merit. A sample copy will be furnished for 35c either by the Hackelman Music Company, Indianapolis, Indiana, the Christian Board of Publication, St. Louis, Missouri, or the Brotherhood of Disciples of Christ, Kansas City, Missouri. Special prices in quantities upon application.

* * *

## Transient Bereans

Over at Nelsonvllle, Ohio, where there probably is the very largest Men's Bible class in the Christian Church, they have a group of eleven men forming a team of organizers, going about the country. These men get together every Sunday, wherever they are, for a study of the lesson, in the hotel, in a Christian Church, on the train, or wherever they happen to be. This is a most commendable idea, and one that is thoroughly unique. We do not know of another class of traveling men so situated, and all of them members of a Bible class. In fact, it is the exception rather than the rule to find traveling men who read the Bible at all, let alone studying it. The editor of this paper was a traveling man for upwards of a score of years, and until the Gideons began putting Bibles in the hotel rooms, thousands of traveling men seldom saw even the outside of the Book.

* * *

## Professor Kinney in Politics

Word sifts into us by way of Iowa that Professor C. N. Kinney, of Drake University, State President of the Iowa Brotherhood and President of the University Place Local Chapter, has consented to become a candidate for member of the School Board of the City of Des Moines. The entrance of this good man into the ultra political family is a long step in the right direction. The difficulty with politics, as a usual thing, is that good men do not take the time and effort necessary to purge it of graft and unscrupulous practices. Des Moines works under the Commission form of Government so far as the city proper is concerned. We understand that at least a majority of the Commissioners are Christian men. We know Professor Kinney will make a valuable member of the Board of Education and hope that the forces of Des Moines will agree with us and elect him to that high office.

* * *

## Brotherhood Insurance Again

F. M. Morgan, Ashland, Ill.

I believe that we have, in the organization of the B. D. C., one of the greatest opportunities to do good that has come before us as men. Most of our men are carrying life insurance. Now my proposition is this: Why not organ-

ize an insurance company in connection with our Brotherhood that takes no one but men who are total abstainers? We would be paying what actual insurance would cost. Why are we paying such high rates when poor men need insurance that they can carry, brethren? Let us hear what the Brotherhood thinks. I move that we have the voice of our men on this proposition, for we can give the very best insurance in the world for the least money.

* * *

## Brotherhood Activities in Carthage, Mo.

George F. Blue, Secretary

At our banquet and the annual election 68 men sat down and enjoyed the spread and program. The program, as given in CHRISTIAN MEN, was carried out.

Rev. Harvey Jones, pastor of the First M. E. Church, of Joplin, spoke on "The Church the Teacher of Righteousness." C. E. Wagner, pastor of the Christian Church of Webb City, addressed us on "The Church a Prophet of Truth." Dr. J. D. McCaughty, of the First Presbyterian Church, Carthage, on "The Church a Savior of Society." J. N. Crutcher, pastor of the Christian Church of Neosho, came in unexpectedly but was welcomed just the same and made a short talk along Brotherhood lines.

The Brotherhood had a short business meeting at 7:15 p. m., deciding to pay into the general work $1.00 per year per member, sending same in quarterly, entitling them to CHRISTIAN MEN Magazine.

The Brotherhood has voted to get behind the Bible School, increasing its attendance and building it up in a general way. We have a 20th Century's Men's Class and a Baraca Class, and the Brotherhood is going to see that the full enrollment attends and new members added. Slogan for 1912—"The Brotherhood pushing the Bible School to the front."

C. E. Wagner, of Webb City, brought 10 men, members of his congregation, and in all probability a Brotherhood will be started at Webb City. Wagner and Crutcher both said that it was one of the best meetings they ever attended.

* * *

## Pastor Does Brotherhood Work Enroute to New Charge

J. E. Davis recently moved from Beatrice, Nebraska, to Spokane, Washington. He wrote to the National Brotherhood office offering his services for Field Secretary work. We sent organization material and other printed matter to the several points, and as Brother Davis passed through enroute to Spokane he stopped off and held meetings with the men. The men of Sheridan, Wyoming, have already affiliated and we are looking forward to affiliation with other groups.

## The Deed Is Done

This space was reserved for Bro. Davis' picture. It is probably delayed by Western storms and will appear later.

The announcement in regard to J. E. Davis was prepared for the March number of CHRISTIAN MEN, but was crowded out. Sheridan, Wyoming, has 35 charter members, and following officers: President, E. R. Cadle; Vice-President, Fred S. Eckwall; Secretary, T. J. Settle; Treasurer, Francis Eggert; Chaplain, J. W. Caywood. There were 160 men present. Floyd A. Bash, a graduate of Cotner, is the pastor. Bash is a hustler and live wire. He will keep them moving while they are learning to walk and has his church organized and well in hand. Citizens of Sheridan tell us that our church is doing the best work in Sheridan—a town of 12,000 people. Bash is deservedly the most popular minister in the city. This only shows what a minister can do if he has it in him.

* * *

## Nelsonville Uses Christian Men Program

R. A. Doan, Nelsonville, Ohio

R. A. DOAN

Our program went off fine. So far as results were concerned, I think it was one of the best we ever attempted. Four or five of the fellows had never attempted anything of the kind before. They did fine and the moral influence was great. We had a big crowd of men—and a stormy night.

## Nebraska at Work

H. E. SACKETT

n the various States Brotherhood Commit- ; have been appointed by the State Conven- ıs. Over in Nebraska H. E. Sackett, an at- ney of Beatrice, is the State Brotherhood sident. Sackett is a live wire and an en- siastic worker for the common good. He been an active worker in the First Church Beatrice for many years and he is still ıng. In January he organized a Brother- d at Virginia, a neighboring city, and ped them elect officers and get started on ir way rejoicing. Every man subscribed CHRISTIAN MEN. A night or two later he k three automobile loads of men from atrice to Chester, another neighboring city, d did the thing again. This man has ght the vision of Brotherhood work to a ger degree than most of our laymen and is arting it to his fellows wherever he goes. e Brotherhood Movement needs more men e H. E. Sackett and the indications are that y are to be had if we go on a still hunt them.

* * *

## yd Is Busy—Keokuk President Organizes Illinois Chapter

. P. Peterson, of our Brotherhood, accom- ied me to La Harpe, Ill., and on Sunday organized what gives promise of being a y enthusiastic Brotherhood. The new or- ization elected the following officers: Rev. A. Jordan, President; George H. Butler, ce-President; Kent Campbell, Secretary; Ed llyear, Treasurer. They have elected the ht man for President, as Brother Jordan a very enthusiastic worker.

We also urged each member to become a scriber to CHRISTIAN MEN and they at ce secured over twenty subscribers. I nk they expected to increase this number fore sending the list to you.

* * *

## A Traveling Bible Class

om *The Berean Bulletin*, Nelsonville, Ohio.

Last week we received greetings from aver Falls, Pa., from a new organization rmed there last Sunday morning, under e leadership of L. A. Collamore. His men, together with two other traveling men who had responded to their invitation to meet with them, met in a room in the hotel and organized a traveling Sunday-School class which will be known as the Transient Bereans. Brother Collamore was elected teacher and read the lesson for the day as well as those for the two previous Sundays.

It is the purpose of the class to meet every Sunday for the study of God's word wherever they may be. They will invite all other traveling men who may be stopping at their hotel. We hope to have a report from them each week. The general Brotherhood will be intensely interested in the progress of this new class. Their motto is "Manly Men," and their object is to make manly men. One of the visiting men last Sunday said he saw great possibilities in this movement so modestly begun and promised to try to get the traveling men wherever he should stop today to meet with him for Bible study. Who knows just how much good may grow out of this beginning?

* * *

## The Program of English Brotherhoods

It is a matter for great surprise to American citizens, who have prided themselves upon the success of their political experiments, to have the conservative English people outrun them in the distinctly definite program for the economic and social relief of the nation. What Lloyd-George and the English Parliament have lately voted to do is heralded properly as the most daring social venture in the history of all governments. In line with this better governmental policy, it is interesting to know that the English Brotherhoods, according to Mr. Mee, fromerly of the *Daily Mail,* have adopted as their program objectives in which our American men are deeply sympathetic. They are as follows:

1. Destruction of the prevailing war spirit.
2. Abolishment of gambling.
3. Annihilation of the curse of drink.
4. Prevention, if not cure, of tuberculosis.
5. Salvation of the nation's childhood.
6. Prevention of the waste of life, and of accidents, due to dangerous machinery and occupational diseases.
7. Establishment of the Christ-spirit in the individual and nation.

* * *

## Education for Social Service

Prof. Francis G. Peabody

The question of an adequate training for social work in the churches cannot, I think, be answered without determing what kind of work it shall be. If it is meant that the layman should serve on entertainment committees, teach boys' clubs, organize boy scouts, or collect subscriptions, no serious training would seem to be essential beyond an education in kindliness, common sense and sympathy. But if, on the other hand, it is asked what the churches most need at the present time in their programs of social work then I must answer that they need a new re-enforce-

ment of wisdom, foresight and restraint, which must be the result of special training and experience. It is quite true that theoretical studies may leave one without practical efficiency, that learning may be too remote from the real world to be of use, but the opposite peril just now seriously threatens the churches; the peril of zeal without knowledge, of sentiment without science, of a burning sense of wrong without a working scheme of righteousness. Many Christian workers, it is true, have after serious study committed themselves to social radicalism; but many more have been swept into participation with destructive and impracticable plans of social change, simply because they do not know enough about the subject, and do not realize the delicate adjustments of the social world. *"Theoria,"* in its Greek sense, means seeing, and a theorist is he who sees things as they are, or, as Mathew Arnold said of Sophocles, "Sees things steadily and sees them whole." In this sense the churches need, above all things, theorists, men with an all-round view, persons who are trained in the complex problems of the economic and social world. Unless such social wisdom is developed within the churches, then the organization of religion is likely to lose its authority over modern minds, and to be abandoned by an increasing number of persons as a refuge for the sentimentalists, the ecclesiastics, and the reactionaries.

* * *

## Regarding Contests

Some folks don't believe in a contest in Bible Schools. What? New Philadelphia Brotherhood class found thirteen men on one street who were not attending any school. Phila landed them all in the class. Did it pay? Would it have been better to have left those out of Bible School even if they never attended but one Sunday? Say, the devil is opposed to Bible Schools having Bible School contests. Be careful. "Evil associations corrupt good manners."—*Urichsville* (Ohio) *Christian.*

* * *

## Men! Men!! Men!!!

What is the matter with the men? They're all right. Who's all right? The men. Who say so? Everybody. Who's everybody? The men! Can they beat the three women's classes next Sunday? Well, I guess yes. Look sharp, men. Come and bring a man and let's make those women's classes look like thirty cents. We ought to have seventy-five men in the Brotherhood class next Sunday.—*Findlay* (Ohio) *Messenger.*

* * *

## Belmar Brotherhood Boys' Work

**Clifford Pheasant, Secretary**

Belmar Brotherhood No. 335, with Percy B. Walls, President; F. A. Kilian, Vice-President; James R. Womersly, Treasurer; Clifford Pheasant, Secretary, has taken hold of Boys' Work with a band of one hundred boys in the church every Friday evening known as the Boys' Brigade, none of them members of the church or Bible School. This Brotherhood has a membership of one hundred and is adding new members at each meeting.

* * *

## Schull Keeps Busy

When the local Brotherhood Chapter was organized in the Compton Heights Church in St. Louis, C. W. Schull was elected Secretary. Schull is what we term a "live wire," ran a restaurant in St. Louis to pay expenses, worked in City missions, and was a power in the local church. The Christian Board of Publication picked him up and sent him out on the road to represent the publishing house. Everywhere Schull goes he talks Brotherhood and several local chapters have been organized under his stimulation. A recent issue of the *Martinsville* (Indiana) *News* announces him to speak at the Christian Church on the subject, "The New Man on the Old Job."

* * *

## New Albany Central Brotherhood

**By Harry Peake, President**

The Brotherhood of Central Christian Church of New Albany, Indiana, has just held its annual banquet and election of officers, and is in such a condition of prosperity that it is considerably puffed up.

ROBERT SIMPSON

Its list of members now numbers 155 men and it has been most active during the past year in looking after the welfare, not only of the organization, but of its individual members.

The report of the Brotherhood for the year is as follows:

| | |
|---|---|
| Meetings during the year | 11 |
| Average attendance | 60 |
| Members lost by death | 4 |
| Members lost by removal | 8 |

Disbursements by Brotherhood and Men's Bible class (aside from running expenses):

| | |
|---|---|
| Flowers for sick and floral designs for dead | $10.00 |
| Foreign Missions | 12.00 |
| Home Missions | 10.00 |
| Special charity work | 65.00 |

This condition of prosperity is largely due to the splendid work of the ex-president, John O. Conklin, the minister, Robert Simpson, and their excellent corps of assistants.

The new officers are Harvey Peake, President; Chester Staton, Vice-President; Norman Gordon, Secretary; John Mitchell, Corresponding Secretary, and Charles Rouschenberger, Treasurer.

JOHN O. CONKLIN, Member State Committee

At the February meeting (at which time the annual banquet was served) the speaker was Dr. John Voris, of the Second Presbyterian Church. Subject, "Some of the Elements of Brotherhood."

* * *

## Brotherhood Field Secretary for Indiana

GARRY L. COOK

Arrangements have been made with the Indiana Christian Missionary Association for their State Superintendent, Garry L. Cook, 600 East Washington Street, to represent the Brotherhood Movement in the Hoosier State for the months of March, April and May. Mr. Cook is available for addresses, conferences, and general Field work in the interests of Men's Work. In his regular itineraries about the state he will present the work of the Brotherhood, and be of assistance in starting local chapters in churches. In this work he will be ably assisted by the State Brotherhood Committee, of which Robert Simpson, pastor at New Albany, is Chairman. Arrangements for dates may be made direct with Mr. Cook. This is the first direct move looking toward concerted Field work in single states. The C. W. B. M. early saw the necessity for this plan and have Field Secretaries now in a number of states. At this writing plans are being laid for representatives in other states, announcement of which will be duly made.

## Cato Still Busy

B. F. CATO

When CHRISTIAN MEN was young, and the Brotherhood was young, and the Secretaries were young, and all of us were young in Brotherhood work—a good deal younger than now—B. F. Cato was pastor at New Albany, Indiana. He won a silver medal in the subscription contest for CHRISTIAN MEN Magazine. After that he was at Beaumont, Texas, and after that at Lawrenceville, Illinois. Now he is at Bowling Green, Kentucky, and organizing his men for effective Christian work. Wherever he has been he is enthusiastic over the Brotherhood idea and we look forward to a fine working group at Bowling Green, affiliated with the general movement.

* * *

## Itinerary of W. C. Payne and E. E Elliott

W. C. PAYNE

Sunday, April 14th, Indianapolis.
Monday, April 15th, Cincinnati.
Tuesday, April 16th, Washington, D. C.
Wednesday, April 17th, Hagerstown, Md.
Thursday, April 18th, Baltimore, Md.
Friday, April 19th, to Wednesday, April 24th, Hotel York, New York City.
Friday, April 26th, Norfolk, Va.
Sunday, April 28th (Conservation Day), Pittsburg, Pa.
Monday, April 29th, Washington, Pa.
Tuesday, April 30th, Bethany, W. Va.

In all the above cities except New York City and Pittsburgh we will hold afternoon meetings for women, in the interests of the C. W. B. M., and supper meetings for men, in the interests of the Brotherhood Movement.

## The Religious Possibilities of the Motion Picture

Herbert A. Jump, minister of the South Congregation Church, New Britain, Conn., is the author of a brief pamphlet of thirty-two pages filled to the brim with information of value to the churches, Brotherhoods, Men's Clubs, Civic organizations and officials of municipalities. Chapters are devoted to:

Prejudice against motion pictures,
How to make sermons interesting,
The vogue of the motion picture,
Motion picture statistics,
The main trouble not the pictures,
The moving picture as an invention,
What Mr. Edison says,
Mechanics of the photoplay,
The range of subjects,
Globe trotting for a dime,
The silent drama,
National censorship,
Broadening the photoplay,
Photoplay as religious tool,
Graphic missionary education,
Motion picture sermons,
Service of worship and photoplays,
Cost of equipment.

The handling of the subject indicates familiarity with the theme, and a wide reading among ministers, religious workers, and those interested in social improvement is commended. Copies of the pamphlet may be secured for five cents to cover cost of mailing. Address the author.

* * *

## Send It In

A "Suggestion" to correspondents:

If you have a bit of news, send it in;
Or a joke that will amuse, send it in.
A story that is true,
An incident that's new,
We want to hear from you! Send it in.

Of some patient labor done—send it in;
Of a fallen brother won, send it in.
Of a master who can teach
Truth beyond the average reach
Of a noble, glowing speech, send it in.

Will your story make us laugh? Send it in.
Send along a photograph. Send it in.
When out fishing, send a note
Of the things you catch afloat
Or the good times on the boat. Send it in.

—*National Magazine.*

* * *

## What Raum Says

"Ten thousand dollars a year for five years spent in each of the Northwestern States will make this country ours and no one will ever be able to take it away from us." See article, "Taking of the Northwest," elsewhere in this issue.

## W. C. Pearce on Bible Classes

W. C. PEARCE
Adult Superintendent International Sunday-School Association

The day is fast coming when the men Bible classes in the church will have miniatu Y. M. C. A's. Every class ought to have it own room and the members should arrange to suit themselves.

To give the "lonely fellows," the men wh have leisure hours, a wholesome place t spend their time, the room could be "fixe up" so they could spend their evenings ther There should be checker tables, chess table rocking chairs, magazines and books for th members.

I advise four subjects for the teachers t master. (1) Familiarity with the Bible as whole. (2) Teachers ought to know the Sun day-school. (3) They should know the pupil (4) They should know how to teach. Th men should be encouraged to buy their ow Bibles and take them to the Sunday-scho meetings.

The teacher ought to show the men how t "mark" important passages and words foun in the Bible, and they should be made familia with the books of the two testaments, so the could find them easily. Also emphasize th value of story telling and the teachers shoul cultivate story telling because often the les son may be emphasized with greater forc by a simple, pointed narrative.

* * *

## Scoville to Australia

Charles Reign Scoville, one of the sustain ing members of the National Brotherhoo Movement, one of our great evangelists, wil sail with his company from San Francisc on April 3d for Australia, to hold meeting in the three greatest cities of the island con tinent, namely Melbourne, Sydney and Ade laide. At this writing the Scoville Compan is just finishing a meeting at Muskogee, Okla homa, where on March 13th they had hac 1,021 additions.

# A Brotherhood House Built in a Day

BY T. C. DAVIS, VICE-PRESIDENT, URICHSVILLE, OHIO.

Photo taken 3:30 P. M.

"More room, please give us more room," was the plea of the Allison Bible class of the Church of Christ at Urichsville, Ohio.

The gratifying situation was that the Sunday-school had spread to every corner of the spacious church building till no more room was available.

What shall we do? was the question asked and unanswered until the resourceful pastor, J. A. Canby, shouted, "A tabernacle in a day."

The idea caught, took root and spread like a thing possessed.

Available ground space was provided on the church lot and Saturday, March 16th, selected as the day to build a room 32 by 75 which was deemed large enough to accommodate the growing and enthusiastic Men's Bible class.

The men volunteered—125 of them from all walks of of life—to donate their services for the day and rush it through.

The women were equally loyal and volunteered to turn the "men's reading room" into a dining hall for the day and feed the men who helped to build.

The enthusiasm spread beyond the local church. Men from other churches in town came and offered their services, while C. A. McDonald, minister at New Philadelphia, came with a crew and "lent a hand."

At sundown March 16th a few finishing touches only were needed to make the room ready for use Sunday morning, the building having been roofed, plastered and painted.

A few boys gathered in about ten years ago by J. P. Allison, pastor at the time (now at Connellsville, Pa.), were the beginning of the present class with an enrollment of over 300 members.

The class was reorganized last July with L. L. Nelson, President, with a keen insight into the future, and a vision of what a Men's Bible class ought to be. Under his able leadership and without a pastor for five months the class grew steadily and increased its average attendance.

J. A. Canby took charge as pastor October 1st. His specialty is winning men. The specialty of the men of the A. B. C. is to follow Canby His sincere, manly, earnest way of proclaiming "The Word," and his zeal and energy has won the hearts and admiration of all within reach.

The officers, President L. L. Nelson, Vice-President T. C. Davis, Secretary John Burton and Treasurer Emmet Henry, are planning with the assistance of a loyal executive staff, to advance from an attendance of 209 March 10th to 450 Easter Sunday.

# Programs for Local Brotherhoods

## PROGRAM FOR APRIL.

### No. 2.

**TOPIC—Our Immigrants.**

**I.—Devotional.**

1. Hymn, "Fair Freedom's Land," Brotherhood Hymns, No. 33. (See back cover of April CHRISTIAN MEN.)
2. Prayer: from the millions that are coming to our shores; for the Church that she may rise to her opportunity of planting in their hearts the spirit of Christian brotherhood.
3. Scripture reading, John 13:34-35; Matt. 12:50; Matt. 10:42; Matt. 11:5 and 29.
4. Hymn.

**II.—Cultural.**—Two fifteen minutes addresses.

1. "Their Number."
2. "Their Quality."
3. Discussion, "The immigrant to *our* community, and our Brotherhood's future relation to him." (Study Gospel of the Kingdom, June, 1911.)

**III.—Business.**

Roll-call. Send two members after each absentee.
Minutes of last meeting.
Reports of officers and committees.
Unfinished Business.
New Business.
Election of new members.

**IV.—Social.**

Reception for new members and visitors.
Offering for local support.

**V.—Closing.**

Hymn, "The Son of God Goes Forth to War," Brotherhood Hymns No. 38.
Benediction.

**VI.—Suggestions.**

This program will require preparation. If those to whom addresses have been assigned will follow the suggestions below they will find their work intensely interesting and profitable, both to themselves and to the men. Our enthusiasm is dependent upon our information. Information is abundant and accessible. Get it.

For the first address:

Five thousand Hindoos came to California in 1910. Buddhist temples have been erected in our land. One in San Francisco and one in New York City.

During the decade ending in 1910. 8,795,386 came to the United States, as follows:

| | |
|---|---|
| Slavic | 3,178,490 |
| Ibiric | 2,138,527 |
| Teutonic | 1,831 332 |
| Celtic | 977,407 |
| Mongolian | 166,528 |
| Others | 503,102 |

Total arrivals in 1910 numbered 1,19 037.

| | |
|---|---|
| Number likely to become public charges | 4.4 |
| Number afflicted with contagious diseases | 2.3 |
| Number contract laborers | 1,1 |
| Number others, including criminals, prostitutes, insane, feeble-minded, etc. | 2,3 |
| Number debarred | 10 4 |

Throughout the United States these i migrants were distributed as follows:

| | |
|---|---|
| North Atlantic division | 69% |
| North Central division | 22% |
| South Atlantic division | 2% |
| South Central division | 1.5 |
| Western division | 5.5 |

From the above it is easy to determi where missionary work among our imm grants is most needed.

(**Note**—The above figures are fro Prof. J. P. Lichtenberger, University Pennsylvania, as given in American Ye Book for 1910. See Bibliography belo for other facts.)

For the second address:

The average amount of money brougl by these immigrants with which to begi life in America was $22 per capita. Th Spanish-Americans brought the mos $104; the Koreans brought the least, $7

About 75% of those coming in 1909 an 1910 claimed to have paid their own pas age, the remainder admitted to having the passage paid.

About 75% were males, and 25 females. Of Japanese, more females tha males came.

In 1899 only 19.7% were illiterate; i 1909 and 1910 illiteracy had increased t 29.2%.

(See American Year Bk., pp. 397, 398.)

Bibliography.

1. Free—"Annual Report of Commis sion General of Immigration." Addres Immigration Bureau, Washington, D. C.

Consult your public libraries for th following books:

"On Trail of the Immigrant," b Edward A. Steiner.

"Immigration and Its Effects Upon th United States," by Prescott F. Hall.

"The Alien Immigrant," by Gordon W Evans.

Races and Immigrants in America," John R. Commons.
Report of Industrial Commission," Vol. 15, pp. 1-840, 1901; Vol. 19, pp. 957-1000, 1902.
The Immigrant Tide, Its Ebb and Flow." Published by Revell, 1909.
A letter addressed to the Immigration Bureau at Washington, D. C., will bring you the latest information.
For the discussion: Turn your attention to the alien at your door. What will you do—not *with* but for him. Uncared for he is liable to become a menace, but brothered he becomes a respected citizen of your community. The writer found a Greek boot black who was a graduate of "Athens University." He was well educated. A little attention brought him to the church and later to the Bible class.

(Write the American Christian Missionary Society, Carew Building, Cincinnati, for material on our relation to the Immigrant.)

## PROGRAM FOR MAY.
### No. 1.

**TOPIC—Social Service.**

**I.—Devotional.**

1 Hymn, "Oh, Do Some Good Deed Every Day," Brotherhood Hymns No. 54.
2 Prayer.
3 Scripture reading, Matt. 5:7-45.
4 Hymn, "My Jesus, I Love Thee," Brotherhood Hymns No. 120.

**II.—Cultural.** Two fifteen-minute addresses.

1 Address: (Suggested topics.)
(a) Municipal Conditions.
(b) Parks and Highways.
(c) Juvenile Courts.
(d) Supervision of Children's Recreation.
(e) Causes of Juvenile Crime.

2 Address: (Suggested topics.)
(a) Pictures Shows and Theaters.
(b) Police Regulations.
(c) Commercialized Recreations.
(d) The Social Evil.

3 Discussion: That the men of this church ought to join with the men of other churches in organized activities toward cleaner and better life in our community.

4 Clincher: That a social service commission be appointed this night.

**III.—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
Election of new members.

**IV.—Social.**

Refreshments.
Silver Offering.
Reception to new members and visitors.

**V.—Closing.**

Form circle with clasped hands and sing "Blest be the tie that binds."
All join in Lord's Prayer.

**VI.—This Topic Concerns Local Conditions.**

If you have been fortunate enough to have attended a Men and Religion Forward Movement Convention you doubtless have copy of *Social Survey,* revealing some startling situation on the above topics. If your community has made no such survey your Chapter could do no better work than to start a movement to make a survey of your locality. It is absolutely necessary that you diagnose a situation before suggesting a remedy.

For this program it will be necessary to study your community. Do this in preparation for this program. The Brotherhood's chief business is to develop the initiative of local men. It is our purpose to help all we can, but here it is necessary that our men trust to their own ability and resources for facts.

Determine to be a factor in your community's welfare. Give the spirit of Jesus Christ a free hand in your civic and social affairs and something will happen.

# A New Page Next Month

"About the Board" is the significant title of a brand new department of Christian Men to appear in May. It will be just as inviting as its name indicates, full of up-to-the-minute wit and humor, and the very choicest puns imaginable. If you have a good joke or pun and can tell it in a few words, send it in for the "About the Board" readers. The best there is in this line will be yours in May.

## Keep Your Eyes Open

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ Do not break a boy's will, but control it.

———o———

¶ Patience is what makes a boy's teacher successful.

———o———

¶ Boys do not judge so much by what you say as by what you are.

———o———

¶Boys are a bundle of emotions before they are fifteen years of age.

———o———

¶ Let the boys see the vision of a Christian life—and that means service.

———o———

¶ Try to drive a boy and you fail; lead him and you will have success.

———o———

¶ There is nothing so good for a boy as to have a pure, good girl friend.

———o———

¶ Win the boy's confidence once and you can control with a nod or a look.

———o———

¶The new way of dealing with the boy is to use the magnet of love and draw.

———o———

¶Let us think more of the boys than of old buildings that last for time only.

———o———

¶ A boy can see under the sham and into your heart which you think is hidden.

———o———

¶There is too much warning and nagging by parents; you should trust the boy much.

———o———

¶ Remember that a boy is quick to understand your game—boys are not easily deceived.

———o———

¶ A boy with every wish gratified will never reach the highest round in the ladder of lif

———o———

¶ Be careful not to discourage a boy. He will talk and act as if he can conquer the worl

———o———

¶Give the boy a fair shake, put him on his honor, trust him, and he will not go wrong in th end.

———o———

¶Sitting alone with your conscience will be judgment enough if you go and the lad be n with you.

———o———

¶Some people have an idea that their town would be a pleasant place to live if there were n boys in it.

———o———

¶You can usually rule a boy by impressing upon him the sense of his own responsibility c his sacred honor.

———o———

¶ Never prophesy as to what a boy will become, when a man. He may hurt your reputa tion as a prophet.

———o———

¶Do you know that there is small chance of reforming a boy who is a cigarette fiend unles the habit can be broken?

# How Men Can Help the First Sunday in May

BY ROBERT HOPKINS,

NATIONAL BIBLE SCHOOL SUPERINTENDENT.

ROBERT HOPKINS

ere are many agencies at work in the h today to enlist men in Christian serv-. These find their coöperative culmination e Men and Religion Forward Movement. s nessage is to enlist men in work for y in Bible Study, in Evangelism, in Com-y Extension, in Social Service and in ons. Its appeal is to the Christian men t good plans to work in these directions eir churches. The church is the agency in the last analysis must bring the of Jesus Christ to the hearts of men.

**A TH HDAY**

Among the Disciples of Christ, the first Lord's Day in May has long been set apart as the day when the churches make their ings for the planting and strengthening urches throughout the United States and da. The American Christian Missionary ty is the oldest of the general mission-organizations. Since 1849 its plea has "to extend the Church of Christ through-America." During these years a splendid d has been made, and the Society's effi-y has been clearly demonstrated. Over alf of the churches we have have been possible through the instrumentality of American Christian Missionary Society ts auxiliary State Societies.

**E HEN M ICANS**

America is not yet completely won for Christ. About two out of three people in the United States and Canada are le the membership of all Christian ches. Foreign immigration, the negroes e Southland, the mountaineers of the erland, the Orientals of the Pacific Coast, Mexicans of the Southwest, the American Indians all present problems as complex and important as may be found in any land without the gospel. The slums of the great cities, the dying rural churches, the enticements of sin in every place when coupled with a disinterestedness and inactivity on the part of such a larger proportion of actual church members greatly aggravate the situation. It is a time for heroic, manly action.

**TWO OUT OF THREE DOING NOTHING**

In spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward aggressive missionary work. Last year of the 6,004 churches that made some missionary or benevolent offering, only 2,072 made an offering for American Missions. Manifestly, our first business is the enlistment of these *"missionary"* members and churches.

It is earnestly hoped that the first Sunday in May will find every man in every church doing his very best to plant new churches and strengthen old ones all over this country, that America may become indeed a Christian Nation, and that the manifold message of the church may be heard and heeded by all. To this end we make the following special recommendations:

**PERTINENT RECOMMENDATIONS**

1. That there be organized in every church a Missionary Committee to work with the pastor in the enlistment of every member.

2. That there be set aside a special period of from two weeks to a month for missionary education. This may be in connection with Brotherhoods, Men's Bible Classes or in special groups.

3. That special emphasis be placed upon the missionary interpretation of the regular Bible School lessons during the Sundays preceding the offering.

4. That every church that made an offering last year make an increased offering this year, and further through pastor and missionary committee, by letter, conference, personal visitation or in other ways, enlist a neighboring church that made no offering last year. (To find these churches consult the Year Book.)

5. That every man resolve that by prayer, study and sacrifice he will do his utmost to see that the church does extend her power and influence, not only in the special ways mentioned above, but in every way and in every land.

# Bible School Suggestions

BY L. C. OBERLIES, STATE SUP'T., LINCOLN, NEB.

L. C. OBERLIES

What's the poor Bible School going to do with the ten-forty-fivers? In Nebraska most of our schools assemble at 10 a. m.—"Church" follows at 11,—just as if the Bible School isn't "Church," too! But let that go now, that's a different lecture. The ten-forty-fivers are not so bad as the eleven-fifteeners,—we call the latter class in this crude land of the horn, hoof and hide "the communion-spoilers." But just a word about that others class, the ten-forty-fivers. They are the bane of every superintendent, they are the worry of many an earnest teacher trying to finish an application of his lesson by clinching his nails on the other side. They are the aisle-blockaders for many a busy librarian and secretary, rushed so in those closing minutes. They are the burden of the prayers of the preacher, who cannot win them to the Bible School. They are the horrible "example" of the state superintendent in his circuit addresses over the state. They are the good folks, these ten-forty-fivers who look patronizingly upon the school as they come switching in for the "big church," and say "Isn't it cute for the little ones?" They are the folks, but I'll be personal in just one minute more if I keep on. Enough.

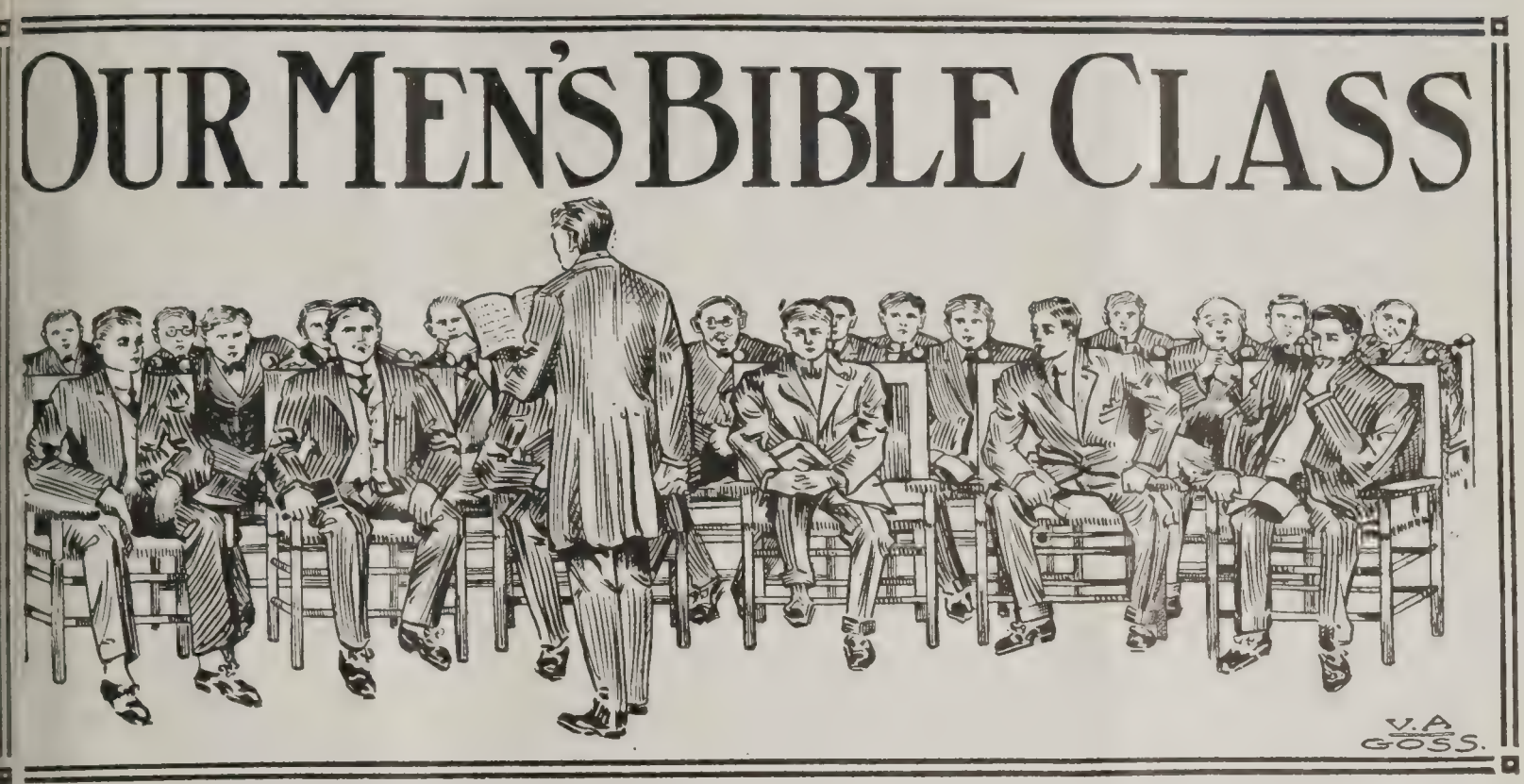
After an address some time ago in which I urged the division of a little country church room into class rooms by means of a portable partition, a young man who came from staunch "fernist" stock declared that he would never be willing to be partitioned off in any "box stall,"—he never had been, his father never had been, and he wouldn't be now, so there! So you see we have some of them in Nebr[illegible] too. They will leak out of Indiana and [illegible] wandering forty years through the wilde[illegible] of the Ozarks reach the Caanan of Nebr[illegible] bringing their "aunts" with them. Say, Br[illegible] Garry Cook, you keep 'em. What with an [illegible] sional drouth, some grass-hoppers and our[illegible] ennial presidential candidate we have tro[illegible] of our own.

But speaking of class rooms, do you l[illegible] that adequate quarters in which to teach[illegible] double the effectiveness of any teacher[illegible] will make Better out of Poor, and it will [illegible] Finished Product out of GOOD TEACH[illegible] Our church architects were mostly born b[illegible] the civil war, so far as I have observed, [illegible] you mustn't expect too much of them in [illegible] School visions. Once in a while you wa[illegible] into a church where the architect has ca[illegible] the Bible School view point. Say, that's s[illegible] thing like! May his race increase! Br[illegible] Superintendent, when they start on that [illegible] church building in your town, you put your [illegible] in the wheel, and tell the committee to r[illegible] the plans. Ten to one they will need revi[illegible] for the BIBLE SCHOOL HAS BEEN F[illegible] GOTTEN! I mean in most,—no I won't [illegible] back a word of it. Have the roller partit[illegible] figured in the original contract,—you will n[illegible] get them afterward. Have class rooms ev[illegible] where. Big ones, and little ones, and l[illegible] ones, and airy ones, and cozy ones,—da[illegible] ones for the girls' classes and regular dens[illegible] the boys,—rooms "our very own" for ev[illegible] body. This building a new church the sl[illegible] of a gun-barrel, with four straight wall[illegible] square box for the preacher, and a big m[illegible] gage for the congregation,—why there is n[illegible] ing to it. Again I say "My Kingdom" [illegible] more architects like Dick Grant, of Beatr[illegible] who plan for the teaching function of [illegible] church.

Did you notice how popular the Bible is [illegible] ting to be as a text-book since the Front R[illegible] movement urged the matter a little? Nebra[illegible] schools are delighting in the new exercise "[illegible] tallion, Attention! Present. Arms! Recc[illegible] Arms!" You ought to see the testame[illegible] sticking out of our Nebraska Boys' pock[illegible] And see those same boys find the passa[illegible] called for, while some of the fathers are fig[illegible] ing whether it is Old or New.

## SPEAKING OF BIBLE SCHOOL BUILDINGS

George W. Kramer, Architect and Designer of Churches, No. 1 Madison Ave., New Y[illegible] City, has recently issued a neat bulletin of thirty-two pages, entitled "Twelve Steps Essential t[illegible] Twentieth Century Church, or a Department Sunday-School Building." The suggestions are [illegible] companied by drawings and half-tones of modern Church and Bible School Work Shops and t[illegible] booklet may be had for the asking. Address the author at the above address.


OUR MEN'S BIBLE CLASS



LESSON 12—APRIL 14.

## THE USE OF THE SABBATH.

Text:—Mark 2:23-28; 3:1-6. Golden Text—Mark 2:27.

. And it came to pass, that he was go-
on the sabbath day through the grain-
s; and his disciples began, as they went,
luck the ears. 24 And the Pharisees said
him, Behold, why do they on the sab-
day that which is not lawful? 25 And
said unto them, Did ye never read what
id did, when he had need, and was hun-
he, and they that were with him? 26
v he entered nto the house of God when
thar was high priest, and ate the show-
d, which it is not lawful to eat save for
priests, and gave also to them that were
him? 27 And he said unto them, The
ath was made for man, and not man
the sabbath: 28 so that the Son of man
rd even of the sabbath.

And he entered again into the syna-
ie; and there was a man there who had
hand withered. 2 And they watched him,
ther he would heal him on the sabbath
; that they might accuse him. 3 And he
unto the man that had his hand with-
, Stand forth. 4 And he saith unto them,
lawful on the sabbath day to do good, or
o harm? to save a life or to kill? But
held their peace. 5 And when he had
ed round about on them with anger, be-
grieved at the hardness of their hearts,
saith unto the man, Stretch forth thy
l. And he stretched it forth; and his
l was restored. 6 And the Pharisees went
and straightway with the Herodians took
sel against him, how they might destroy

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o institution of our Christian civilization
ore imperiled today than the Lord's day.
danger comes from both friends and foes.

There are those who insist on throwing about it all the Sabbath-day restrictions and traditions of Judaism. There are those, on the other hand, who would erase every law on our statute books safeguarding the day, and thus rob man altogether of a day of rest and worship. The former was the greater menace in Jesus' day, the latter in ours. This lesson, coupled with the great Easter day lesson of last week, ought to help every Bible class man, not only to a right attitude toward this institution, but also to line him up aggressively and uncompromisingly, against the modern tendency to secularize the first day of the week and nullify the laws which protect it. I would like us to get Jesus' viewpoint first, and then the incidents and illustrations of the lesson will naturally follow.

**The Lord of the Sabbath.** The whole question of Sabbath observance turns upon what Jesus did with and on the Sabbath. "The Son of Man," he declared, "is Lord even of the Sabbath." That means that He had power to change or destroy the Sabbath day observance at His pleasure. What did He do? While on earth He fulfilled it, brushing away hindering traditions that had made it a burden rather than a help to man. At His death He destroyed it as an institution entirely. "Blotting out the handwriting of ordinances that was against us, which was contrary to us," says Paul, "he took it out of the way, nailing it to his cross." In its place came a new day, commemorating the world's new birth, not the seventh day of the week, but the first; not the Sabbath, but the Lord's day; not a day of cold legal formalism, but a day of gladsome service and joyous hopes.

**The Lord's Day a Necessity.** Rightly understood the laws of God are not arbitrary, but grow out of human need. "The Sabbath was made for man, and not man for the Sabbath." Man needs one day in seven for rest. He was made that way. His body cannot stand the wear and tear of continuous toil. The Lord's day, therefore, becomes a human necessity, both physical and religious. The French Revolutionists sought to change the order, abolishing the Lord's day, and setting apart one day in ten for rest and recreation, but experience soon proved the wisdom of the old order and they returned to it. Not only does the physical man need the day, but it is a religious necessity. No man can keep his religious fervor aglow without time and opportunity for religious service. You have felt the spiritual uplift of this Bible class. But such a provision is only possible through laws and regulations that safeguard the day. The Lord's day was made for man. It is one of the greatest boons that Christianity has brought to the race.

**Christ's Use of the Sabbath.** Remember that Jesus was dealing with the Jewish Sabbath. But the principle used in dealing with that institution may be applied to the Lord's day. First, Christ recognized it as a day of rest and worship. He was always found in the synagogue on the Sabbath day, when His Father's Word was being read. Outside the hour spent in worship, He recognized His legitimate demands upon His time and power —works of necessity and works of mercy. It was on this ground that He justified His disciples who were plucking the heads of wheat as they passed through the fields on the Sabbath morning. Then there was the call of mercy in helping the sheep out of the gutter, in healing the withered hand and in those other recorded acts of His in relief of human suffering. I am sure, we would have little difficulty in anticipating Jesus' attitude if He were with us now. No matter how sacred the day or how hallowed the occasion, it is always lawful to do good.

**How We May Imitate Him.** How much or how little of our present Sunday work can be justified under the demand of necessity or mercy? Who shall determine? On the ground of necessity are we to encourage Sunday markets, Sunday newspapers, Sunday mails, Sunday theatres, Sunday base-ball and the hundred other invasions of the quiet and religious privilege of the day? I cannot put the matter better than in the following quotation: "He allowed His disciples to pluck and eat the wheat grains, but what would He say to the elaborate Sunday dinner that makes Sunday the hardest day of the week for our servants and keeps so many housewives home from Church? He took a quiet walk through the fields on the Sabbath; but what would He say to a day-long trip in an automobile, or on a bicycle, or to a Sunday excursion on a crowded steamer with the band playing?" We can safely do for ourselves Sunday anything in which we can be sure t Christ would gladly join us, as He joined disciples on that Sabbath walk. Every must apply these principles for himself w the aid of an honest, enlightened conscie

**How to Spend Sunday.** There is no qu tion that is so persistently kept before us the way to spend the Lord's day. It meets with the rising sun every Sunday morn We have stepped aside from the regular r tine of life. How shall we employ the ho of the day? We must first remember t for the Christian, it is the Lord's day. commemorates His triumph over the gra The time belongs to Him. What kind work does He want done in the interest the Kingdom? Let us not forget that He interested in His servant. He is concerned men's physical as well as their spiritual w fare. He does not forget that men are h gry and need food, weary and need rest. is because of this that He would have day devoted to restful labor Hence He c upon men to lay down their instruments daily toil and take up His yoke of serv His program for the Lord's day is two-fol worship and work. Worship that the spirit nature may be kept aglow. "Forsake not assembling of yourselves." Work that Kingdom may be extended, to help men bring them to God.

**Enforcement of Sunday Laws.** Recogn ing the righteousness of our Lord's plan, ev community has upon its statute books wh some laws protecting the Lord's day. On whole these are being observed by the b elements of our country. But how about th institutions that defy them? Take those t are always undermining morals—saloons, po rooms, etc. Loyalty to Christ and to country as well, demands their enforceme The Men's Bible classes of this country do it, if they set about the task.

**Arrow Points.** Neither Christ nor Gospel denies to any man the legitimate s isfaction of a legitimate desire, so long as does not interfere with the rights of othe * * * * We are often called to distinguish b tween the artificial standard of the self-a pointed, intolerant censor, and the liberal a plication of Gospel principles. * * * * Wh we come to recognize that not a single Bi restriction was arbitrary, but was to conser the well being of man, we will understand t heart of God better. * * * * A religious servance of the Lord's day is that which b rests the body, cultivates the mind, exalts a comforts the soul and fits for heaven. * * * Whatever tends to rob man of the Heave born privileges of the Lord's day, is a me ace to our civilization, and calls for the vig ous resistance of every loyal servant of Chri

LESSON 3—APRIL 21.

## THE APPOINTMENT OF THE TWELVE.

Text—Mark 3:7-19; Matthew 5:13-16. Golden Text—John 15:16.

nd Jesus with his disciples withdrew to
ea: and a great multitude from Galilee
ed; and from Judæa, 8 and from Jerusa-
nd from Idumæa, and beyond the Jordan,
bout Tyre and Sidon, a great multitude,
g what great things he did, came unto
9 And he spake to his disciples, that a
boat should wait on him because of the
, lest they should throng him: 10 for
d healed many; insomuch that as many
d plagues pressed upon him that they
touch him. 11 And the unclean spirits,
oever they beheld him, fell down before
and cried, saying, Thou art the Son of
12 And he charged them much that they
l not make him known.
And he goeth up into the mountain, and
unto him whom he himself would; and
went unto him. 14 And he appointed
, that they might be with him, and that
ght send them forth to preach, 15 and
e authority to cast out demons: 16 and
he surnamed Peter; 17 and James the
Zebedee, and John the brother of James;
hem he surnamed Boanerges, which is,
of thunder: 18 and Andrew, and Philip,
artholomew, and Matthew, and Thomas,
ames, the son of Alphæus, and Thad-
and Simon the Cannanæan, 19 and Judas
ot, who also betrayed him.
he cometh into a house.
Ye are the salt of the earth: but if the
ave lost its savor, wherewith shall it be
? it is thenceforth good for nothing,
be cast out and trodden under foot of
14 Ye are the light of the world. A
et on a hill cannot be hid. 15 Neither
en light a lamp, and put it under the
, but on the stand; and it shineth unto
t are in the house. 16 Even so let your
shine before men; that they may see
ood works, and glorify your Father who
heaven.

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pathway of Jesus was now thronged. was the ever present Pharisee hounding eps and plotting His destruction. There he multitude "as sheep without a shep- appealing to His compassion. Where- He went it was the same. If He with- with His disciples, the place of their nent was soon discovered, and the weary of teaching and healing went on. His had now spread beyond the boundaries of own country and the scattered Israelites from many lands to see and hear this whose name was on every lip. How the s must have clamored and pushed to get His presence, the curious that they might him, the hungry that they might hear the diseased that they might touch Him, for bodily safety He was compelled to a boat.

**ite Harvest Fields.** The throngs that pressing upon Jesus moved Him with ssion. In their eagerness to hear His message, they suggested to Him the ripening harvest field. "The harvest truly is plenteous," He said, "but the laborers are few." Matthew 9:37. The work had now reached a stage where power and authority must be delegated to His disciples, and they be sent out into villages where He could not Himself go, to preach the Gospel of the Kingdom. So a company of men were selected and formally set apart to this work, and in the following lessons the fundamental principles of the Kingdom were announced in the Sermon on the Mount. After nearly two thousand years the fields are still white. Doorways are opening to every land and pleading calls are coming from thousands of benighted communities for some one to bring them the Gospel. It is the province of Christian men today to help answer that call.

**The Twelve Helpers Chosen.** "And He appointed twelve." In a way these had previously been accepted as His followers. Some had followed Him from Jordan, others from lake-side and custom house. Here we witness the more formal designation of these twelve men to the apostolic office. What a motley group they were. There was Peter, the headstrong; Andrew, the helpful; James, the ardent; John, the loving; Matthew, the reformed; James, the son of Alphæus the obscure; Thaddæus, the narrow; Philip, the slow; Bartholomew, the quick-witted; Thomas, the doubting; Simon Zelotes, the enthusiastic; Judas Iscariot, the false. Differing in disposition and talent, each had a place in the program of Christ, just as each man in this class may contribute an important element to its growth. After all, the lines of divergence were not greater then than now. In spite of modern conventionality, we radically differ and Christ has need of all of us.

**In the School of Christ.** Christ's purpose in having these men with Him was two-fold—to teach them and to use them in definite service. "That they might be with Him and that He might send them forth to preach." First, they must sit at His feet as disciples and then go out to proclaim the good news as apostles. He must have them with Him that they may learn. Was there ever such a university as that? There was the teacher in whom dwelt all the fulness of divine wisdom. Just to be with Him, to listen day by day as He taught, to feel the impress of His great personality, to breathe the spirit of One infinite in love—what an opportunity? Such was the school in which those chosen twelve were to pass these three busy, trying, happy years. Their privilege, after all, was not greater than ours. Though we miss the intonation of His voice, there is the same message so much better understood. Though not permitted to look into His love-lit eye, there is the demonstration of undying love,

augmented by twenty Christian centuries. Yes, we may still be in the school of Christ, and, sitting at His feet, or walking in daily spiritual companionship with Him, we may learn what the proudest philosopher has been unable to discover, the real meaning of life.

**The Mission of the Twelve.** "That he might send them forth," says Mark. But the fuller meaning of their call we learn long afterward. By and by He was to be on trial. His claims to the throne of God and the adoration of mankind, were to be tested. The generation for which He died, and unborn ages, who were to share in the benefits of His death, would need convincing testimony before acceding to His claims. What He would need was witnesses, eye witnesses, who could speak of the things that they had seen and heard. Therefore, His parting word was "Ye shall be witnesses unto me." They were not chosen for their ability as public speakers. Peter alone excelled in the field of pulpit oratory. They were to be witnesses. Each man had a testimony. Even Judas, the betrayer, was no exception, for, depraved by greed, and debased by treachery, he still gave us his dying testimony, "I have sinned, in that I have betrayed innocent blood." Jesus needs witnesses today, men who have a testimony and are not ashamed to give it. It is needed in the prayer-meeting, and in the place of business. Such testimony, from those who speak out of the fulness of their hearts, would give us a new and effective evangelism, so much needed today.

**True Religious Conservation.** The word conservation has been appropriated by modern economists, in dealing with material resources, but ages ago, Jesus used its equivalent in a much larger and more vital sense. "Ye are the salt of the earth," He said, speaking to His disciples. They were to become preservers of society. They were to conserve forces which sin was dissipating. They were to prevent the terrible human waste that had been going on through the ages, and is still going on where the Gospel does not dominate the life. What they were to be to their day, every true disciple is to be today. To do its work, salt must get close to the thing it preserves. So if you want to conserve this generation, you get close to it in sympathetic touch.

**The Light-Bearers.** The religion that ates so that men can see it, is the only re that counts. "Every friend," said George "ought to light up the community fo miles around him." Jesus came as "the of the world" and then made it the disc business to catch and reflect that light other words, they were to be light-be What Christ demanded of those disciple demands of each of us. His only way of enlightening the world is through who reflect His nature and purpose. is a darkened home in your neighbor Its inmates are strangers to God and ign of His word. Your mission is to som let your light shine that they may see. can do it by the consistent Christian exa you present to the neighborhood and b untiring effort to bring them to the hou God and into personal fellowship with true Light that lighteth every man that co into the world."

**Arrow Points.** The reward of succe service is the opportunity for more se Multitudes blessed bring other multitudes need blessing. V. 7. * * * * Neither ta hearts nor tainted money have ever able to contribute anything to the glor Christ or the blessing of His Kingdom. 11. * * * * In choosing His apostles, selected men who had already proved loyalty by leaving all to be in His com and share His trials. V. 13. * * * * T with the Master, to listen to His messag catch His ideals, this was education en for the greatest task that ever came to V. 14. * * * * Jesus chose the company did, not because of their present worth because of their possibilities, of what would become through the discipline of ministry. V. 16. * * * * We can sca expect a thoroughly pure church since company of workers appointed by Jesus one unworthy traitor in it. V. 19. * * Take the salt of Christian influences o any community, and how soon it becom mass of moral rottenness. V. 13. * * You may not put your candle under a bu but you may live in such a fog of materia that its light is as effectively obscured. V

LESSON 4—APRIL 28.

## THE BEATITUDES.

Text—Matthew 5:1-12. Golden Text—Matthew 5:8.

1 And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came unto him; 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful. for they obtain mercy.

8 Blessed are the pure in heart: for shall see God.

9 Blessed are the peacemakers: for shall be called sons of God.

10 Blessed are they that have been p cuted for righteousness sake: for their the kingdom of heaven.

11 Blessed are ye when men shall repr you, and persecute you, and say all manne evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great ir reward in heaven. for so persecuted he prophets that were before you.

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ur last lesson Jesus used a boat for His Today it is the mountain side. No e reared by human hands was worthy h an occasion and such a sermon. So the rugged, rock-ribbed hills, in a temple ade with hands, whose vaulted ceiling d the stars, He, who was the Creator m all, sat and taught. Note the change objects of His address. Yesterday He to the multitudes, and He will again. day He speaks to the inner circle, "When d sat down, his disciples came unto him and he taught them." The multitudes ere, to be sure, listening with open-eyed r, but He is addressing the jury and e spectators that crowd the court room. too, the change in His method. Hith- He preached, now He taught. As a er, He was a herald crying "The King- f God is at hand; Repent ye and believe spel." As a teacher He sits down with isciples and explains and simplifies and into their hearts the marvelous secret of truth and love. After generations of ng, we are just beginning again to rec- the value of teaching in the ministry word and men are thronging the Bible in increasing numbers. We shall have d the goal only when the entire mem- p is at the teaching service of the church.

**Key to Happiness.** The universal de- hen as now, was for happiness. Men t it, through gain and pleasure and power, ught in vain. The reign of heaven on announced by Jesus and His forerunner, was to meet this age-long craving. So ghtly begins the constitution of His King- y announcing the conditions of happi- To get His meaning we need to view eatitudes as a whole. From them you earn Jesus' idea of the blessed life. It marvelous union of the divine and hu- Some of them look heavenward, others lown to earthly relationships. We have heology and sociology combined. Taken each beatitude is an apparent paradox. of it: poverty and happiness, hunger ppiness, mourning and happiness, perse- and happiness,—were ever terms so con- tory? And yet their truth has been both negatively and positively. Riches, g, revelry, popularity, have all failed to their possessors happy. On the other the terms announced by Jesus, and understood, have proved the key to ess in every generation.

**A Unsatisfied Life.** "Blessed are the poor rit," "they that mourn," "they that hun- d thirst after righteousness." These are entative of the dissatisfaction that drives the great fountain source of human g. Jesus had no message for the self- d Pharisee. And there is a type of today that leaves no room for that will meet man's spiritual craving and happiness. Wealth has too often reared a barrier about its unhappy, perishing devotee, that shuts out the real joy of being. Volumes might be written about the unhappy rich. So the tide of popular favor has lured many a man by its false light to an unhappy grave. Said a wise man long ago: "Favor is deceitful and beauty is vain." Dissatisfaction has always driven men forward to new achievement. Dissatisfied with the old stage-coach, man found his way to the lightning express. Dissatisfaction with the tallow candle led to the electric light. Dissatisfaction with the rule of tyrants enkindled the love of freedom and led man to throw off the yoke of bondage. So the hunger and thirst of the soul, the mourning over sin, the consciousness of spiritual poverty, have driven man to God and secured for him an unfailing fountain of blessing.

**The Unsullied Life.** "Blessed are the pure in heart." No man can be happy with the stains of sin and the marks of shame upon him. For these becloud the windows of the soul and obscure the vision of God. A Godless life is never a happy one. Man, in his very constitution, demands God, or that which he calls God. The Psalmist struck a universal chord when he said, "As the hart panteth for the water brooks, so thirsteth my soul for thee, O God." It was to meet this yearning that Jesus came revealing the Father, and by His blood cleansing us from all unrighteousness. Through Him we are exhorted "to purify our hearts by faith." We are coming to recognize more and more the worth of a clean life and are now demanding a single standard in the matter of social purity. Happy, indeed, the man who from youth has kept his life unsullied. Happy also is the man who, by the cleansing blood of Jesus finds himself freed from thought and desire for the old paths of unholiness. "The pure heart," says Dr. Parkhurst, "is the transparent firmament of blue, up through which we get into God's great daylight." To see, to know God, this is happiness.

**The Altruistic Life.** "Blessed are the merciful," "the peacemakers." Someone has declared that mercy is the door to the Palace of Happiness, and peace-making the parlor. These are great fundamental truths that in their last analysis lie at the basis of enduring happiness. They are best expressed in that modern term altruism, "the other fellow," and it manifests itself in a multitude of ministries that are today blessing the world and that are in turn being blessed. The self-seeker is sure to end in disappointment somewhere. Even happiness sought as an end is disappointing. But when men live on the high plane of the Beatitudes, live to help and to bless, to show mercy, to bind up the world's wounds and to heal its strife, all forgetful of their own recompense, then will begin the reign of heaven in the heart, and man will be happy in the consciousness that he is a son of God, and that he is about his Father's business.

**The Thorn Road.** "Blessed are they that are persecuted." In our day of enlarged religious liberty and humanitarianism this beati-

tude is perhaps the most difficult to appreciate and apply. With none to molest us or make us afraid, we go our way in the service of God. And yet, in milder form the shafts of persecution are still being aimed at the man who champions an unpopular cause, or who dares to step aside from the old beaten path of custom or tradition. The instrument may only be a slighting remark or the rising inflection of the voice, but it may be intended to blast a reputation or awaken suspicion. If falsely because of one's loyalty to his sense of duty in Christ's service, he, too, may rejoice as did the prophets of old. That suffering for righteousness has a rich recompense, has been the recorded experience of an army of heroes of the faith beginning with Stephen, the first Christian martyr. As flowers blossom in the night time, so these darker experiences, to the good man, may in the end minister to joy.

"By the thorn road and none other is the mount of vision won.
Tread it without shrinking, brother, Jesus trod it, press then on."

**Arrow Points.** What a privilege it is that we, too, may sit at the feet of Jesus and from His gracious lips learn the new and meaning of life and duty. V. 1 * * * generation hence it is not going to matter your commercial rating in Bradstreet vs you have a clear title to a place in the dom of heaven. V. 3. * * * * "A tian," says Bishop Gore, "ought to hav own burden so well in hand that he is a leave the large spaces of his heart for people to lay their sorrows upon." V. 4 * * After all, the servant of Christ meekly follows his Master receives all of that is essential to his comfort and happe

V. 5 * * * * It is not hunger and but the right kind of hunger and thirst carries with it a blessing. V. 6 * * As the French maiden sought from the Napoleon the pardon of an unworthy f she said, "It is not justice I ask, sire mercy." V. 7 * * * * All who love and express that love in uncompromising are sure to feel the displeasure of this hating world. V. 10. Here are eight door to happiness. Through which can you entrance?

LESSON 1—MAY 5.

## POVERTY AND RICHES.

Text—Luke 6:20-26; 16:19-31. Golden Text—Luke 12:15.

20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom, and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good th and Lazarus in like manner evil things now here he is comforted, and thou a anguish. 26 And besides all this, betwee and you there is a great gulf fixed, that that would pass from hence to you may be able, and that none may cross over thence to us. 27 And he said, I pray therefore, father, that thou wouldest send to my father's house; 28 for I have five br ren; that he may testify unto them, lest also come into this place of torment. 29 Abraham saith, They have Moses and prophets; let them hear them. 30 And he Nay father Abraham: but if one go to from the dead, they will repent. 31 An said unto him, If they hear not Moses the prophets, neither will they be persu if one rise from the dead.

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The world in Jesus' time was full of people, such poverty as we, in Christian Am ica, know nothing about. We must go to dia and China and other non-Christian la today, to appreciate conditions which me Jesus with compassion every day of His m istry. It was an age of startling contr "The wealthy do not know how to em their accumulating gains (Luke 12:15); needy do not know where tomorrow's brea coming from. The creditor arrests his de in the street (Matthew 5:25) and throws into prison and there is no release for until the last farthing is paid." The para of Jesus reveal the impoverishment of people, and the beatitudes urge them to on the bright side of their unfortunate and find enduring blessing in the citizen offered them in the Kingdom of God.

**ıe Gospel to the Poor.** The book of Luke been called the Gospel to the poor. It from his pen that we learn of the lowly lition of the family of Jesus. He tells f the manger-cradle, of the humble offer- at His presentation (Luke 2:25), and of ninistry made possible by the liberality of ıds (Luke 8:2-3). It is in his record of sayings of Jesus that we have the parables he foolish wealthy farmer, and of Dives Lazarus. Throughout this gospel one the sympathy of the writer, as well as Master, for earth's lowly multitudes, groan- under a grinding poverty, unknown to us, pt in the slums of a few of our larger s. Strange that a message so full of sym- y and comfort for the toiling millions has so largely neglected by those who are ering through adverse conditions. Strange, that the modern pulpit has so often over- ed this practical phase of religious truth s zeal for doctrinal soundness. It is time the unchurched poor of our day were made now that the gospel has a vital message them.

**essings That Abide.** The beatitudes are a mere sentiment, discoursing on the bless- of poverty, hunger and persecution, but present a basis of real happiness, in the leges that may be ours in spite of earthly ortune. A man may be ever so poor in world's goods and yet a citizen of the gdom of God, where his possessions are measured by the coin of the realm but by lity of purpose, beauty of character, fidel- o principle. Hunger and want and re- ch may hound his pathway, now, but there day coming when he will be more than mpensed for every pang he has suffered, his "reward in heaven is great." It was that led Paul to declare, "I reckon that sufferings of this present time are not hy to be compared with the glory that be revealed in us." Again, as he thought ıe things he had suffered in the cause of st, he wrote, "Our light affliction which ut for a moment worketh for us a far e exceeding and eternal weight of glory." his testimony may be added those of an v of Christian heroes and martyrs, down ıose who are suffering on mission fields y. "Every poor man may become a king ıis poverty. Every mourner may learn mile through her tears. Every hungry may feed upon the bread of life."

**Certain Rich Man.** The woes against es, revelry and public favor can hardly nderstood without the concrete example n in the parable of Dives and Lazarus. story was not told to fan the flame of ed between classes, but to pronounce judg- t upon the abuse of a great privilege. It predatory wealth that Jesus condemns. e are rich men whose money is held in , who use it as an agency for multiplying power for good, whose integrity and pathy and generosity have lifted them e the envious shafts of the poor. But the man of our lesson was of another class. He was a mammon-worshiper. His love of money had warped his sense of honor and overruled every tender feeling of his heart for earth's unfortunate. What he ought to have done was to take Lazarus in hand, secure for him the best medical aid, and then help him on the way to self-support and self-respect. The mistake of Dives is that of men today who are heaping millions on millions, but who will sooner or later find themselves confronted by an eternity into which they cannot carry a single dollar, where the only wealth recognized is that which has been coined into loving service and helpful ministry.

**The Lazaruses at Our Gate.** It is an easy matter to criticise Dives for his neglect of the poor beggar that was left at his door. It is a shame that such an incident should have happened in a respectable neighborhood. But how about the Lazaruses that are laid at our door? There are the slums to be found in every considerable town and city. Their denizens are full of festering sores and subsist on the miserable crumbs that we dole out in the name of charity. What they need is the help and encouragement that will make them honest, industrious, self-supporting citizens. Are we doing anything for them that is worth while? Then there are the Lazaruses of pagan lands, something like a billion of them. They have been laid at the door of the Church of Jesus Christ, full of sores, wretched, despairing, dying, begging for the crumbs of truth that we hesitatingly dole out to them. Is it too much that our representatives on the foreign field are today asking for a million dollars from the men of the Christian Church to build hospitals where the sick and dying may be cared for, to build and equip schools where the ignorant may find enlightenment, to build churches and chapels where they may be taught the way of God and salvation? What are we men going to do about it? The attitude of Dives brought on him the direst punishment, not because he was rich, but because he was selfish and indifferent. What will be the fate of the Twentieth Century Church and the modern discipleship that revels in the luxury of fine temples and costly services, and neglects the appeal of untold millions in darkness?

**The Impassable Gulf.** There is no question of international boundary that is as fixed beyond possible dispute, as that between Dives and Lazarus in the future state. While they were both here, there was a possibility of change. A little help and encouragement might have put Lazarus on his feet and even made him a welcome guest in the house of Dives. A little flurry in the financial world, the reverse of a battle, or the destruction of a cargo at sea, might have placed Dives in the situation of the beggar. But now "there is a great gulf fixed." It is not necessary for us to think of the boundary lines as arbitrarily drawn. The gulf began here in the diverging character of these two men. It was the results of deliberate choice, habit of

thought, fixed purpose. At death the condition is changed, not the character. The persistent elimination of God and His love from thought and life becomes the fixed barrier of eternity. "Character once set and hardened," says Dr. Maclaren, "cannot be cast into the melting-pot and remoulded there."

**The Obstinacy of Unbelief.** There is the unbelief of ignorance and unbelief as a result of deliberate choice. The first only needs information to change it into triumphant faith. Moses and the prophets, Christ and the gospels, the message of the Bible Class and the church service, are enough to lead the heart to the acceptance of God. But the man who, in the face of the revealed word of God, refuses to believe, would not be convinced by any demonstration that appealed merely to his senses. "If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead."

**Arrow Points.** Not every poor man is pronounced happy, but the poor man who "can read his title clear to mansions in the s V. 20 * * * * Not every rich man is condem but the rich man who has made his mo dishonestly, hoarded it miserly and lived fishly. V. 24. * * * * Riches may bring their man is deserving of commendation, nor everyone whom men speak well of to be c demned, but the richest blessing is for th who uncomplainingly endure the stigma of proach in their loyalty to Christ and d v.22 * * * * Riches may bring their sessor sumptuous living, and buy a seat in United States senate, but it cannot purchas name plate in the Hall of Fame. Who this rich man? V. 19 * * * * Sel greed may defy the law and ignore the peal to human sympathy, but it has never b able to lock the door against the messenger death, nor to hide its gold in its shroud. V * * * * The best time to do effective sionary work among your friends and kind is when you can speak heart to heart to th and not after the mound in the cemetery s arates you. V. 27-28.

*Are you going? Will you send your Pastor or Brotherhood or Class President?*

# Christian Conservation Congress

*of the*

## Men and Religion Forward Movement

*New York City*

APRIL NINETEENTH TO TWENTY-FOURTH

*Convention Center*

*CARNEGIE HALL*

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Wm. H. Taft, President of the United States; Archdeacon Thomas F. Madden, Liverpool; Hon. J. A. MacDonald, Toronto; Hon. Wm. J. Bryan; Bishop David H. Greer, New York; Bishop Wm. F. McDowell; Rev. Nehemiah Boynton, D.D.; Rev. John F. Carson, D.D., Brooklyn; John Mitchell; Robert E. Speer; John R. Mott; Prof. E. A. Steiner; Booker T. Washington; Prof. George L. Robinson; Miss Jane Addams; Rev. James E. Freeman; Wm. T. Ellis; Ex-Governor Northern.

# CHRISTIAN MEN

A Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

E. E. ELLIOTT, Editor — FRANK LAUDER, Circulation Manager



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Volume 7. KANSAS CITY, MISSOURI, MAY, 1912 Number 5


# MAY DAYS

When this number of CHRISTIAN MEN Magazine enters the mail, the editor will be on the briny deep en route from New York to Norfolk, returning from the Conservation Congress announced elsewhere in this issue of our paper.

We had a good month in April up to the time these lines were penned. A number of Brotherhoods have been affiliated and hundreds of packages of Brotherhood literature and thousands of copies of Conservation literature have been sent out to our churches throughout the country in preparation for the observance of Men's and Boys' Day, April 28th. The results of this service cannot at this time be announced, but the same will appear in the June number of CHRISTIAN MEN.

The Brotherhood Movement is growing in value and increasing in popularity every day. This is evidenced by the hundreds of letters coming to us from all parts of the country from pastors and leaders of work for men and boys. Although the Movement is now in the beginning of its fourth year, it is still in its inception. Brotherhoods are being affiliated in answer to prayers offered by these leaders two years or more ago. A letter came from a pastor in Iowa a few days ago, announcing that he had organized a Brotherhood after two years of patient labor on his part. This group of men is up and doing and this is only one of hundreds of similar instances that we have to report. Our figures for March show 206 Brotherhoods affiliated, three having died during the month, leaving our net membership 203 Local Chapters and about 20,000 men identified with the Movement. While we are never quite satisfied with the results accomplished, we can sleep at night with the

satisfaction of having done the best we could.

The American Mission offering comes in May and should be liberally observed. Brotherhood men can do much in this direction by suggestion and oversight. Then comes Memorial Day with its flags and flowers, parades and muffled drums. After that comes Children's Day. Read about Child Life at Home and Abroad in this number of CHRISTIAN MEN. Then cast your eye over the articles by A. McLean and S. J. Corey. These are right up to the minute, written especially for this magazine and direct themselves especially to readers of this paper. The illuminating article by R. P. Shepherd, editor of the *Front Rank,* and another by Mrs. A. C. Smither, wife of the managing editor of the *Christian Evangelist,* are worthy of your attention.

Groups of men who want to undertake that which will bring them out on the high road of usefulness in a few months should watch the programs being published each month in CHRISTIAN MEN. The topic for the second May program is Social Service, and the first June program is Christian Literature. Detailed programs will be found elsewhere in this issue.

We present the counterfeit likeness of Joseph L. Garvin and a brief article about his work without any apology. Brother Garvin has served the Brotherhood Movement commendably as Chairman of the State Committee of Washington, and we rejoice in his call to larger service.

The next issue of CHRISTIAN MEN will devote itself largely to the Boy problem. In fact it will be very largely a boy's number, and groups of men that mean business in the work of the church will do well to watch for the June number and plan to carry some of its suggestions into execution.

Many good stories in type are crov out of this number and will appea June. We have no hesitancy in sa that without the coöperation of scores of contributors, the editing CHRISTIAN MEN would indeed be a l task and one to which we would al feel ourselves unequal. We are g to continue to fill the paper with r up-to-the-minute articles relating to work of the Christian Church and I Man Can Help. May we have your operation in making this policy win

△ △ △

## Work Carried on by Older Boys

Following the Men and Relig Eight-Day Campaign in Pittsburg 16-year-old boy signed a forward card stating his desire to join church. He told his father of his cision, and the father finally conser to unite with the church also. mother, who was also not a chu member, said she would join after ing asked by her husband, and the asked a younger sister, who replied t she had been thinking about it some time. The result has been t the entire family of four have un with the church.

In another Pittsburgh church, wh no boys' work has been done, a yo college man has been induced to t up the work for employed boys in c nection with the Sunday-sch Twelve boys who took a forward s at the boys' mass meeting during Eight-Day Campaign have so stir up their own church that withi month forty-five members of their S day-school have taken forward steps.

The junior members of the Broth hood of St. Andrew, of one of the E copal churches, have distributed fo pocket Testaments to other boys.

# elation of Home Life to the Religious Instruction of Children

MRS. A. C. SMITHER, ASSOCIATE EDITOR "THE FRONT RANK," ST. LOUIS, MO.

MRS. A. C. SMITHER

GE

This is the golden age for the young. More thought and energy are given to the ie and the development of chil- d young people than ever before e istory of the world. There are udy circles, mothers' clubs, hu- ocieties, children's home societies, sc its, George Junior Republics, the n Court and numerous other or- a ons having for their supreme ob- th highest welfare of the youth of a .

il culture is largely occupying the the reformer, the philanthropist, sc ntist and the psychologist. And d ply gratifying that the same in- t hich has been awakened in the l nd intellectual development of g eople has also been manifested e religious advancement. In re- y rs the church has come into a r consciousness of Christ's own s "Take heed that ye despise not le ones," and is giving more at- or to the spiritual needs of the g ithin its fold.

GREATEST FORCE IN THE WORLD

With this growing recognition of the religious rights of the child, the Sunday-school has come to be the greatest religious educational force in the world today. It is the only agency that is systematically and comprehensively instructing our children in Bible knowledge and inculcating ethical truths. "Necessity is the mother of invention" may be a trite maxim, but no less applicable to the Sunday-school than other affairs of life. The modern Sunday-school was born of necessity arising from two serious conditions; the banishment from the public school of all religious instruction and the decline of family worship and religious training in the home. Too much cannot be said in commendation of the power and efficiency of the Sunday-school. Many children from un-Christian homes are being led to the Savior and countless others from Christian homes whose parents are indifferent to their spiritual welfare are receiving religious culture otherwise unobtainable.

PARENTS CO-OPERATION NECESSARY

But no Sunday-school can attain its highest results without the coöperation of the parents; its work at best must be largely supplementary to the home. How best to secure this coöperation is a very vital question. The Adult Bible Class movement is doing much toward the solution of the problem. That the young are not the only ones of the family who might profit by the study of the Scriptures is well illustrated by the inquiry of little Sammy: "Father, who was Joan of Arc?" "Well, I'm *ashamed* of you, my

boy; go, study your Bible. Don't you know she was the wife of Noah?" There are other fathers like Sammy's in our churches. Their name is legion. It is hoped that when Sammy learned who the wife of Noah really was he took his father to the Brotherhood Class.

After more than twenty years' experience as a Sunday-school teacher, the most painful difficulty encountered that memory recalls is the *irresponsibility* of many parents regarding the religious education of their children. Unlimited time and means are expended upon their secular education, great care is given to social accomplishments that they may shine in society, but what meager attention is bestowed upon their spiritual attainment! Can the latent attributes of the soul blossom into the fruitage of exalted Christian character if thus neglected and dwarfed in childhood? As well expect a person to reach maturity with a finished education if no mental training had been given him when a child.

MOULDERS OF LIVES

Parents are the prime moulders of the lives of their children. The child receives its first conscious impressions from the home. The Sunday-school teacher has the child for only an hour one day in the week, while the mother has it the other six days. It is not alone sufficient that the child be sent to Sunday-school promptly, regularly, instructed possibly in the lesson, more probably not, but there should be created in the home an atmosphere that nourishes the religious instinct of the child if the message brought to its heart by the teacher shall take root.

An experience of a pastor's wife further elucidates this truth. She was calling on the mother of a Sunday-school pupil. In the parlor was present the little girl nine years of age, when the visitor inquired if the elder daughter were at home. The mother expressed the that her daughter had gone out f afternoon. A little later some ladies called to see this absent dau A crimson flush on the mother's fa the tale. She attempts an apolog is futile: "O, that is only one of little 'white lies' which society conc do I hear some one say? Untruths ever, are never accepted if the rea are known. The perceptive facul children are keen. Deceit is quick tected. So, too often, the mother i ticing falsehood and deception presence of the child during the and the teacher on Sunday morn striving to inculcate the lesson of fulness. What progress can one to make?

CLEANLY LIVES AT HOME

The Sunday-scho set Christian idea fore the childre there must be a living of these ide the parents in the home. In the fi years of its life a child acquires m example than the rest of its whole ence by precept. Many Godly, meaning people by thoughtless inc encies are marring the future li their children.

Another deplorable condition present day Christian home is the of family worship. The old-fas family altar is almost a thing of th Life has grown so complex with its fold duties that there seems to be r for quiet meditation. Too much d mad-rush spirit permeate our lives days. In the morning father mus to business, the children must r school, and mother hastens to p her household tasks that she may her many social engagements. An all day long, the things of the Ki which should come first are crowd because we are too busy. Conseq there is a dwarfing of the sp

of the members of that house-

May I refer to the experience of a little five-year old boy I chanced to know? ›ther had severely punished him ng profane words learned from a ›laymate, by washing out his with soap and water. The next g at family prayers, this little boy "O, Lord, help me to take care mouth for it gets me into all my ." And this child now a grown never uttered a profane word There is a sense of the reality of and a consciousness of the pres- God in the family devotions that ›day-school can possibly supply. family altar be restored in Chris- nes and there will be a sympathy the home and the Sunday-school ll greatly augument the spiritual ›f the church.

"All the church in the Sunday-school and all the Sunday-school in the ' is a most worthy slogan. Marked has attended the effort to effect part of this aim, but to my mind e stress has been placed on the part. A proportionately small of the children and young peo- nding Sunday-school are found in rch service. Some statistics given ons of authority in a recent con- reveal an alarming condition. tement was made that less than rth of the Sunday-school is being the church membership and the number of losses occur among ng when they reach their 'teens.

One denomination reported that eighty per cent of its Sunday-school is being lost he church. Another Sunday- ost five hundred pupils of inter- age in one year; and this naturally means a consequent loss to the church attendance and membership. THESE FACTS ARE APPALLING. What is to become of the church of the future? THERE WILL BE NO CHURCH. If a child is not brought up to attend morning worship, but permitted to go home after Sunday-school till he reaches the intermediate age, he is very likely to become as completely lost to Christianity as though he had never been in the Sunday-school. That the church and the Sunday-school are both at the same time losing their grip upon the young man arise from several causes, but it is my positive conviction that the chief cause is the failure of the parents to begin early enough to keep the child in the church service. Frequently have mothers come to me in tears, pleading that I use my influence to persuade their boys or girls, twelve years of age or more, to remain to church. Candor compelled me to say: "You began too late to interest your child in the church." The adolescent period is the time when the child awakens to a knowledge of his own personality, when he realizes a sense of freedom and power of choice, so there is a tendency to break away from religious associations unless he has been thoroughly anchored before this age.

**RESPONSIBILITY OF PARENTS**

Herein lies a tremendous responsibility of parents toward the church and the Sunday-school. For it must be recognized that the mission of the Sunday-school is largely to instruct, and that of the church to nurture, that the combined forces of mind and heart may crystalize into noble Christian conduct.

**CHILDREN, NATION'S ASSET**

A nation's chief asset is its children. The moral and religious education of the present generation is as important to the state as the church. Secular education alone cannot safeguard so-

ciety. Greece and Rome both fell during the age of their highest mental culture, because of their corresponding corruption and moral degradation.

"Righteousness exalteth a nation, but sin is a reproach to any people." To the Sunday-school has been committed almost entirely the religious training of the children of our country. Upon the type of young manhood and womanhood turned out depends the future of the nation! The cry for stalwart Christian citizenship was never more urgent in our land than at the present hour. All honor to the Christian parents who are nobly fulfilling their obligations! But too numero those who should be aroused from lethargy. The readi the Sunday newspap spending the day i riotous pleasures of the park, the tains or the sea will not be conduc the religious betterment of your chi Do not send, but go with them t Bible school and the church, leading to the joy and blessedness of worsl the Lord's day. Then, and not until shall we behold a race of citizen whom it may be said in the words great Disraeli: "It is a glorious th see a state saved by the youth."

DON'T SEND. GO!!!

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# Brotherhood Results

BY GEORGE P. RUTLEDGE, PHILADELPHIA, PA.

Walter S. Hopkins is now our minister in Gloversville, N. Y. This is the brief, but interesting, story: Brother Hopkins is a bright young man, reared and educated in Boston—came to Philadelphia in October, 1910, to seek his fortune. He was not long finding it. Although he was not a member of any church and had not been in a church edifice for several years, he was drawn into our Brotherhood class soon after his arrival in the city. He had not been in the class long until he made the good confession and was baptized. He immediately began telling the Gospel story in the fire houses and police stations (where the men met and intently listened), and wherever he could find an audience. And, to conclude the story, when the Gl ville church sought a pastor, th came to him and he gladly respo He and his wife, who also beca Christian after coming to Philade are now in their new field—hard at and hopeful.

On the evening of March 28th than sixty of the class men joined farewell banquet, at which they en iastically toasted his achievements hopeful future. Also, the last day morning he was in Philadelphi delivered a magnificent sermon fro pulpit to a packed house of eager l ers. At the close of the sermon, he formally ordained by the elders and tor.

# My Friend, Joseph L. Garvin

(See Cover Picture)

ho is Joseph L. Garvin? Readers of STIAN MEN know him as the pastor e First Christian Church of Seattle, ington. Friends with us enroute to and know him as a royal host, but more familiarly known to a wide of masculine acquaintances as "Joe in," minister, editor, author, busiman, Chautauqua lecturer and mane combined—proficient in them all. now he looms into the rays of Mis- as president-elect of William ls College. What is William Woods ge? Briefly, it is a school for young , located at Fulton, Missouri, operunder the auspices of the Christian ch, and supported by a coterie of and women identified with our h, chief among them Dr. W. S. ls and wife, of Kansas City. But is another story. Before many s you will know all about William ls College: what it is, where it is, ho it is run by. Garvin is a great ity man. He is also a deep-sea for practical results, and always up with the goods. William s College needs a lot of things, them money for improvements. friends by the score with money bagful, and with Garvin in the he dining room, the furnace room, l round-about, under and on top of , the money will come.

is a native Buckeye, where most presidents come from, if I. J. Cahill e relied upon, and the better they e sooner they come from Ohio, so came early. His father was a ian minister, and Joe's early religraining was received at the hand ood father and the knee of a de- Christian mother. Fifteen years oe entered U. S. Grant University at Chattanooga, Tennessee, graduating when only eighteen years old. Butler University saw him one year, and then Mr. Garvin, still a boy, became pastor of a church at the age of twenty-one. Two years in the pastorate gave him money to continue his studies. He spent three years at Hiram, receiving his B. A. degree at twenty-six. While waiting an opportunity to enter Union Theological Seminary he ministered for the church at Swampscott, Massachusetts. Attendance at Union and at Columbia University kept him occupied through the week, and he preached for the church at Flatbush, Brooklyn, on Sundays for two years more. Finding it necessary to have more money to complete his studies and support his family, now having married Marie Allen Ballow, of Hiram, he engaged as pastor at Youngstown, Ohio, which church has graduated several good men besides Garvin in recent years. Garvin worked hard, and studied, wrote for a daily paper, and other publications, saved and slaved. At the end of two years he returned to Union Theological Seminary, concluding the four years' course, and received the necessary sheepskin, preaching in the meantime at the Fifty-sixth Street Church in New York, and for the Sterling Place Church in Brooklyn. For one season he served as manager of Pocono Pines Assembly in Pennsylvania, and then took the pastorate at Seattle. Checkered, do you say? Well, rather, but it is the kind of checkers that count in educational game. Garvin burned midnight oil freely when he knew not where the next cruse of oil was coming from, but he continued to burn the oil, and cram and cram, until he secured the schooling he was after. As an example of stick-to-it-iveness, Garvin has

the edge on most of us. He is, very probably the youngest college president in point of age in the brotherhood. There is a whole lot more about him that we could tell, if pressed, such as the honors and responsibilities that have been his in the West. President of Western Washington Sunday-School Association, president Anti-Tuberculosis Society, president Seattle Ministers' Alliance, president of this, delegate to that, member board of theater censors of Seattle, appointed by the mayor, besides editor of "Garvin's Corner" in the *Seattle Star,* quoted from liberally by the united press of the nation. But this is enough. Garvin is just thirty-eight years old. Physically, he is a middleweight; mentally, a philosopher; socially, a prince; religiously, a Chris domestically, a loving husband and p father of several daughters. Isn't enough to make you want to gras hand and bid him God-speed in his work? You may have the chance. a Brotherhood man through and thro and a worker among men par exce He has promised to serve the Bro hood movement whenever we call on and we are going to call—you may w on that. Look out for him at state district conventions, and when you to hear a really illuminating Brother address, ask for Garvin. We will him to you gratis. You will only to pay the freight.

# State Conventions Ahead

## Arrange to go and take a Group of Your Men

**Texas**—Houston, First week of May

**Arkansas**—Texarkana, First week of May

**Ohio**—Canton, May 20-23

**Indiana**—Hammond, May 13-16

Churchmen should be in evidence at everyone of these state gatherings. Be sure to send your minister and pay his expenses to boot.

# Pointed Paragraphs on American Missions

BY GRANT K. LEWIS, SECRETARY AMERICAN CHRISTIAN MISSIONARY SOCIETY.

GRANT K. LEWIS

LI NS
C JRCHED

There are 48,000,000 adults in the United States without any h affiliation whatever. There are churchless people in America than otal population of Japan and the pines—more than all England, Ire- Scotland and Wales; these must be again to enter the Kingdom of God. o-thirds of the people of the United s have no personal connection with eligious organization. Only one- belong to any Evangelical church, wo-thirds of that one-fifth do not bute to the support of the church rform any Christian service in the of the church.

GL CTED
LI

The neglected fields in America present startling conditions calling for seri- consideration; there are 10,000 , 300 to 1,000 population each, in west of the Missouri River and on acific Coast wherein the Christian is not preached by anybody, or the taught.

ty per cent of the population of the 1 States has no connection with any zed body of believers, either stant or Catholic. Great masses of , rich and poor, educated and illit- native and foreign, farmers and s, negroes and whites, Indians and Orientals, Highlanders and Lowlanders, are not touched by the church or the agencies of the Gospel, and the sanctuaries of our Lord never receive them for prayer and worship. Pastors that are shepherds, Bible scholars who can teach the way of life, evangelists who can win men to God, and personal workers who can take the Gospel of salvation to men, are needed today as never before in the history of America or the world.

In New York State there are five cities of over 40,000 population, 46 cities of over 10,000, and 156 cities and towns of over 2,000 in which the Disciples of Christ have no church, and their plea for union has never been heralded. Most of these are growing cities and present wonderful opportunities for our message.

A CHURCH IN FIVE YEARS

It takes, on an average, only five years to grow a church to self-support in America! This is like planting and nourishing our orange tree. It is all outlay for a while. But when the returns begin to come in, there is a continual flow of men and money for every enterprise of the Kingdom of God on earth. Plant a church in America and every year the various missionary and benevolent boards can come regularly asking for help and none are turned away empty handed.

A million immigrants come annually to America. This is the same as building and filling with foreign population ten cities of 100,000 each!

A million immigrants! A million opportunities! A million obligations!

While New York is a city in America, it is hardly an American city. In it are

more Germans than in any city of Germany except Berlin; twice as many Irish as in Dublin; more Italians than in Naples; and as many Jews as in Warsaw. In thirty-three of our largest cities the foreign population is larger than the native. God is bringing the very ends of the earth to America, as pupils to a schoolmaster. What an opportunity to teach "All things He commanded" to the ends of the earth!

ORIENTAL CHRISTIANS

Among Orientals on the Pacific Coast who have been brought to Christ many have returned voluntarily and carried the Gospel back to their native province of Canton.

Buddhism has organized an invasion of Christian America, and in Seattle, San Francisco, Los Angeles and Fresno the priests are aggressively propagating this heathen religion.

VALUE OF MONEY

The facts representing how far a dollar will go in a heathen land are so many reasons requiring the devotion of the major portion of our missionary budget to the extension of the Kingdom in the home land? If it takes $50 to support an evangelist for one year in Bolenge and $1,500 to support one in Oklahoma, it is but reasonable to divide the offerings accordingly. The relative standards of society, requirements of manners and customs, cost of living and kind of people to be reached are factors to be considered in the distribution of missionary funds.

Christianity has suffered for her failure to develop and hold the fields she has begun. Jerusalem, Alexandria, Smyrna and Antioch have become entrenched cities of Christianity's mightiest foe. New England, the home of Protestantism, is fast becoming the abode of spurious faiths and unevangelized peoples, and in less than fifty years will be the religiously dark spot upon the A ican continent unless it is reached y new evangelization.

WHAT WE DID

Last year (1911) the A can Christian Missionar ciety employed 491 mi aries who organized 110 congreg and added 18247 to the churches that in the long history of this, the missionary work of the Disciple Christ, more than one-third of al churches have been planted by its sionaries, and that if this strong c ized force at work evangelizing people could be withdrawn, there be little left of this mightiest rel movement of the Nineteenth or T tieth centuries.

The only Protestant congregatio Russians in America are the two sions of the American Christian sionary Society in New York and cago. John Johnson, in New York Basil Keusseff, in Chicago, assist devoted Disciples from our church these cities, are doing a great work limited means. In Russia there is a of more than a million Disciples position and plea are practically ide with the Disciples of America.

The ebb and flow of the imm tide has already carried members one to the other. The two bodie eventually merge, and if there i power in numbers, the world wi hear and heed the plea for Chr Union and Evangelization of the W

TEN REASONS WHY

The Ten Great Re for taking the Ma fering for Home Missions:

1. Four hundred and ninety-one sionaries to maintain.

2. This army *must be* reinforce

3. Two-thirds of America's po tion Christless.

4 The neglected fields in America.
5 Superb suburban opportunities.
6 "The Little Brown Church in the l"
7 Buddhism's organized invasion of ica.
8. "Immigrants, Opportunities, Obligations"—annually a million each.
9. The need for a united church in the home land.
10. The home base for world-wide missions.

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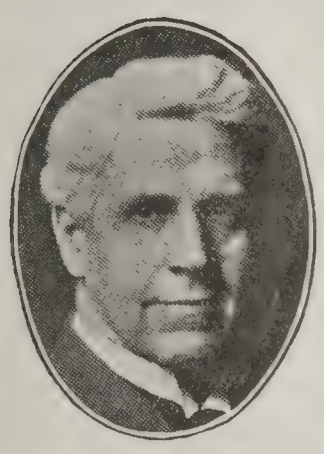
# The History and Growth of Children's Day

BY A. M'LEAN.



A. M'LEAN

T origin of Children's Day came gh the suggestion of J. H. Garrison, Louis, Mo. He made a speech the National Convention at Louis- Ky., in 1880, urging the adoption ch a day by our Sunday-schools. ay Brother Garrison came to make eech and start Children's Day is interesting. It happened in this The work of the day was done. family altar, prayer was offered e spread of the gospel into all and for the churches that they offer willingly to this end. When ip was over, Brother Garrison's en said, "We want to give some- They brought out their little col- jugs and poured out their pennies mes, the savings of several months. counted their treasures and found mounted to $1.13. They said, "We this to go to children who know nothing about Jesus." Their father took the offering with him to Louisville and told the convention of their desire. That was the beginning of our great Children's Day. At that time, in 1880, the Foreign Society had no missionaries in any of the heathen lands. What little work there was, was being done in Europe. Our children had a large part in starting the work in heathen countries. The first group of missionaries destined for work in heathen lands sailed for India in 1882.

For some years the first Sunday in May was recognized as Children's Day. Then it was changed to the first Sunday in June. In 1881 the Sunday-schools gave $750. That amount steadily increased and in 1889 they gave $19,123, and in 1899, $39,071. In 1909 the amount given was $77,196. During the twenty-eight years of the history of Children's Day up to 1910, the Sunday-schools have given $1,018,800 for Foreign Missions. God only knows what Children's Day has contributed to the evangelization of the world.

The first Sunday in June has come to be the regular Children's Missionary festival among us. There is hardly a Sunday-school that does not know something of this great day. It is of all the happy days of childhood the happiest, the

brightest, the best. In after years the care-worn man or woman will look back with gladness to that day on which he first recited a missionary poem, sang a missionary song, or better still, denied himself some coveted pleasure in order to give his money for heathen missions. As far as the Sunday-schools are concerned, Children's Day has become a greater day than Christmas. While Christmas is the time when the little folks receive gifts in Jesus' name, Children's Day, on the other hand, affords them an opportunity to prove their generosity by making gifts in His name. It is the great, unselfish day for the children. It is the most popular day of the whole cal More people attend Children's Day ices in our Brotherhood than any day in the year. No movement ha more to do in educating our peopl young Christian started with the selfish enthusiasm of Children's D apt to be started right. One can get away from the influences of thi tival. Nearly every missionary we on the foreign field received his fir spiration for missions through Chil Day. What argument can be p against missions in the face of the h spontaneous, joyous altruism of the and girls?

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# Conservation Congress

By the time these lines are read the Christian Conservation Congress of the Men and Religion Forward Movement will be a matter of history. Carnegie Hall is the Convention center. From the stage of this spacious auditorium stirring messages were delivered by Wm. H. Taft, President of the United States; Archdeacon Thos. R. Madden, Liverpool; Hon. J. A. MacDonald, Toronto; Hon. Wm. J. Bryan; Bishop David H. Greer, New York; Bishop Wm. F. McDowell; Rev. Nehimiah Boynton, D.D.; Rev. John F. Carson, D.D., Brooklyn; John Mitchell; Robt. E. Speer, and many others. Scores of our ministers and interested laymen from throughout the country are in attendance. A meeting of the Committee of 97 and the National Executive Committee of the Men and Religion Movement was held on the afternoon of April 18th in the parlors of the Hotel Martin. The Committee was later entertaine complimentary dinner by Mr. Ja Cannon, Chairman of the Committ 97. The representatives of the chu of Christ upon the Committee of 9 C. C. Chapman, Los Angeles, Calif C. N. Kinney, Des Moines, Iowa; Long, Kansas City, Missouri; W Wilson, Houston, Texas, and E. E. ott, Kansas City, Missouri. A numl our ministers were members of the tional Advisory Committee, among Geo. H. Combs, Pastor of the Inde ence Boulevard Church of Kansas C. S. Medbury, Des Moines, Iowa; H D. Smith, Hopkinsville, Kentucky W. R. Warren, St. Louis. The of this paper was in attendance d the entire week and a full account o Congress will appear in the June nu of CHRISTIAN MEN, the May nu having been on the press at the tim Congress was in session.

# Child Life in India

BY MRS. M. E. HARLAN, CORRESPONDING SECRETARY C. W. B. M.

There was a time in the far distant past, when, as the even-hadows gathered about the homes dia, the fathers and mothers called little ones about them and together owed and worshiped the true God. ne they neglected these hours of ation and petition, and, going away the plan of the Father, gradually t the Creator and learned to wor-only the created. With idolatry decadent home life. A vast stretch ne has elapsed since that day, and y's lips are closed.

India's population is 350,000,000. A conservative estimate would ne average family four children un-fteen years of age. On this basis are no fewer than 210,000,000 boys irls in the present India. Mrs. of Maudha, India, says, "If we bridge the Atlantic and the Pacific and the children shoulder to shoul-he line would encircle the globe." a line of influence! What a poten-wer! Can we measure it? Can we t? is a more practical question.

India may be called the land of little mothers. More than 360,000 baby girls, under ears of age, are married. Nine daughters less than fifteen years are married to men and boys of s, ranging from ten years to ex-old age. There are four times y girl wives and mothers as there ves and mothers in six of the cities in the United States. These nothers have borne heavy respon-s before marriage in the care of r brothers and sisters. Perhaps his definite task for the care of others, even in babyhood, that partially compensates for the lack of an education and prevents complete degeneracy.

As have been the fathers and mothers in the near past, so are the fathers and mothers of the present. As the little daughters suffer, so must also the cherished sons suffer, perhaps not always immediately in the same proportion, but ultimately it will be the same, so when you pity the little daughters and the mothers of India, withhold not your compassion for the boy husbands and fathers. These parents, both old and young, the fathers as well as the mothers, love their children. The baby girl, when it is decided she is to live, is loved very tenderly sometimes by the father, even when bitterly disappointed in sonship. It is superstition, caste rules, and slavery to religious forms that crushes heart and hope and appears to annihilate the divine motherhood and fatherhood element of life.

The houses are mud huts, with mud floors, no windows, a soiled mat may possibly be provided for a bed, but ordinarily it is the bare ground, with no change of clothing for the night, if, indeed, there is any clothing at all, and no cover but the mud roof or the stars. A very large majority of the people of India cannot provide clothing for the children. A few of the high caste may possess comfortable, clean surroundings, but aside from the Parsees, the wealthy class of the Bombay District, and those in Christian families, there is universal suffering as the result of filth.

The "staff of life" is rice. Thousands cannot afford this, but subsist largely on

greens. Young children are almost universally fed on opium. One of our orphanages reports a wee bit of humanity, a girl baby two years old, only sixteen inches in length, so withered and blighted by constant eating of opium that it seemed a miracle that life was sustained. When proper nourishment was given, the transformation was so rapid as to suggest the filling of a dry sponge with rich American milk.

The household god has a niche in every home. When a famine comes, although a child is the last one to survive, and he starts on a pilgrimage for food, his baggage will contain the family idol.

THEIR PLAY

Marbles are favorites. Almost all play is according to idolatrous rites. The flying of kites, the walking on stilts, and other special feats, are seasons determined by announcements from the priests. The children, in their play and on the streets, are quarrelsome, but far less so than are their parents, especially their mothers. In this we see nature's desperate effort to give each new life the best possible beginning.

THEIR SCHOOLS

The native Hindu schools consist of memorizing a very limited number of idolatrous sacred texts. Although the British government and various mission boards have made aggressive educational advances during the last ten years, only twenty-eight boys in a thousand, of school age, can read and write, and only seven girls in a thousand have ever attended school. Thousands of villages have no school at all. The equipment for most of the government schools and even in many of the mission schools is exceedingly meager. A slate and pencil, or a bit of painted board and chalk, and a very few inferior vernacular books is all. What a field for the kindergartener to awaken new and wonderful life.

Miss Haight, one of our teache Bilaspur, India, now on furlough a Missionary Training School, told m following: In a village near Bil there was such dire need of a schoo she and others went out and cond classes between times. This schoo held in a cow shed. Now, a cow in India is just like a cow shed in A ica, and a poor one at that. Some and poles, with loose straw over This school had no books, no slate pencils and tablets, no charts or a nothing but India's hot, burning du the ground, the brown fingers of the and girls, the teacher's memory, ar children's eagerness to learn. These dren smoothed a place with their and wrote, not in sand but in dust-burning, stifling dust—the story Savior's love for children. When Haight told me this I could not r seated, so intense was my remors we would permit such a condition so many of us have such luxuries. I said, "Miss Haight, we did not you were doing this. Why did yo tell us?" She replied, "We told y many other things to which you compelled to say 'No,' we felt it w use to speak of this."

THE CHILDREN THEMSELVES

The children them are naturally che Environment, weir iful, and portentious, early gives t saddened and anxious appearance. taking of the Oriental reserve, th not confiding to strangers. Ho they are very affectionate and love petted. Lack of conscience foun renders it difficult to teach truthfu Their cursing is sometimes terrific sisting of calling down the wrath gods and voluminous outbursts in ing abuse." Ordinarily, they are quiet than are the children of Ame

ey seem to possess average ability rn until twelve or fourteen years In very many, that seems to be the mit of mental progress. The boys sually fair in mathematics. The do not easily grasp the science of ers. Both girls and boys memorize y. Mrs. Lohn, one of our teachers, the larger boys in the school at are now grasping the great and rful truths of life, of themselves, igation to others, of God, and the . They would do credit to many r high school youths in England e United States. Even heathen are asking, "What do you teach oys in the mission school at Ma- hat makes them so different from ys who come to our temple?"

A boy without a father pulls at our heart strings until they almost break. Orphan- ad in any land, but surely it is more c in a heathen land than in a Chris- ommunity. Where Christ is not known the state makes no provision for the orphan child. There are no home-finding societies. Until the Gospel enters with the orphanage and school work and the evangelist's service there can be no Christian homes to adopt the children. We must, therefore, care for such as we can until they are educated and trained for some life work and are established in homes of their own. During the last decade the Christian Woman's Board of Missions and the Foreign Christian Missionary Society have, through the orphanage work in India, established two hundred Christian homes, the Christian Woman's Board of Missions furnishing the brides for our orphanages and the Foreign Christian Missionary Society providing the grooms—a most potent and practical form of coöperation.

Men of America, fathers and brothers of the Church of Christ, help us save India's childhood and in the next generation will rise the new India.

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# Child Life in Thibet

BY DR. A. L. SHELTON, BATANG, THIBET.

A. L. SHELTON

conditions of life in Thibet are that a weak child has no chance iving. It is only the huskiest, st little fellows that can survive the hard struggle for existence. Many of the little fellows go practically naked during the summer. Mrs. Shelton allows the little folks to come in to play with Dorris and Dorothy in the afternoons and sometimes it is necessary to tell the parents, of course very kindly, that it is the custom in our country that when children go calling that they *always* wear some clothes. In the school which Mr. Ogden has in Batang of course cleanliness is one of the *first* things instilled into their minds. But sometimes at Sunday-school many of them haven't been taught except as we have opportunity there, but many of them learned that we were pleased when they washed their

faces and they would have a *try* at it on Sunday morning. Of course they didn't get much off behind the ears, but you could tell very plainly where the effort had been made in front. They couldn't read, so we taught them by using cards and it was surprising the number of things they learned in this way. One of the stories they liked best in the Old Testament was of David and Goliah, because they carry slings just as David did and as they cannot buy slings they braid them of yak hair and when the story was told they would say "they wished they'd been there, they'd like to have hit him once, too."

In the New Testament the st Peter was perhaps their favorite, b the men all carry swords and the s the Garden when the priests and come to take Jesus and Peter cut t off one of them they think is fine. say Peter is all right but then wh goes up to the Judgment Hall ar girl comes out and points to Pete says that he is one of Jesus' Di and he begins to curse and swear a he doesn't know Jesus; doesn't know what they're talking about don't think much of him then. Th "if he'd taken his sword and cut h off he'd have been all right."

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# Child Life in Africa

## Lights and Shadows

BY MRS. ROYAL J. DYE, BOLENGE, AFRICA.

Mrs. Dye and Group of Older Girls, Bolenge, Africa

It is a merciful Providence that has granted to children a light heart and sunny disposition which help them to be happy under the most adverse circumstances. In heathen lands the picture of childhood is dark, but even there the sunlight breaks through the clouds and dren are carefree and happy.

This is true of Africa. Little girl mother their play babies which tak place of dolls. In Congo these are of the heart of the plantain plant,

ilar to the banana. The features ften be inconspicuous, but the tribal igs are always represented. Among rce Ngombe tribe, the heads of all babies are wrapped around and l to make them long. Here the abies also have their heads bound. g other tribes these dolls are made , but always reproducing some pe- ty of that particular tribe. To see playing gleefully with these, it is o imagine them soon to become and taken far away from home other.

e children there have many inter- plays with songs and motions. remind one of kindergarten plays, ere again the native life and cus- re reproduced. Happily and gaily lay a little game like "Needle's ' save that those caught in passing h are runaway wives of a chief.

boys delight in making models of oats from the pithy heart of the . These are often wonderfully originals and show keen observa- They also make models of houses er things. They make and spin kinds of tops.

les these they have many unique The boys and young men play using a large nut for a ball. are not of much account, as the is what counts. Hurling pointed t a piece of plantain stalk is an- avorite pastime. Great skill is in this. There are also many games, most of them objection- One of them, however, is merely g time to the movements of their it is a foot-matching game. This is a favorite on moonlight nights. It is accompanied by handclapping and singing, the players standing in two lines facing each other. Those failing to match the foot of the leader are slaves, who have to be redeemed later.

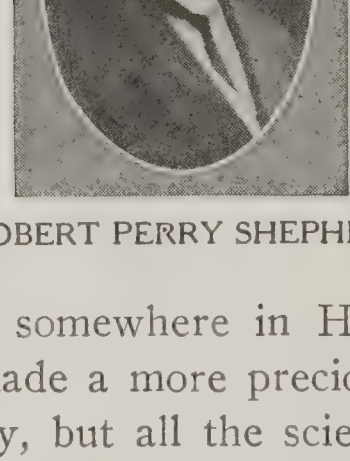
The old "Cat's Cradle" is also there in nature though not in name. Some children can make from twenty to fifty different figures with string, sometimes having to use a toe to complete them. All these have names and special significance. It is a tie linking the human race together. In this and the many other little games, they pass many a happy hour.

What they enjoy more than these are their folklore tales, richer and more varied than those told by Joel Chandler Harris. Of these they never tire, nor do they ever outgrow them. The picture is bright and we wish there were no darker shadows to obscure it. If we could but shut our ears to the cries of helpless, homeless children being drowned, or cast out to die of starvation, or at the mercy of wild beasts! If we could but forget that these happy little girls would soon be subjected to most revolting practices! But to know this and feel it until your heart and brain are on fire! The brightness is obscured by the density of the shadow.

Christ can retouch the picture, blot out the shadows and glorify the whole with light. He cannot do it alone. We, His disciples, are His messengers of light, and to us He grants this privilege and demands this duty. In the light of Easter and the memory of His resurrection, shall we not do our part in displacing the shadows with light?

# Conversion or Conservation of Childhood

BY ROBERT PERRY SHEPHERD, EDITOR THE "FRONT RANK."



ROBERT PERRY SHEPHERD

May be, somewhere in His universe, God has made a more precious creature than a baby, but all the science and research of man has failed to discover it. The human infant is, from every viewpoint of human knowledge, the most wonderful of all God's handiwork.

THE CHILD

From the moment of its birth all that the babe will ever be or become is already within it, latent, dormant, in germ—but all there. Nothing will be or can be added to it, no concrete element is lacking. Its body, its mind, its soul, its energies and potencies, its tendencies to good and bad, its tastes for refinement or vulgarity, its powers to construct or destroy, its capacity to think, to feel, to act, to love, to hate, to hope, to fear, to impart life, to kill, to comfort or give pain, to put courage into other hearts or to break hearts ruthlessly—what a wonderful bundle of actuality and of possibilities is the babe which man begets and woman bears!

THE FATHER

The last full realization of God in revelation is of His Fatherhood. No other ministry or agency could so truly disclose the character of God as that. And what is true of God is equally true of the man made in the image of God. What a man is as a father, what is the spirit of fa hood within him, is the largest and s revelation of the character of the What he is as citizen and church as a factor in business or professio a son, a brother, a husband—all is s dinate and less significant than wh is as a father, in making himself keeping himself fit for fatherhoo conserving and safeguarding the gies which make him the begetter, tector, provider and friend of the h being to whom, under God, he im life. This position needs no argue It appeals directly to our parental sciousness. Every man of us kno to be true—wholly and altogether But in the face of this universal sciousness, how are we to accoun the other fact that we spend thou of dollars and years of life's best fitting ourselves and our sons for fessional or business careers and sca a dime or a minute of time serious fit ourselves and our sons for intel fatherhood. We blunder in thoug ignorance or in selfish indifference and through the most important most Godlike function we control. is wrong? Have we no Christian ance worthy of us and the work?

JESUS AND THE CHILD

The disciples of Jesus true to the traditions o sex. They wanted no dren around interrupting their impo concerns. They, too, conceived of erhood in terms of paternal authori domestic police power, of active re sion and restraint of childhood an energies. When fond mothers bro children into the presence of Jesus disciples haughtily rebuked them.

s indignantly rebuked the officious ples. Where in all His teaching did s Christ so fully reveal the divine rd toward our human nature as He in His attitude and in his repeated ls concerning children? Fathers can nspeakably brutal and unconsciously l to their children. Many of them But no man can be a Christian and lindly unsympathetic with children, ully and heartlessly ignorant of child re and the inalienable right of a child e understood.

CHILD CONVERSION

Some Sunday-school lessons were issued not long since, by the International day-school Association, for teachers ttle ones. One of these lessons bore topic, "God the Father of All," and rences were made to all of Jesus' ds concerning children and childl. Some very wise teachers revised lesson for the use of a great denomion. They cut out the words "of all" n the topic and inserted the reference he text, "Ye are of your father the l." Perhaps these wise men are betposted concerning the paternity of r children than was Jesus. At all ats, they insist that little children t pass through a process of converidentical with that of the most hardl and stubbornly impenitent sinner. literature of religion in this country appily preserves for us the picture of livine of wide renown laboring, ugh many days, to bring his five-old daughter to the conviction that was a vile and wretched sinner, fit for the fires of an endless hell! men who contrived and perpetuated heathenish doctrine called "total ditary depravity" were as dead to s' Mind concerning childhood as they e fatally blind to the nature of the l. The devil is no creator but a royer. Men may turn away from their God and make of themselves children of the devil, but if they do, they do it in spite of God and His saving love in Christ. To save a child from sinning and from entering on the deforming life of wilful waywardness is more important than to save a deformed life from the enormity of his sins.

CHILD CONSERVATION

A Picture—Twelve grown men, their hearts full of envious and jealous contention as to which of them was the greatest. In the midst, a Man. In the arms of the Man a little child. Angry ambitions are struck dumb in wonderment. The Man speaks: "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."

Another picture—"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it *he was moved with indignation,* and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the Kingdom of God. Truly I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them.

CONVERSION OR UNFOLDMENT

God will not procreate our race apart from the coöperation of man himself. He made the first man full-grown. He makes the rest of the race out of man and by means of him. If the first man was a weakling, a flat failure, it was mostly becasue he had no childhood in him, no experience of youth in him, no unfoldment of himself from helpless and unconscious infancy to self-control. This experience of infancy and childhood and youth, this slow unfoldment of consciousness to conscious self-control of

all the hidden energies of body, mind and heart, this discipline God's mercy gives to every son of Adam. Does God demand too much of man to ask for man's complete coöperation in creating and rearing through this slow process of growth and development, the human units which perpetuate the race? We have all understood, more or less clearly, that the physical side of parenthood was a close coöperation, on our part, with God. We have not so generally and so clearly understood that the larger and truer part of parenthood, the rearing of the child, is an even closer coöperation with God in the right unfolding of the nature and powers of the child into self-control. We have hired teachers for the child, we have turned over the most precious and priceless part of the child's unfoldment to the most unskilled, untrained and inexpert guidance, we have been pleased, decorously and politely, when they were "converted," but even then some of us have followed them like moral wolves and criticized with cold reproof the mistakes of their spiritual inexperience and infancy. God pity us! If we were true to God, true to our parenthood, true to the unique privileges which fathers alone possess, we would find our highest joy in companying with our children intelligently, guarding their unfoldment and guiding their growth with Christly sympathy and solicitude. Did we so, conversion would be as the bud unfolding into the flower and the flower yielding place to the fruit, the fruit which is unto eternal life. Conversion under the direction of wise parenthood, is the loving acceptance of the reality of divine parenthood, accepting the sonship of Jesus Christ as the pledge and promise and fulfillment of the Fatherhood of God, the natural passing from joyous knowledge of the kinship of flesh to the grateful acknowledgment of kinship of spirit with God in Christ t Savior. But—and this is the fatel condition—such true unfoldment childlife unto Christlife waits on the i telligent Christian parenthood of t child's father more than on any oth thing. Man's coöperation with G does not stop with the quickened c nor even when the embryo becomes i fant. Indeed, all the highest reaches human parenthood come through intel gent coöperation with God in rearing child, in keeping sympathetic steps wi God in the child's unfoldment into ma hood or womanhood, and in guiding th child aright in the conservation of i God-loaned energies.

CONSERVATION OF CHILDHOOD

It may sound odd to yo —it certainly would sour strange to some wome we know—but babies really are n cheap in God's scale of prices. Wit us they are so cheap and worthless th we commit all sorts of crimes again ourselves and God to keep babies fro being thrust upon us. Mostly, fathe are blamable before God for causin directly or indirectly, the sins of abortio and infanticide. We want to enjoy life What do we want with children! An so it goes. A father recently confesse that he was ashamed to go out publicl with his family. He has six bright, beau tiful, healthy children. Surely God mus be ashamed, in the universe, to own Hi family! Talk about the national con servation of natural resources! Why, i that one little family may now be th mind which will harness to human task the whole wasted water power of th continent. There is in some home toda —why not in that one—a Jane Addams a human angel worth more to this earth than the coal beds of Alaska even i these reach down to the center of the globe. Strange things have happened among the sons of men. There is that

brood which now gives shame to ensitive father. If the human ener- of that home are wisely conserved, ey now are by the truly loving ts, there may come the man of tly self-control and the woman of and vigor and vision who shall a continent or the whole wide l to acclaim them in honor.

pose that, for example, those par- slowly but surely guide those boys girls into true knowledge of the cal energies which God imparts to issues and organs of their bodies. none can give this knowledge of hysical self to the boy or girl as father-chum.) Suppose that, like ssor Sidis, the father makes it his delight to lead his boys and girls onscious possession and mastery of aried powers which God implants their minds. Suppose that, in- l by love of Christ, that father those boys and girls along the pathway of natural unfoldment Christ the Son of God, and brings offspring into that self-control rests upon the grip of the soul on pirit of God. Suppose that the tion of those children is made ration with God, from first to last, working out of His purposes in of those little lives. Suppose that father was a Christian father who his paternity as a most precious rdship from the God of life, and very child enjoyed the eternal right well-born and well-reared, and that g children meant to put them in sion and control of their own ener- s fast—no faster—as their capacity bility could develop! Then, in ase, a case neither impossible nor nal, there would walk this earth a new order of human beings. The m of peace would be a reality. as in heaven, so on earth, would the will of God be done. The least as well as the greatest would know God and have joy in Him. The passion of Christ would have its fruitage in the compassion of men. The fatherhood of men would be as the fatherhood of God; sonship of the flesh would reflect the sonship of the Spirit; men would be brothers in the only true and real brotherhood, for every family on earth would be named for God, and the consummation of creation would be complete.

Say not within yourself this is but a dreamer's dream, an impossible Utopia. If God is God, and man is man and true to himself and God, this very thing is now in actual process of concrete establishment. It is hindered, obstructed and held back. That is all too true. But when we discover and remove the chief hindrance, obstruction and drawback, the ideal is well on its way to become the real. What is this stumbling block in chief? Perhaps we can not designate it with final accuracy, but if we turn the searchlight relentlessly into our masculine consciousness we shall see that a human fatherhood which gives the lie to the fatherhood of God, a stupid, stolid, animal fatherhood which stops sated with the physical facts of parenthood, a blind, unseeing fatherhood which never seeks to put itself in the place of the bewildered wonderment and helpless inexperience of the child, a fatherhood not yet glorified by the conscious companionship of God—this is a vast hindrance, an obstacle, a drawback surely.

Is there place or occasion here to go into the economic realm, compute the earning power of a well-reared man, capitalize that productive capacity and show in figures the importance to the world of conserving to childhood and the home, to the church and state, the energies in boys and girls now wasted and dissipated through ignorance and lack of

honest guidance? The totals of figures so compiled would be so staggering as to baffle comprehension. If mothers were mothers and fathers were true, criminal courts would be needless, reformatories would be useless, the stupendous cost of reclaiming the lost, reforming the deformed, protecting society and delinquents from each other. All this would be saved for constructive purposes. At the same time the loss from profligacy and vice would be turned into private gain and public profit.

In very truth, no one task more gigantic and urgent can anywhere be found than that of conserving to intelligent self-control the physical, mental, m and spiritual powers which God give each child begotten and born. Wo can not do this work. They can d that women can do but God has f in his creation some tasks which ca done only by women and men. brother, lover, husband, father— words express experiences a woman not know. The consecration of man to the manful tasks of fatherhood— fatherhood—in the conservation of childhood, is one of the manifestat of the sons of God for which the w yet waits in travail and great p SHOW US THE MAN!

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# Delegate Brotherhood Convention

The next annual meeting of the National Brotherhood of Disciples of Christ will be held at Louisville, Kentucky, Tuesday, October 15, 1912, beginning at 2 o'clock p. m. This will be a delegate representative convention. According to the National Constitution each Local Chapter is entitled to one representative for each 100 or major fraction of local members—such Chapter having made a contribution toward the expenses of the National Office for the current year, in order to be considered in good standing.

Seats will be reserved for delegates on the floor of the Convention Hall. The attendance, however, will not be limited to delegates from Local Brotherhoods. Friends and sympathizers of the Movement will be admitted, but not entitled to vote.

Individual members of the National Brotherhood, comprising more than two thousand persons, who have contributed individually toward the support of the National Brotherhood for the year 1 will also be considered as delegates to Convention and entitled to vote in the election of officers and directors, but entitled to vote upon matters of Co tution, By-Laws and other matters w strictly concern Local Chapters.

At this writing arrangements are ing made to make this gathering a m delegate convention. Each society be asked to present a report of work complished since the Portland Con tion, or in the case of Chapters org izing or affiliating since July, 1911, ports will cover activities since affiliat The energy of the National Office du the year 1912 will be aimed very larg toward making Local Chapters effic in the work of the church and the rep at the Louisville Convention will dem strate the feasibility of the methods u

A committee will be appointed by chair to bring in nominations for tional Directors for the ensuing year.

# How Men Can Help Children's Day

BY S. J. COREY, SECRETARY FOREIGN CHRISTAIN MISSIONARY SOCIETY.

S. J. COREY

Were you ever in the Alps? Well, don't feel embarrassed, because the writer has never been there either. But they say that e high, rarefied atmosphere of those peaks the jar and echo of a man's e will shake loose a pendant rock this bounding down the mountain starts a great avalanche which eps into the valley below.

JRRING RCESS

The Sunday-school provides the rarefied atmosphere of church activity. Here is re impressions are easily made, re staid routine is jarred loose and anches of enthusiasm for good are ted. A man's voice and influence do the business as nothing else. s and girls wait for the leadership call of men. If the men of a Sun- school are lined up for Children's , nothing can prevent a great day. school will fail to accept the chal- e and leadership of men. Children's is so big and good a cause that it be something of a success in spite he men, but get the manhood of the ch back of it and full success is as- d.

LEDERSHIP OF MEN

There is contagion about the leadership of men. The Foreign Society has finest Children's Day money collector has ever been devised. We have been working on it for years. The Missionary Boxes formerly used were all right for the children but men could not use them. The new pocket folding coin booklet is just as convenient for a man as for a child. It slips into the pocket. It is attractive and as handy as a mitten. If the men will take these and use them and let the whole school know that they are using them, everybody else will do the same. We believe these coin booklets will add $10,000 new money to the offering at least.

CHILDREN'S DAY FOR ADULTS ALSO

Some people get the idea that Children's Day is just for the smaller pupils of the Sunday-school. Nothing could be farther from the facts. The name was given when the schools were composed almost entirely of children. It seems too bad to give up the name because of its history and appeal and the joy it gives the boys and girls. However, the whole school is committed to the missionary enterprise, and the adult department is responsible for a larger share in the giving than are the smaller ones. The men can do more than anyone else to dignify and make worthy the Children's Day effort. Help line up the adult department. These good men and women can be deeply interested in the day. Talk the Day, advertise the Day. Make missions as a man's job stand out in all the Children's Day preparation and then help to put on the capstone by making the offering of such a nature that no man will be ashamed of it.

A DEFINITE TASK

Link up the Brotherhoods and Men's Bible Classes to some definite thing. Money will go a long way in the foreign field. The Foreign Society is asking the adult

classes to make their special aim for Children's Day the support for a year of the Missionary Hospitals in Foreign lands.

What more inspiring thing could the Men's Bible Classes and Brotherhoods do than to aid in treating 200,000 patients attending these distant hospitals. Each patient has the Gospel preached to him, receives Christian instruction, and leaves with a copy of the Gospels and Christian literature in his hand. The tender ministry of the medical missionary opens his eyes and warms his heart to the Gospel. Many are led to Christ in this way. In heathen lands where there is no medical science, and disease prevails, the medical missionary and his hospital is a veritable gateway to heaven.

Interest your Brotherhoods and Men's classes to support hospital beds, native evangelists, dispensaries, and shares in hospitals.

Here are the special objects for support:

Nankin, China, Hospital, 75 hospital beds at $25 a year; Luchowfu, China Hospital, 75 hospital beds at $25 a year; Bolenge, Africa, Hospital, 25 hospital beds at $25 a year; Harda, India, Hospital, 25 hospital beds at $25 a year; Mungeli, India, Hospital, 25 hospital beds at $25 a year; Laoag, P. I., Hospital, 25 hospital beds at $25 a year; 25 hospital native evangelists, at $50 each a year; 10 village dispensaries at $50 each a year; 1,000 shares in hospitals (including gospels, medicines and bandages), at $10 each a year.

Let the men of our churches and Sunday-schools have a part in this great work of healing the sick and saving the lost.

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# Boy Number Next

Summer Camp Plans, Programs, Pictures, Community Centers in Churches

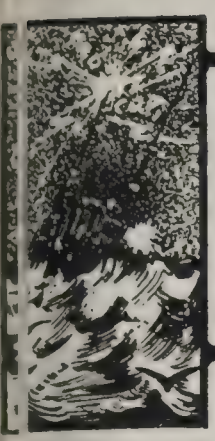
The Boy Scout Movement

A Story by CHAS. B. HAHN, Boy Specialist

The Working Boy—A Live Topic  Playgrounds—Recreation Spots

Not an Idle Minute in June

Watch for the Boy's Number of "Christian Men"



# Wireless Whispers

## *Quarterly Ohio Letter

AKRON, O., March 18, 1912.

AR BROTHER: March is another fifth Sun- month, and it will be the last one before Canton Convetion. We hope you are ing to make it count for something in erhood work. Your State Committee sts the following:

st. Our aim has been 100 affiliated Broth- ds and 50 young men studying for the try. Thus far about 30 Brotherhoods affiliated with the National organization, reports have come in indicating over 25 g men studying for the ministry. Em- ze both of these in your men's meeting ast Sunday of this month. If your men not organized, consider the matter with and if they are organized, either as a erhood or a Men's Class and have not ted, take up that phase of the question. then bear hard on the proposition of g men studying for the ministry. Upon inisters will always rest the large part e burden of interesting young men in this tant work. Those who are now engaged eaching the gospel must show that they e it is the best calling on earth, so that oung man who has the qualifications for acher should see from the attitude of already in the service, that they are not ntled with their lot, but on the con- that they fully believe and teach that it rth while for any young man to devote e to the preaching of the gospel of Jesus t.

you have any young men whom you should study for the ministry, or who be thinking along that line, will you not us their names and addresses? Your Committee believes that a letter from ommittee to these young men, setting the desirability and need for the min- work, might be of some influence in g such young men to decide aright.

ond. The Canton Convention. Empha- his in your meeting. Don't you think we have 1,000 men present on Brotherhood There should be at least one man t from every church, and from those hes within easy distance of Canton large ations should come. Your committee appreciate a postal card stating how many you think you could bring from your church. We expect to be able to announce the program in a short time, but meanwhile get your men interested in attending.

There is a widespread interest among the men in all the churches concerning the work which men can and ought to do. They want to be putting their hands to the plow. See to it that they have the opportunity.

Fraternally,

OHIO STATE COMMITTEE ON BROTHERHOOD,
William Spanton, Sec'y.

P. S.—Have you taken your offering for Foreign Missions yet? That is part of the Men's work. An offering for the State Brotherhood work taken on the night of March 31st and sent to the treasurer, Brother Graybill, would be acceptable.

* * *

## Big Gains Made

### Disciples of Christ—Better Known as Christians—Jump from Eighth to Sixth Place

### World Convention Scheduled in Louisville, October 15th to 22d

The current issue of the official Year Book of the Disciples of Christ contains some very interesting information relative to the growth and activities of this particular religious denomination.

Official figures from all sources show that on December 31, 1911, this body had 11,280 active churches, with an aggregate membership of 1,375,000, making it rank fourth among the Protestant bodies of the Anglo-Saxon race in America and sixth among all the Christian bodies.

In comparing the growth of the Disciples with that of the ten other leading religious bodies, the compilers of the Year Book have graded the list according to the numerical strength and gain of each denomination: Roman Catholic, Methodist Episcopal, Regular Baptist South, Regular Baptist Colored, Methodist Episcopal South, Disciples of Christ, Presbyterian North, Regular Baptist North, Protestant Episcopal, Lutheran Synodical Conference, Congregationalist.

It also shows that in moving up from the eighth to the sixth place they passed the Presbyterians and Regular Baptists, the largest gain for the year being 110,000, made by the Catholic bodies. the Methodists coming next.

* eceived too late for publication in April STIAN MEN.

But, if taken in single religious bodies, they would stand in gains in the following order: Roman Catholic, 110,000; Disciples of Christ, 89,759; Regular Baptist South, 49,749; African Methodist Episcopal, 47,874; Cumberland Presbyterian, 40,000; Lutheran Synodical Conference. 39,755: Regular Baptist Colored, 34,589; Methodist Episcopal South, 32,000; Greek Orthodox Church, 30,000; Methodist Episcopal Church, 26,949.

Within the official year, closing September 30, 1911, the Christian Missionary Society alone assisted in the support of 491 missionaries, organized 110 new Churches and added 18,247 to the membership of the denomination.

With the increased forces placed in the field since that time, the Disciples hope to show in all departments at their International Convention in Louisville, October 15-22, the greatest gain made by them or any other denomination in a single year.

The Louisville Armory, with seating capacity of 20,000, has been engaged for the event and urgent requests sent to every Church and mission point to prepare at once for sending delegates, which, with the "home-coming" sentiment directed to former Kentuckians of the faith, will probably swell the attendance to something like 25,000 to 30,000.

* * *

## Hoquiam Notes

BY A. STRITMATTER, HOQUIAM, WASH.

You may think that Local No. 381 has died out, but such is not the case. We are still on the map and expect to be there as long as any of them.

At our regular meeting in February, the 14th, we had a big banquet. There were 75 men present. W. A. Moore, pastor of the First Christian Church at Tacoma, gave the address, his subject being "A Man's Job." Brother Moore is one of the best speakers on the coast. He appeals to men in a man's way.

The following officers have been elected for the coming year: President, A. R. Shepherd; First Vice-President, W. I. Haley; Second Vice-President, Charles Morrow; Corresponding Secretary, A. Stritmatter; Recording Secretary, W. Stritmatter; Treasurer, James Holton.

We have increased our membership to over 75, and are still looking for more. The Brotherhood is trying to work up a campaign on the saloon question for this fall. We are meeting with good success so far. If we can get the saloons voted out of Hoquiam it will be one thing accomplished worth while.

The influence is being felt on more than one question in Hoquiam already and we have not yet made a good start. We may have some hard fighting to do, but I think the men are equipped well enough to do it.

The first and second Sunday nights in April the Brotherhood is going to take charge of the song service. We are trying to get the men interested in all the different lines of Church work. When we get them interested goo the work, things will start to move in right way and at the right speed.

* * *

## Sunday-School, Church and Synago Canvass

For the first time in the history of Kan City, Missouri, the Catholics, Jews and P testants joined with the Y. M. C. A., Y. C. A., City Club, Board of Public Wel and other similar organizations in a scheme home visitation, which was successfully ried out Tuesday afternoon, March 26th. order to do a big job in the remarkable ti of two hours, seven thousand men and wo volunteered and spent the time wall through the slush and mud following a ter storm. The Churches, Sunday-schools Synagogues are looking forward to a la increase in attendance and membership a result of this visitation, which located th sands of men, women and children not ide fied with any Church or Synagogue.

* * *

## An Omission

In a recent issue of the *Front Rank* published the list of Brotherhoods affili during January. The same failed to incl Wabash Avenue Brotherhood, Akron, O which affiliated on October 5, 1911. The lowing are the officers: President, A. J. Sa cool; Vice-President, Grant McCort; Se tary, Frank W. Pomeroy, and Treasurer, Gudikunst.

* * *

## Regarding Bible School Notes

BY A. R. SPICER.

"I thought I detected too much M. E. exp ence sentiment in the lessons. I like the bu eye aim method. I want to see the fire fl and the bell ring every time a fellow sho CHRISTIAN MEN is a jewel and its issues read and greatly appreciated by our men."

The editors of this paper have been accu of many faults, failures, sins and shortcomi but our friend Spicer is the first to accuse of preaching Methodist doctrine. Brot Spicer is chairman of the Oklahoma St Brotherhood and one of our most worthy m isters. What he says will be seriously con ered by the editors of our Bible School no If running comment is the thing our m want, that is what they ought to have. S comments can be prepared in less time with less difficulty than the preparation as n made. We think our lessons are strik twelve. We realize that we cannot please of our readers all of the time, although are probably pleasing some of them all time. Such frank criticisms as Brother Spi gives will be our index for moulding co ments on the Bible Lesson. Brethren, w will be the next?

## Advertising Religion by Signs

ew York is talking about the radical way hich the Men and Religion Forward Move- t is bringing the claims of the Churches e attention of the people. In addition to dvertising campaign in all the daily news- rs of the city, extending over six weeks, have placed electric-lighted signs at strat- points along Broadway. Overlooking ison Square, at Fifth Avenue and Broad- from the top of a building on Twenty- l Street, is a huge sign, thirteen and a half ixty-two feet, which proclaims in immense rs, "Welcome for Everybody in the ches of New York." At either end of the is a great cross, one marked, "Men for gion," and the other, "Religion for Men." he bottom, in small letters, is "Men and gion Forward Movement."

the region of upper Broadway, commonly d "The Great White Way," are two other s meant to arouse the attention of the ure-seeking throngs. One proclaims, "I My Brother's Keeper," and the other re- ls the reader that "The Church Wants in Her Work for Man."

ese signs and other advertisements are of the work of the Publicity Commission he Men and Religion Congress, which s April 19-24 in New York City. This mission is investigating the relations of Church to the press, and it is thus putting e test some of its convictions.

* * *

## Christianity in Strange Places

*e* (London) *Nation* (Radical-Liberal), uary 3.—Bishop Gore's address last sday to the Christian Social Union on Social Obligation of a Christian" took form of a vigorous and outspoken indict- of the traditional attitude of churchmen egard to what were vaguely called social tions." People who wanted to get a so- reform carried out had to "go to every of atheist and nonconformist and other of person," while the mass of church le showed "a blank, stupid refusal to rec- ze their social duty." He dared any one y that "what Christ preached was not a lutionary doctrine, which we have got over to digest and make our own." He con- d with an appeal to church men and en not to be content with mere salvage , but "by determined and continuous ef- to change the social system which crushed the hope, the strength and the purity of eople."

* * *

## Facts You Should Know

e apostolic program was to first win the for Christ.

e Disciples of Christ must bring their mes- to the centers of population if they would ence the nation.

The 4,766,883 souls in New York City, gathered from every quarter of the globe, offer a field of heroic service that challenges the faith and loyalty of the church.

Over fifty per cent of the population of New York State live in this city.

There are more people in New York City than are found in any other state in the union, except Ohio, Pennsylvania and Illinois.

New York City equals the combined population of Wyoming, Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, North and South Dakota and Oregon, with people enough left to make a city nearly the size of St. Louis, Mo.

The church has failed to give the gospel to "all the nations." God is now sending these people to us; 6,868,312 have come since 1905.

There are in this city 478,200 from Russia, 340,400 from Italy, 265,500 from Austria-Hungary and 279,200 from Germany. Let us win these people for Christ and send them back to their country as heralds of the Cross.

The world evangelization waits on Christian *America,* and this nation will be saved only when the cities are redeemed.

There are 12,468 saloons in New York City, whose chief business it is to degrade our fellowmen and prepare the way for crime and vice that holds captive tens of thousands of poor victims that need your help.

The only power that can save the city is the Gospel of Jesus Christ.

From 1900 to 1910 the city as a whole increased 38.2 per cent, while the foreign born increased 52.9 per cent.

From 14th street south to Catharine street and from the Bowery to the East river 157,746 of Russian birth are segregated. Our Russian Mission is located in the center of this section.

Upon the Disciples of Christ, in this city, rests the responsibility of leading in this work. The Churches of Christ throughout this country are looking to us to make possible an adequate city mission work. Shall we prove worthy of the trust committed to us?

* * *

## Appreciation of Christian Men

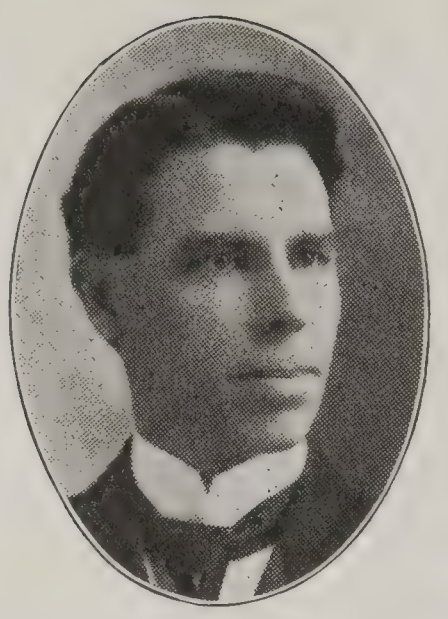
I wish to say I regard CHRISTIAN MEN very highly and deem I have done a man a favor in taking his subscription.—B. A. WILLIAMSON, Los Angeles, Cal.

* * *

## Men's Bible Classes and the Brotherhood Movement

BY W. J. CLARK, ADULT SUPT., KENTUCKY CHRISTIAN SUNDAY-SCHOOL ASSOCIATION.

It is my conviction that the Brotherhood Movement should start from the Men's Bible Class wherever we have such class, and in such cases incorporate the whole Brotherhood program, affiliating the whole of the adult men's department of the Bible School with the National Brotherhood. Where we have no organ-



W. J. CLARK

ized Bible Class of men, organize one, affiliating it at once with the National Brotherhood. Where there is no organized Bible Class of men and a Brotherhood is first organized, encourage this Brotherhood to become the organized Men's Class of the Bible School. I am thoroughly in favor of a Secretary spending several days with one congregation, working over the entire church program and thus Brotherhood work may be properly considered and in some cases given an entire evening on the program. In addition to field work, correspondence with churches, sending Men's Work literature is abundantly worth while. Thus in a general way the entire field will be reached in behalf of Brotherhood work. These plans, I believe, will be far more effective than any spectacular methods used for exploiting either the Brotherhood Movement or the Bible School.

In dealing with Men's Work along state lines it is a splendid idea to have the counsel of a Committee of men looking to the solving of our state problems.

It is my conviction that the purpose of the Brotherhood Movement will be most quickly and permanently realized if it could be possible for the Brotherhood to make the organized Men's Classes of the Christian Church the beginning and have the Brotherhood Movement root itself solidly in the affiliated Men's Bible Classes. I can see no objection to this program but on the other hand I see in it a tremendous advantage. In the first place we would have at hand a thousand organizations already built upon a platform that embodies the Brotherhood Movement, for we must realize that the modern Bible Class Movement carries in its program not only Bible Study but expressional activity in every field of Christion service. With each Bible Class a chapter the National Office need then only direct the energies of the different committees that superintend the class activities in study and service.

A second advantage would be that through the Brotherhood influence the entire body of men in each church could be drawn yet more rapidly into this single men's organization. It would result, for example, in properly lining up the men now in mixed classes with the men's division of the school and church. Again I believe that to put the emphasis on B Study as the radiating point for Christian tivity would do incalculable good to our wh Brotherhood of men.

For these and other reasons I am hopg and praying for the day when the Adult Me Department of the School and Church and Brotherhood work shall be properly joined a made properly complementary.

* * *

## Young Foreign Convert Heads Comm tee for Disciples Big International Convention

Louisville, October 15th-22d

LINLEY GORDON

Young Native Minister of South Australia, President of Conv tion Club of One Hundred Preparing for Disciples Internatio Convention in Louisville, October 15th-22d.

The Louisville Convention Club of one hu dred, in charge of the preparations for the b International Convention to be held in th city October 15th-22d, sent out word that tl entertainment for the event will be distinct Kentuckian even though young Linley Gordo a product of the foreign field, heads the loc committee.

Young Gordon not only is a product of th foreign field—South Australia—but of Ke tucky University, having graduated therefro in 1908.

After laboring in his native city for tw years after his graduation he was called t the pastorate of the Clifton Christian Churc Louisville, and a few weeks previous to h election to the Presidency of the Conventio Club he was elevated to the Presidency of th Christian Church Ministerial Association c the same city.

## The Effect of a Sermon

the New York Evening Post.

o men were taking their lunch at a popu- staurant in town and a woman was sit- t a table nearby and she tells us this: men were talking about the legislative y cases, when one of them said:

now all about it; I was a member of the ture once, and I know the drawing of an offer of $500 or $1,000 for a vote. e mighty near tumbling once, when there tender of $1,500 for my vote on a cer- roposition. It was awfully fascinating. led the money. Why not take it? No- would ever know it.

ad a terrific struggle over that offer. I ded to take it and then changed my and changed back again, and I did that nd over again, all the time while thus d. It was on a Sunday when the fever t its height and passing the Congrega- Church I noticed that Doctor Gladden preach; so I went in there to hear him, incipally to get away from myself. It ed that the doctor preached that night he Honest Man.' Well, that settled t bribe lost its grip on me, and every ean motive as well. The influence of rmon must have made me appear bribe- for never since then has anybody ever ched me, either directly or indirectly, bribe."

* * *

## n-Wide Campaign for One-Day-in-Seven

nation-wide campaign to obtain one- seven for industrial workers has been rated by the Commission on the Church cial Service of the Federal Council of urches of Christ in America. It has re- the unanimous endorsement of the ive Committee of the Federal Council. bills for the various legislatures are be- pared by a committee of the American tion for Labor Legislation of which the an is Mr. John A. Fitch, who has been the initial movers in the whole project. king in association with Secretary S. Macfarland of the Federal Council, nmittee have decided to introduce bills ately in the legislature of New York w Jersey. In New York, the committee led by Canon William Sheafe Chase. Jersey, it will be in charge of the State ion of Churches.

proposed to unite in coöperation the ederations of the Churches, the labor ations, rest day associations and all ppropriate bodies.

text of the bill, as proposed for New ate, is as follows:

ction 1. Chapter thirty-six of the of Nineteen hundred and nine, en- l "An Act relating to labor, consti- g chapter thirty-one of the consoli- d laws," is hereby amended by adding thereto after section eight, two new sections, to be sections 8-a and 8-b, respectfully, and to read as follows:

Where Sunday labor required, equivalent rest day necessary. No person, partnership, firm, corporation, municipality, nor any of their agents, directors or officers, may require or permit any employee to work on Sunday in his or its employ, except at farm labor or household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ. Nothing in this section 8-a shall be construed as authorizing any work or employment of labor on Sunday not now authorized by law.

8-b. Inspectors for enforcement of preceding section. The commissioner of labor may appoint from time to time not more than ten inspectors at a salary not to exceed fifteen hundred dollars for the purpose of enforcing the provisions of the foregoing section of this act.

Section 2. This act shall take effect October 1st, Nineteen hundred and twelve.

* * *

## Southern Sociological Congress

The Southern Sociological Congress will be held in Nashville, Tennessee, May 7th to 10th. Mr. J. E. McColloch, the Secretary, in writing of the matter says:

"All thinking, patriotic men and women in the South are vitally interested in this Convention because of the vital subjects to be discussed therein."

Department Conferences will consider Child Welfare, Charity Organization, Public Health and Housing, Tuberculosis, Recreation and Medical Inspection, Adult Dependents and Delinquents, Mental Defectives, Negro Problems, and The Church and Social Service. In connection with the Congress there will be the greatest Sociological Exhibit ever set up in America on Public Health, Housing, Labor Conditions, Infant Mortality, and Studies in other Southern Social Conditions and Civic Problems.

Topics on the Program are as follows:

Conservation of the Nation's Best Asset—Her Children.

Causes and Conditions of Dependent Children.

What is best for the Child—the Orphanage or an Adopted Home?

The National Curse of Propagating a Race of Imbeciles and Criminals.

The care of Neglected Children.

The care of Feeble-Minded Children.

Aid the Mothers to Keep Her Child.

The Need of the Mountain Children.

The extent of Illiteracy of the South.

Recreation and Medical Inspection of Schools.

Child Labor and Compulsory Education.

Organization for Team Work in Social Service.
Organized Charity—What It Is, and Why?
The Purposes of Imprisonment.
How Prisoners Live in the South.
Why Is the Inderterminate Sentence Desirable?
The Profits of Adult Probation.
Welfare Work for Prisoners.
How to Destroy Money Sharks.
Trained Leadership the Supreme Need in Social Service.
Relation of Educational and Social Work.
The Church and Social Service.
Coördination and Coöperation.
Social Settlements and Recreation.
The Care and Treatment of the Insane.
Needs of the Negro that the South Must Meet.
The Negro and Crime.
The Negro and Public Health.
The Contagion That Knows No Color Line.
The Care and Control of the Degenerate.
The Scourge of the White Plague.
The County Unit in the Development of Public Health.
Public Health and Housing.
National Deterioration by Neglect of Public Health.
Housing Conditions in Mill Communities.
The Potential Resources of the South for Leadership in Social Service.
The Call of the Social Worker.
The Qualifications of the Social Worker.

* * *

## Appreciation of Christian Men

Enclosed please find $1.00 for the support of the Brotherhood Movement. The current number of CHRISTIAN MEN is worth all of it.—R. G. MOODY, Topeka, Kan.

* * *

## Medical Missionary Wanted

We need a medical man for Africa. We really need two, but we need one very much indeed. None but an efficient Christian and a proficient physician need apply.

For particulars, address A. McLean, President Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

* * *

## Regarding Prof. Payne

BY H. R. MURPHY, VALLEY FALLS, KANSAS.

We had Brother W. C. Payne with us last Wednesday, and while the roads were almost impassible, and the attendance was not large, he sowed the good seed, and yesterday we had fine attendance at the services, and after the morning worship we organized a "Brotherhood" of twenty of our best men, and you will hear from our Secretary, Brother Hiram Herries, of this city, soon.

Our officers elected are as follows: President, Clarence Huff; Vice-President, J. A. Zimmerman; Secretary, Hiram Her Treasurer, E. Marsh.

Brother Payne is a strong educator a full fledged MAN, and no church will m mistake in having him visit them.

* * *

## Third Annual Summer School of M ods for Sunday-School and Missionary Workers

**Bethany Park, Indiana, August 6-16, 1912**

Under the Direction of the State Sunday-School and C. W. Work of the Christian Church.

### Faculty

Garry L. Cook, Indianapolis, State Su School Superintendent, Dean and Instruct Religious Pedagogy.

Dr. Robert Perry Shepherd, St. Louis, with Christian Board of Publication, Instr in Bible Work.

Prof. Elmer Ellsworth Snoddy, Hiram lege, Head of Department of Philosophy structor in Sunday-School Psychology.

Miss Florence Miller, Louisville, Ky., sionary Specialist with C. W. B. M., Instr in Missions.

John E. Pounds, Hiram, Ohio, Minister Adult Class Specialist, Instructor in Wo Adult Department.

Dr. Isaac Taylor, Headland, China, Mis ary Specialist, Instructor in Missions.

A Specialist in Elementary Sunday-S Work will be announced later.

Eighty-seven Graduates 1911—Special r Park $11 for 11 days—Tuition $1.

For further information, address Gar Cook, Dean, 6060 East Washington St. dianapolis, Indiana.

NOTE—Two full days of Men's Work follow this School of Methods, August 17th. Speakers to be announced.

* * *

## What a Preacher Says About Conse tion Day, April 28th

We are going to observe Conservation April 28th. My Men's Class took hold o suggestion with enthusiasm. We have se mark for every man in the church prese that date. The men will have entire c of the services.—C. M. FORD, Nashville,

* * *

## Bucking a Blizzard

BY E. L. DAY, INDIANAPOLIS, INDIANA.

All arrangements were made last week a banquet. The invitations were out, spread prepared and everything in read to feed at least fifty men and entertain with a splendid program. However, on afternoon and evening set, a heavy storm sleet swept over our city, tying up traffic

e of broken and fallen trolleys, etc., so only seventeen men got to the meeting. it was a "dandy." The eats were sure cient for the crowd and the toast program a hummer. We closed by clasping hands circle and solemnly committed our move- t in prayer to God. Hackleman was pres- and said it was the best meeting of the he was ever in. You know that was ng something. But it was all due to the ich" I have around me here. They are as fellows as we have anywhere and they ly mean business. Our numbers will come. have had about 130 accessions to North since I came here eleven months ago. ong these are my best Brotherhood osters."

nce the movement started we have financed of A. W. Conner's Boy campaigns. This launched and completed before the com- on of our organization. 114 boys were hed in the campaign and several of them since united with the church. You can for us that Conner is all right. It will pay church, big, to put the Boys' campaign It has roused our people and the work boys is not finished here.

note what you say about our being the Indianapolis local. We shall certainly try nerit your expectations. You will hear us.

* * *

## What Thomas Thinks

B. Thomas, minister, Mattoon, Illinois, :

Ve think a great deal of your Men's and s' Day, April 28th, and I think it will be a t day for the masculine element in our ch.

e have decided to push the day for all it is th, and endeavor to make it one of the test days in the calendar of the year. You send sufficient literature to accommodate hundred men at the meeting. We have hundred forty already enrolled in our herhood. We are having splendid attend- in our Brotherhood Bible Class. There sixty-five present last Sunday and we to have at least one hundred in attend- on Easter morning. Our Church mem- hip is nine hundred and the men are get- behind the work as never before which s the church a better outlook than in all ast history."

* * *

## Visalia, Cal., Looks After Boys

recent issue of *The Visalia Times* an- ces a fine work for boys carried on in the stian Church, which will make for a better A gymnasium has been fitted up in the ment of the church, where boys and young can play indoor games and have athletic ests under the supervision of the men of church. Plans are under way for a new modern church building that will embody ssary institutional features.

## Brotherhood Does Missionary Work

Local Brotherhood No. 373, of Vinton, Iowa, plans to organize a Chapter at Mt. Auburn, Iowa, soon, and has one other place in view where a Brotherhood Chapter will be organized.

* * *

## Comments on Volunteer Day

One young man has gone from this church to study for the ministry. In this campaign for more ministers, why not start an agitation to tell the churches how to use their ministers. This is one reason why more young men are not entering the work. They see how other ministers have been used.—One of Our Ministers.

* * *

## Lectures to Brotherhood

Chas. C. Wilson, minister of the First Christian Church of Milwaukee, announces his availability for Brotherhood lectures in connection with lyceum bureau work during the coming summer. His printed announcement contains a number of recommendations from prominent sources and a list of the topics covered. His main subject, "The Battle for Brotherhood," is worthy of very wide consideration. We doubt not that he will be kept busy advocating this modern idea.

* * *

## Regarding Volunteers

You have recently inaugurated a great campaign for recruits for the Christian Ministry. Do you know that there is any pressing demand for ministers in our church? There is a young man in my church here, a man 26 years of age, a graduate of Ohio Northern University, a man who took work at Bethany —and he has been for several months seeking a place to preach. He is a man of two years experience, one who is fully desirous of serving his Master. He is prepared for the service by several years active service in the Y. M. C. A. and by preaching. He is a man of excellent character and of ability. I have written to at least a half dozen of our Ohio churches, which have no ministers. One had a man under consideration; the others did not know whether they wanted a minister or not.

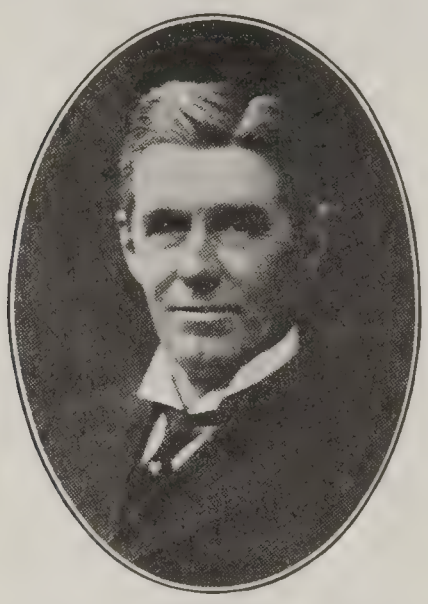
Now if the demand for ministers is so pressing that the ministers the country over are asked to preach on the need, it seems to me that a man as well prepared and as capable as is this young man, should have no trouble finding a place to serve.

Can you assist me in finding a place where this young brother may serve?

Yours very sincerely,

Marion J. Bradshaw,
Ada, Ohio.

## Another Brotherhood Director Does Field Work



THOMAS W. GRAFTON

Thomas W. Grafton, National Director, of Kansas City, one of the earliest and most persistent advocates of the Brotherhood idea, has a nation-wide reputation as a "Big Brother," having done commendable work in handling the Boy Problem wherever he has been. Dr. Grafton, as he is familiarly called in Kansas City, will represent the Brotherhood at several District Conventions in Missouri and also at the Missouri State Convention this year. In addition to his serving as National Director of this Movement, he is Chairman of the Advisory Committee. Among our fourteen Officers and Directors probably no one is better able to represent the Movement on the Convention platform than T. W. Grafton, and he will be heard with interest wherever he goes.

* * *

## Chariton Men Busy

C. C. DAVIS

I want to report our first program yesterday afternoon. Had more than double attendance of former meetings, and good live spirit present, four or five good talks on "What is the purpose of our Brotherhood?" We will hold next meeting on Easter, and at that time take a special offering for National Support. I don't want you to expect too much of us, for my men are all in very ordinary circumstances financially, but we will grow. Received eight new members yesterday, a my membership committee secured more af the meeting.

The thing that pleases me most is that e are enlisting some men that we had ne touched before outside of Church circles; instance, Editor of one of our newspape not a member of any church, but a royal f low, and bright, too.

I presented "Conservation Day" plans April 28th, and they voted unamiously to c serve it. I feel confident that the men vl do good work. They own a wheel ch which is loaned to needy people free of co We have three Committees—Program al Social, Fraternal Aid, and Membership. V don't want a top-heavy machine, consequen ly start low.

* * *

## Bethany Park Assembly

C. C. WILSON

Elsewhere in this issue announcement made of the Summer School of Methods, Bethany Park, Indiana. Immediately succeeding the School of Methods will be two gre days for men. The chief speaker upon tl Men's Days will be C. C. Wilson, of Mi waukee, Apostle of Brotherhood. Broth Wilson is one of the most brilliant of ou younger ministers. He has served the churc at Bellefontaine, Ohio, and later the Fir Church at Milwaukee. As a Chautauqua Lec urer, Brother Wilson is probably at his bes He is quoted as "A Fighting Idealist;" "Un trammeled by Tradition;" "Fearless as a Lion He is an unyielding foe of all sham, jingoism injustice, Laissez-faire, and everything tha stands in the way of Brotherhood. By man he is said to be The Man of the Hour. H main theme at Bethany will be "The Battle fo Brotherhood."

* * *

## Book Review

We have read with exceptional interest "Th Life and Work of Jacob Kenoly," a tw hundred page book by C. C. Smith. It throb with life, though the subject is dead. Ever Disciple of Christ interested in our missionar

paganda would do well to send fifty cents (c) to the Christian Woman's Board of Mis-s, Missionary Training School, Indianap-o, Indiana, and secure a copy of this book. Typographically it compares favorably with books selling for twice that price. It is bound in durable cloth and suitably labelled. It will be a valuable addition to anyone's library.

* * *

## What Do You Think?

In the face of the unprecedented bad weather CHRISTIAN MEN subscription list is gradually increasing. We received lists of subscribers as follows (20 and over) during March, 1912:

F. C. Burgenheim, New Albany, Ind.....20
F. C. Nickle, Davenport, Ia.....30
F. M. Wright, Rock Island, Ill.....50
J. O. Mabie, Rockford, Ill.....21
V. H. Jennett, Kalispell, Mont.....20
C. A. Barker, Redlands, Cal.....40
V. G. Avery, Washington, D. C.....25
F. C. Channing, Niagara Falls, N. Y.....20
I. Hale, Joplin, Mo.....20
I. C. Baxter, Pittsburg, Kan.....23
V. J. Harris, Bellaire, Ohio.....24
V. K. Ash, Columbus, Ohio.....26
Edward Allyn, Clinton, Ill.....27
M. R. Gerhart, Mansfield, Ohio.....25
J. B. Crutcher, Beatrice, Neb.....23
I. C. White, Sacramento, Cal.....48
G. F. Blue, Carthage, Mo.....44
V. Milligan, Bellefontaine, Ohio.....20
E. F. Cato, Bowling Green, Ky.....21

* * *

## A Letter from Fred B. Smith

DEAR BROTHER: I am calling on the splendid company of "Count on Me" men for three forms of service, looking toward Christian Conservation Congress of the Men and Religious Forward Movement, New York City, April 18th to 24th:

I. The first is the service of prayer. With all our planning and machinery, and the participation of powerful personalities, we do not forget that it is "NOT by might, nor by power, but by my Spirit, saith the Lord of Hosts." We should like to feel that the Congress is being remembered daily in the prayers of many men.

II. We want to suggest the possibility of bringing men to New York at the time of the Congress, who, though they may not be able to secure places as delegates, will yet be able to attend the auxiliary meetings, and if possible to bring with them one or two older boys. This should be a critical experience in the life of many boys. Certainly it is a great opportunity for them to see this massing of the strong manhood of America at the continent's metropolis. The trip should be worth a year in school to any boy.

III. In the third place, we want to start in definitely to secure, in every paper in the land, some special regular treatment of religion. Will you take up the subject locally, with a view to having a religious department established in your local papers? Call a conference of interested men upon this; prompt the ministers' meeting to take it up; invite the editors to this meeting; get your local religious organizations, like the Sunday-school Association, Christian Endeavor Union, Brotherhoods, also to write to the editors asking for a fuller treatment of religious interests. We should like to leave as an abiding memorial of the Men and Religion Movement a worthy religious department in every newspaper in North America.

Yours in the fellowship of service,

FRED B. SMITH,
Campaign Leader.

* * *

## Blue Is Not Blue

GEORGE F. BLUE

"Enclosed find money order for $11.00 for which send CHRISTIAN MEN magazine to the names and addresses enclosed." So wrote George F. Blue, of Carthage, Missouri. Brother Blue is Secretary of local Brotherhood—worshiping in the Carthage church. They have a great group of men, presided over by the pastoral genius, D. W. Moore. Brother Blue says further: "We will send an offering equal to $1.00 per member, deducting the price of 25c per member for the magazine. We have appointed committees for the year, and a membership committee is busy working for new ones."

# BROTHERHOOD BOYS

CHAS. B. HAHN, Editor

## Some Rules of the Game

¶ You can make a boy good by suggestion.

—o—

¶ Froebel well said, "Come, let us live with our children."

—o—

¶ Solomon said, "A child left to himself bringeth shame to his mother."

—o—

¶ You will find that most of the boy pranks are not wrong, annoying to big folks, however

—o—

¶ Where ever there are restraints, no matter how gilded, some boy is trying to get through them.

—o—

¶ We like a boy who can win love from all but enemies and nothing but respect and fear from them.

—o—

¶ A boy can do most anything he pleases if he only makes up his mind and works hard and never gives up.

—o—

¶ Do not forget that the boy drinks in the tales you tell him and that they are the stuff on which he builds his air castles

—o—

¶ We talk of happy boyhood—well it ought to be but the troubles of a boy are just as real and just as many tears are shed than as in after years.

—o—

¶ "The criminal of today is the hero of our old legends. We put in prison today the man who would have been the dreaded and respected chief of a clan or tribe."

—o—

¶ Isn't it strange that parents are so anxious about their boys when it comes to physical dangers but forget to think of them when moral dangers surround them?

—o—

¶ Society can better afford to make place for an occasional boy with a broken limb than she can to support scores of boys with cracked and demoralizing brains.

—o—

¶ Do you know that in the lower school grades in most of our cities ninety per cent of the boys finish their schooling which the law requires without having had a single male teacher.

—o—

¶ We must not forget that the so called "Irreverence" in boys must be taken for what it is worth. To them religion is sincere but expressed in boy fashion. It is an honest faith set forth in slang.

—o—

¶ Learn to know that boy of yours, that little laughing, noisy and good natured rascal. He sits with you at the table, goes with you on walks, listens to your stories, gives you a sheepish grin when he meets you on the street with his play fellows—yet you do not really know him.

—o—

¶ The boy who stays on the corner late at night is sure to be out for mischief. There he meets boys whose heads are stuffed full of poisonous narratives of the worst sort. Careers of scoundrels like the James and Biddle Brothers and the outlaw Tracy whose exploits the boys admire but lack the nerve to emulate. Keep the boys from thinking and talking about such men.

Say you saw it in "Christian Men"

## Conundrum

y is it a man will pay a lawyer $1,000 to him out of jail, and balk at paying a doctor to keep him out of purgatory?

## A Lucky Man

gardless of whether Rip Van Winkle was stolen Erasmus by Washington Irving, the fact re- that old Rip was a Lucky Man.

## Ye Olden Days

"ye olden days" all one had to do was to go n the garden and dig up a meal ticket. Now- the best of us have to dig elsewnere for our tickets.

## High Cost of Living

most large cities it costs from $5 to $500 to torate on a sidewalk, street car or ferry boat. k home" you can usually expectorate every- e for nothing.

## A Time-Saver

Irishman was asked why he preferred smoking ay pipe. "Begorra," replied Pat, "it saves . Whin ye happen to drop it ye niver have to and pick it up, begob."

## Incompetence Defined

Chicago judge rules that a husband is not com- t to help select his wife's gowns. A man who to is more than incompetent—he is irrelevant, terial, and a molly-coddle.

## A Place to Begin

lated Speaker: "I hardly know where to be- or quit."
Voice in the rear: "Better begin pretty soon e'll show you where to quit."

## Knew From Experience

agnate (given to advice): "My boy, it is the things that tell."
ung Business Man (savagely): "I know it! s got a little brother."—From Judge.

## I'll See You Later

man about to be hanged was bidding good-bye e sheriff and those about him, but failed to bid to the minister who had been his constant tual adviser. Pointing a thumb over his shoulder he direction of the minister, the prisoner re- ed, "I'll see you later," and stepped on the ws.

## A Cure for Truth

an illustration of great devotion to truth, an yo M. P. told his auditors that he "underwent vere threshing when a boy for telling the truth." gine the sickly feeling which came over him a gruff voice called out from the center of the nce: "I guess it's cured you, guv-nor!"—San cisco Chronicle.

## Impersonating a Policeman

Judge Lindsey, of Denver, has the record of a boy who was sent to the penitentiary for stealing a hand full of peanuts and a banana from a fruit vender. He was charged with impersonating a policeman.

## Bad Things Count

Get in jail for one day and your name goes into the newspaper. Stay out of jail all your life and the papers will never mention it. There are not enough papers published to print one-tenth of the good things continually happening.

## Not on Speaking Terms

The minister, walking home from Sunday morning services, remarked to his wife that the choir were very parsimonious that morning.
"Hum," she answered, "there are none of them on speaking terms with each other."

## Extra Policeman

James Small, of Evangelistic fame, reports baptising a big fellow down in Missouri and as they came out of the water the candidate turned to Small and said: "If you ever need any officers in the church remember I have served extra on the police force."

## A Large Price

A Jew bought a cemetery lot at auction for $250. The lot was well located on the brow of a hill.
"That is quite a large price," said his wife.
"Yes," he replied, "I could have bought one much cheaper on the other side of the hill, but I was afraid of malaria."

## Take No Harm of Yourself

A southern negro was called upon to nurse a soldier of the Union army, wounded in an engagement. In reply to an inquiry for his opinion of the Yankee Colonel, the negro replied:
"Well, de Colonel certainly don't take no harm o' hisself."

## So Did Mine

1st Farmer: "Say, Cy, what'd ye give your horse when he was sick?"
Cy. "Kerosene."
1st Farmer (a week later): "Say, Cy, I gave my horse kerosene and he died."
Cy: "So did mine."

## Drinking Cup and Cuspidor

In some of the Western States travelers are compelled to carry their own drinking cups on railway trains, the law prohibiting railway companies furnishing same. A sign also announces "$50 fine for spitting." A Kansas humorist has suggested a pocket "cuspidor" for the convenience of passengers.

A colored physician who called to treat a sick negro did not assist the patient and a white physician was called in.
"Did the colored doctor take your pulse and temperature?" asked the white doctor.
"I do not know," replied the sick man. "The only thing I have missed is my watch."

# Programs for Local Brotherhoods

## PROGRAM FOR MAY
### No. 2.

TOPIC—**Social Service** (Evangelistic)

**I.—Devotional.**

1. Hymn, "Hear Your Country's Call," Brotherhood Hymns No. 44.
2. Scripture Reading, Isaiah 1:1-31.
3. Prayer for consecretaion of the individual.
3. Hymn or solo, "Somebody Knows," Brotherhood Hymns No. 9.

**II.—Cultural.**

Address: Individual Personal Evangelism.
- a. The Apostolic method was personal.
- b. What an organized band of personal workers can do in local evangelization.
- c. "A Revival Meeting Every Lord's Day."

Address: Local Church Evangelism.
- a. "Decision Seasons" vs. "Big Meetings."
- b. The Bible School as an Evangelistic force.
- c. An organized, perpetual, unceasing campaign for men.

Address: Inter-Church Evangelism.
- a. A more sympathetic inter-church relationship.
- b. Union evangelistic meetings.
- c. Can we have comity on the local as well as on the foreign?

Discussion: Resolved—That organized personal evangelism under the direction of the Evangelistic Committee and the Pastor is more apostolic than the popular "Revival Meeting."

Clincher: That our men's organization set apart an evangelistic committee whose work shall be to lead the whole of men in personal evangelism in a sane and continuous effort.

**IV.—Business.**

Roll-call.
Minutes of last meeting.
Reports.
Unfinished Business.
New Business.
New members received.

**V.—Social and Closing.**

Introduction of new members.
Silver offering, Hymn, Benediction.

## PROGRAM FOR JUNE
### No. 1.

TOPIC—**Christian Literature** (The Bible).

**I.—Devotional.**

1. Hymn, "Day is dying in the West," No. 45.
2. Scripture Reading, I Tim. 6:3-5; II Tim. 3:16.
3. Prayer that we may know more of the Book.
4. Music—Quartette—"Cling to the Bible."

**II.—Cultural.**

Address: The Bible in the individual's life.
- a. Bible stories in the child's life—their influence.
- b. The Bible as a factor in character building in the adolescent period.
- c. The Bible's influence in old age and in times of adversity.
- d. The Bible an incomparable work.

Address: The Bible the religious interpretation of human experience, for instance—
- a. The religious interpretation of Abram's going west for the sake of his faith.
- b. The religious interpertation of a nation's leaving Egypt, a Land of plenty, for the sake of a faith.
- c. The religious interpretation of "The Temptation."
- d. The religious interpretation of "The Last Supper."

Address: The Bible In the Church.
- a. The Bible's place in the pulpit.
- b. Bible ideals for a church.
- c. The History of the Bible in the church.
- d. Present day Respect vs. Worship of the Bible.

Address: The Bible in Civilization.
- a. The Bible and the Roman Empire.
- b. The Bible and the Anglo-Saxtons.
- c. The Bible in the Sixteenth Century Reformation.
- d. The Bible on the Mission Fields today.

**III.—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
New members received.

**IV.—Social and Closing.**

Introduction of new members and visitors.
Silver offering.
Hymn, "Blest be the tie that binds."
Benediction.

# The Children's Congregation

## A New Place for Men to Help in the Church

BY MRS. J. E. M'DANIELS, SECRETARY KANSAS CHRISTIAN WOMAN'S BOARD OF MISSIONS.

ITOR'S NOTE: The following plan has been d ted by the Kansas State Board, and is n peration in a number of churches in the u lower State. The Christian Woman's Bo d of Missions, and the Brotherhood of Di iples of Christ National Officers are strik- ng ands in promoting this most feasible plan f ving the child and it is a pleasure to put e e the readers of CHRISTIAN MEN this r nic account of the Children's congrega- io from the pen of the originator.

THE EDITOR.

**EAT E)**

On every hand is heard the query: "How can we win the people to church attendance?" The half-filled church has come to be the r ailing condition. We need not look far to n the cause.

the close of the Bible School hour there s general exodus from the House of God. T e regular habits of the children, in leaving h church service, are developing a personal r ponsibility in the membership of the h ch of tomorrow. Adults of today are often n le to overcome this disregard to the h ch, engendered by the habits of their h hood, and we are already facing empty e .

ere is a marked and increasing absence of h ren from the regular church services. We e no longer hope that the American parent vi compel the child to attend church ser- id , and few children will do so from choice. t a psychological impossibility to edify the h sopher and man of affairs, and, in the a sermon, to interest and instruct the child. W are reaping failure at both ends of the in when we attempt it.

**HDREN IO**

Would it be well, even if it were possible, to have all the children remain in the church for the morning worship? With great u bers of children present would there not e n atmosphere of noisy restlessness, pre- e ng the quiet reverence, the holy hush of o nunion and worship, so essential in the v stress of the day?

e children must be taught to be still before G they must be trained into devotion, but h can only be done successfully where the h ren are alone together and can be in- tr ted in the way that child nature demands.

ere should be a church service for the h ren immediately following Bible School e d. Nearly all the children can be held o his service. They will stay from choice f e service is made interesting for them, n this is possible where there is a service o children only.

**BIBLE SCHOOL NOT ENOUGH**

The Bible School plans of the day are most excellent, and effective work is being done. But the Bible School cannot supply all the instruction that is needed, neither does it attempt to train the child in Christian activities. The Bible School is a Bible school. If it successfully accomplishes this important function it cannot give all the instruction in missionary work, and the training for Christian service that the child needs. We send our children to day-school five days each week, for six hours each day, through nine months in the year to fit them, in a secular way, for life, while one hour each week is all that 80 per cent of the children of the church now receive of instruction and training for a life of Christian service. It is not strange, with this neglect, and the disproportionate emphasis placed on secular education, that the age places small emphasis on the work of the church.

Can an hour be found when most of the children can be reached? Certainly it cannot be found on a week day. Obvious difficulties make this impossible. Neither can it be done on Sunday afternoon, for this is the only time in the whole of the week when the family can be together, and when there can be a short period of relaxation and rest. This afternoon hour has been tried for twenty-five years, and we have reached approximately but ten children in each two hundred enrolled in our Bible Schools. There are other causes for this limit in numbers, but the hour has been the major difficulty, in reaching the children and in securing superintendents and teachers.

The following plan has received the endorsement of both the Kansas Christian Missionary Society and the Kansas C. W. B. M. It is now being successfully used in a number of Kansas churches. A careful consideration of the plan is requested:

**THE PURPOSE**

1. To provide for the children a service of devotion and worship in which the latent capacities of the child-soul may be developed.

2. To provide for a fuller missionary instruction than is possible under any present plan.

3. To train the children into the habit of regular attendance at church services, into a just appreciation of the Lord's Supper, and into a sense of personal responsibility TO THE CHURCH.

4. To train the children to give regularly and systematically, to all the activities of the church, local, philanthropic and missionary. Their offerings to be equitably divided among the several Boards.

5. To train the children in leadership and church activity, providing opportunity for the leading of meetings, preparing of programs, and taking part in services; for committee work, and reports of various kinds; in local benevolences and Christian work; in the use of elementary parliamentary practice in connection with church work; in short, to train them for active work in the Endeavor Society, and all other departments of the church.

6. To provide all this at an hour when it will be possible to secure an adequate force of superintendents and helpers, and when the largest possible number of children can be brought together.

GRADING

At last we have reached the day when we will no loger attempt to teach the boy of twelve and thirteen years of age with little girls of five and six years, nor eighth grade pupils, and those in their first year of high school, in the same class with their little brothers and sisters of primary grades. This is a psychological absurdity, and, with child nature what it is, a practical impossibility.

Children from six to nine years should constitute the "Primary Grade," from nine to twelve years the "Junior Grade," and those from twelve to fifteen years the "Intermediate Grade." In the Junior and Intermediate grades there must be the separation of boys' and girls' classes to secure the best results. The boys' classes should be in the hands of men who can understand the boy spirit and plan special features for both the regular class work and for week-day class meetings, or "club" meetings that have such a dominating power over the boy. Here the Bible School boys' class work and that of the Junior Congregation should be correlated for club work, "boy city" work, and other plans that will enable us to hold and direct, along right lines, the latent energies and capacities of the boys. Doubtless the "Boys' Committees" provided for under the Men and Religion Forward Movement will be able to render valuable assistance in developing this phase of the work.

The plan also contemplates a nursery provision for the children too small to be gathered in the regular classes. This will make it possible for all the mothers in the church to bring all their children, and to know that they will be carefully provided for while the mother can enjoy the church service. Thus, the "little tots" will not be disturbing the speaker and the audience.

## Features of the Children's Service

A PERIOD OF WORSHIP

Here the ageless hymns of the church will be used, and the children taught to love and worship through them. The children of all the grades will be assembled together for this part of the service, their teachers being seated among them. Eve- thing done should tend to create a quiet, de- tional atmosphere. The Lord's Supper will e served to those who are members of e church. An elder and a deacon from the ad congregation will come into the children's s- vice for this. These men of the church, en- ing with holy reverence and dignity to adm ister the communion, will, of itself, be a sil- though potent lesson and influence on the b and will tend to produce the quiet reveren atmosphere of which the children of to have far too little. Many children rarely ever, see the Lord's Supper, and many who members of the church rarely partake of A vital training is here being neglected. T serving of this sacred feast to those who Christians will strongly suggest to the oth the time when they, too, will partake of it.

OBJECT LESSON

A five-minute object lesson, or- lustrated sermon, will be giv preferably by the pastor, who w in this way, meet with his c- dren. He will doubtless be able to leave e preliminary service of the adult congregat long enough for these few moments with e children, or, short talks may be given on e Communion, and other topics pertaining to e New Testament Church, by anyone compet to do so.

A Scripture lesson well selected, will be r responsively by the children, from their Bib which the Bible School now requires them bring. One of the older children should l in this exercise.

TEACHING OF PRAYER

The children must also e taught to pray. Among otr methods of conducting prayer service will be the c- cert prayers which will be committed to me- ory. These will be prayers of the Bible, co- piled and taught to the children. To ha such, as treasures stored up in the soul, one of the richest legacies that can come any man. Short, heart-felt, sentence pray can also be won from the children under proper atmosphere, but great care should used in asking children to pray in public. "said" prayer is no prayer, and may tend ward hypocrisy.

THE MISSIONARY LESSON

For this second division the service the class should be separated, a carefully prepared lesso adapted to the comprehension of each gra given. A course of instruction is being p pared covering all the fields in which the se eral Missionary Boards of the church are work. The outline will also include so work on the history of missions and gene missionary instruction. The thought is to ec cate the child for all the work of the church local, benevolent, home and foreign.

To enrich the instruction, the several M sionary Boards will be asked to supply am helps on the work of their respective fiel through pictures, maps, charts and traveli cases of curios and costumes. Stories and i cidents will be freely used and biographic studies introduced in the proper grades.

ENDEAVOR OD

The Young People's Society of Christian Endeavor is the recruiting station for the church, and such the chil-'s service should be for the C. E. organiza-

he training function is as important as eaching."

here can be no real impression without ession."

he child learns to do by doing."

nstruction is but half of education; to to do is as important as to come to v." The child must be trained for an e, Christian service. In this third period e children's service the regular Endeavor that has not already been provided for e period of worship will be taken up. resident, chosen from the intermediate e, will have charge. Committee reports be given and unfinished or new business ded to. (See Paragraph 5 under THE N—What it Proposes.)

the close of the Endeavor period, if the t congregation has not yet reached ad-ment, one of the older children, previ-appointed, will review some missionary , tell a story of his own selection from Bible or the mission field, or conduct a drill. This exercise can be discontinued moment's notice, that the children may djourned with the adult congregation.

the moving of classes, it is recommended wherever it can be done without disturb-the adult congregation, the children be ed to march to music. There are many lay-school songs of excellent time and t that can be used in this way, and the ren should often be allowed to sing as march. This will bring them much pleas-

MOTIONS

Only three general grades are contemplated. In large organizations it may soon be-necessary to have a grade for each year. re children in a given grade vary by two hree years in age, only the oldest and developed will be prepared each year to on to the next grade.

all the grades the children will have the of promotion to the next grade kept con-ly before them, with promotion into the r congregation as the goal of all the years, the church will with joy and ceremony ome the boys and girls who, once each will be promoted to the regular church ce. These young people will have the of regular attendance on the morning ce, and they will already be trained along of church activity and giving.

RINGS

Children must be trained into generous ideals and habits of life. An object must be placed e the child that commends itself to the 's intelligence as worthy and right. The ect reached, the sensibilities awakened by ltruistic spirit, the will is moved to action. spiritual murder for the soul to be thrown upon itself when it should go forth in expression of Christian love. The gift is the expression of this love.

Plans whereby the child can earn his own gift, and places for legitimate sacrifice should be suggested, and the child led to know the joy of giving, ere years of selfishness and greed make this forever impossible.

The plan of the Junior Congregation provides that while certain fields and lines of work are being studied, the children shall regularly bring their offerings for those fields. This will educate for intelligent giving, and the children so trained will not use missionary money to pay coal bills when they come to "run" the business of the church.

## A Testimonial

BY C. A. FINCH, MINISTER, FIRST CHRISTIAN CHURCH, TOPEKA, KANSAS.

On no account would we return to the old plan of conducting the children's meeting in the afternoon.

It was most difficult to secure workers under the old plan, but under the new we have experienced no difficulty in securing superintendents and teachers.

A big meeting for us under the old plan was twenty-five or thirty in attendance. Under the new plan our attendance is about sixty, often reaching eighty.

We sing when the church opening exercises are being conducted and there is no confusion. Communion and offerings are taken as at the adult church service, using the duplex system.

The teaching concerns all our missionary work, both home and foreign. We intend soon to have men competent to do so give the children five-minute addresses upon the local work, the New Testament Church and kindred lines, so that at the age of twelve to fifteen the children will come into the adult congregation, trained for service, and in no way conscious that church attendance is a thing foreign to the habits of childhood, which now obtains too frequently in our congregations, where after Bible School a general exodus from the House of God takes place.

I believe there are the greatest possibilities for the church in this new plan, and that in using it the church will grip the child as never before, approximating the influence that the Roman church has upon her youth, which among Protestants has been too long a matter of little moment. To my mind the plan of the Junior Congregation, coördinating with the senior, with all its helps, grades and instruction, will prove the counter reformation of the Protestant Church saving the child from the inroads of a proselyting worldiness.

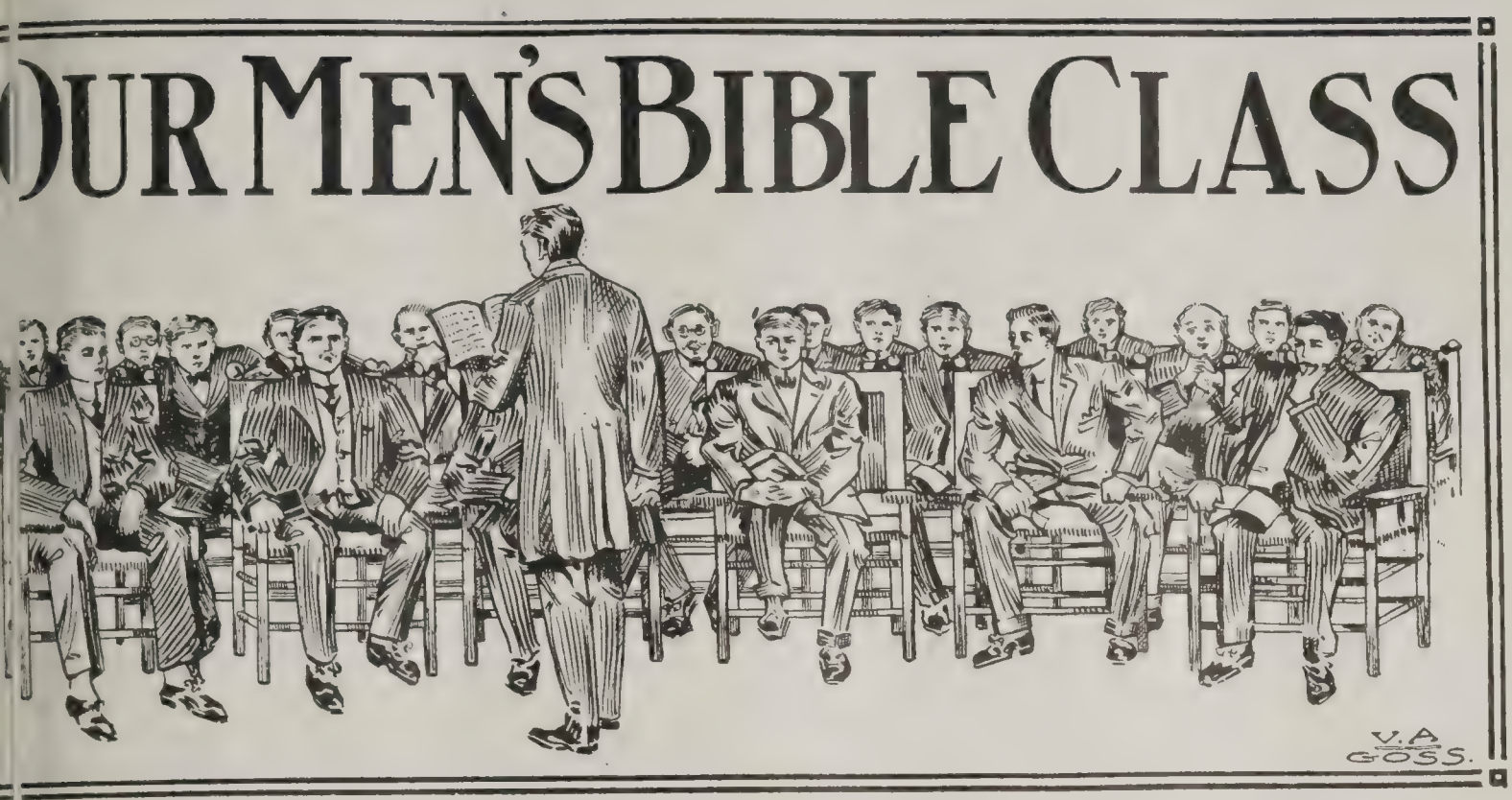
EDITOR'S NOTE: This church has a group of men meeting regularly, becoming efficient workers to help lead in moulding the child life to the congregation. These men are a part of the National Brotherhood Movement.

# Conservation Day

CHRISTIAN MEN Magazine will be in the mails on Conservation Day, April 28th. Hundreds of our churches will observe the day. Thousands of interested men and boys will be gathered together for observance of a program—either the suggested program printed in the April number of Christian Men or some other that fits local conditions. We do not know of any day that should be written higher in the calendar of the Churches of Christ than Conservation Day. It is full of promise. It contains hope for the Churches of Christ, for without the co-operative interest of our men the church will not succeed. Some of our very best churches promise to observe the day. Others did not respond. We are grateful to those who joined with us in this our first Annual Conservation Day for Men and Boys. In the June number of Christian Men we hope to report results of the day.

If your church did not observe Sunday, April 28th, won't you kindly take the matter up with your minister and see if you cannot arrange for a Men and Boys' Day soon? Let us assure you in advance that you will find a pleasure in this observance altogether absent in other services of the church.

Plans and printed matter will be mailed free, upon application. Address the Brotherhood of Disciples of Christ, 420 R. A. Long Building, Kansas City, Mo.




LESSON 2—MAY 12.

THE LAW OF LOVE.

TEXT—Luke 6:27-38.

27 But I say unto you that hear, Love your
ene es, do good to them that hate you, 28
s them that curse you, pray for them that
spe efully use you. 29 To him that smiteth
e on the one cheek offer also the other;
d om him that taketh away thy cloak with-
ld not thy coat also. 30 Give to every one
at sketh thee; and of him that taketh away
y oods ask them not again. 31 And as ye
ou that men should do to you, do ye also
em likewise. 32 And if ye love them
at ove you, what thank have ye? for even
ar s love those that love them. 33 And if
d good to them that do good to you, what
ar have ye? for even sinners do the same.
nd if ye lend to them of whom ye hope
ceive, what thank have ye? even sinners
lo o sinners, to receive again as much. 35
ut ove your enemies and do them good, and
nd never despairing; and your reward shall
eat, and ye shall be sons of the Most
ig: for he is kind toward the unthankful
d evil. 36 Be ye merciful, even as your
at r is merciful. 37 And judge not, and
all not be judged: and condemn not, and
all not be condemned: release, and ye
al be released: 38 give, and it shall be given
at you; good measure, pressed down, shaken
gether, running over, shall they give into
ou bosom. For with what measure ye mete
s ll be measured to you again.

Romans 13:8-10.

8 Owe no man anything save to love one
no er: for he that loveth his neighbor hath
ulf ed the law. 9 For this, Thou shalt not
mi it adultery, Thou shalt not kill, Thou
na not steal, Thou shalt not covet and if
er be any other commandment, it is summed
up this word, namely, Thou shalt love thy
neighbor as thyself. 10 Love worketh no ill
to his neighbor: love therefore is the fulfill-
ment of the law.

GOLDEN TEXT—Romans 13:9.

9 For this Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

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Having described in the two previous lessons the character and condition of the citizens of the Kingdom, Jesus proceeds to announce the great law that is to govern that Kingdom. It was a marvelous step in advance of anything known in the world. The law of Moses encouraged the practice of vengeance. "An eye for an eye, a tooth for a tooth, a life for a life." It was the law of the feudist in the mountains of Kentucky and Tennessee. Heathen nations knew no higher law. Paul fitly describes their attitude in these words, "Living in malice and envy, hateful and hating one another." To this world of bitterness and strife, with its law of personal vengeance and individual redress, Jesus came declaring "A new commandment I give unto you, that ye love one another even as I have loved you." In it He would quell all human passion and put the seal of His displeasure upon human revenge.

**The Live Coal Treatment.** Having refused to recognize in His Kingdom the old law of personal retaliation, He would not leave his followers defenseless. He simply puts into their hands a new and more effective instrument: "Love your enemies, do good to

them that hate you, bless them that curse you and pray for them that despitefully use you." Paul, in commenting on this principle as an effective way of handling an enemy, says in the Roman letter, "In so doing thou shalt heap coals of fire upon his head." Have you ever tried this "live-coal treatment?" If not, try it on the next man that threatens to wipe up the earth with you. It works. If only Christ's professed followers were to practice it, our congested law courts would take a vacation. That the most hardened men may be touched by kindness, is being demonstrated in our reformed penitentiaries. When Jean Valjean, in "Les Miserables," was caught for stealing the silverware from Bishop Bienvenu, and brought back, the good Bishop said: "But I gave you my silver candlesticks, also; why did you not take them along with your plates?" He forced them upon him, thus freeing the thief from the police, and bringing about Jean Valjean's conversion to the life of an honest man.

**Is the Golden Rule Practicable?** Someone asked a few years ago in a magazine article, "Is Christianity a failure?" To which came the prompt reply, "No, for it has never been tried yet." The answer was certainly applicable to that part of Christianity embodied in the Golden Rule. It so seldom finds a place in the practical affairs of life that when one attempts to fashion his life or to run his business along that line, he becomes famous. When a young manufacturer in Toledo posted the Golden Rule throughout his plant and announced that all business in that institution would be conducted on its basis, his name was changed by the vote of the American people from that of S. M. Jones to "Golden Rule" Jones. When a young preacher in Topeka built imaginary churches and industries and relationship on the practice of the Golden Rule, "In His Steps" found more readers than any book ever written except the Bible. The seething ferment of our industrial world today awaits the practical application of the Golden Rule in a large way. Written over every factory, every bank, every institution, every home, and in the practical purpose of every business man and every toiler, every husband and every wife, it would mark the end of injustice and strife. "Only the Golden Rule," wrote Frances E. Willard, "will bring in the Age of Gold."

**The Reward of Kindness.** You are perhaps thinking about the base ingratitude of the last man you befriended, and are ready to ask whether it pays to be kind. No, not if you have been dispensing your kindness on a commercial basis, so much kindness bestowed, so much kindness to be paid back with liberal interest. Any shrewd, calculating sinner is ready to conduct operations on that basis. The kindest man in my ward the past winter was a saloon-keeper, who saw that many needy families were cared for, but he is already the nominee for alderman and knows where the votes are coming from to put him in a [illegible] tion to protect his interests and that o[illegible] fellow publicans. Jesus would put kin[illegible] upon a higher plane and link it with the [illegible] love that led to His sacrifice for a [illegible] world. Then "Your reward shall be great[illegible] ye shall be sons of the Most High." To [illegible] the answer of a good conscience and the a[illegible] ance of the Father's approval, that is re[illegible] enough. It is "Good measure, pressed [illegible] shaken together and running over." It [illegible] to be kind, merciful and charitable.

**A Debt We Always Owe.** Paul wa[illegible] honest man, working with his hands to [illegible] his daily expenses, and to clear his mir[illegible] from the imputation of false motives. [illegible] there was one debt he was never able to [illegible] himself of. Whichever way he turned, he [illegible] it like a stinging lash driving him to gr[illegible] activity. "I am in debt to the Greeks, [illegible] in debt to the Barbarians, I am in debt to [illegible] wise, I am in debt to the foolish." Paul's [illegible] was a treasure entrusted to him for the [illegible] of the world, and until the last man rec[illegible] his share the debt remained. It was this [illegible] he had in mind, our debt as well as his, [illegible] he said, "Owe no man anything, save to [illegible] one another." The debt is still unpaid. [illegible] we doing our best to meet the payment [illegible] they fall due? Have we met our annual [illegible] ligation to those in pagan lands who are [illegible] ging their share of the Father's blessing? [illegible] we meeting the daily payments of love [illegible] our families and neighbors? Are we pa[illegible] adequate installments on the debt we ow[illegible] our country to save it from the inroad[illegible] sin? So long as we are doing our bes[illegible] loving service to save the world the spiri[illegible] the law of obligation is fulfilled.

**The Greatest Thing in the World.** [illegible] quarter of a century ago Henry Drumm[illegible] thrilled the world with his beautiful tre[illegible] on love, under the title "The Greatest T[illegible] in the World." Paul here sums it up as [illegible] embodiment of the whole moral code. "It [illegible] he said, "summed up in this word, nam[illegible] Thou shalt love thy neighbor as thys[illegible] When real Christian love enters a man's h[illegible] it frees him from all other law restra[illegible] He does not kill, not because the law on [illegible] statute books forbids, but because the law [illegible] love forbids. He does not steal, not bec[illegible] of statutory enactments forbidding theft, [illegible] because he cannot love his neighbor as h[illegible] self and wrong him. As eternal as the r[illegible] upon which the hills rest is the principle, "L[illegible] worketh no ill to his neighbor." The [illegible] vital principle, therefore, that runs thro[illegible] this lesson, gospel and epistle, is that [illegible] reflect in our lives and conduct that whic[illegible] the essence of duty—that which found its f[illegible] est expression in the ministry of our Lor[illegible] love. The millenial dawn of peace and h[illegible] piness awaits its expression.

**Arrow Points.** It is one thing to endors[illegible] great truth like Christ's law of love, but i[illegible] quite another thing to put it into practice

ing with real Twentieth Century people. 7. * * * The man who is always guard- his own rights is pretty sure to have oc- n to defend them in person. The man is looking after the rights of others will defenders in abundance. V. 29. * * * the Golden Rule with your help, your hbor, your grocer, your tenant, your em- r, your brother in the church—everywhere. ever fails to work. V. 31. * * * Any skinflint would lend to his needy neighbors if he was sure that in the end he would get the best of the bargain. V. 34. * * * The nearest approach to divinity this generation will ever see is the big-hearted man or woman whose human love makes them sensitive to every human need and who are always on the spot when first aid is to be rendered. V. 35. * * * Harsh, un-Christian judgment of church members has put more barriers in the way of the progress of the church than all the outside enemies combined. V. 37.

LESSON 3—MAY 19.

## THE OLD LAW AND THE NEW LIFE.

TEXT—Matthew 5:17-26.

Think not that I came to destroy the law e prophets: I came not to destroy, but to l. 18 For verily I say unto you, Till en and earth pass away, one jot or one shall in no wise pass away from the law ll things be accomplished. 19 Whosoever fore shall break one of these least com- ments, and shall teach men so, shall be d least in the kingdom of heaven: but oever shall do and teach them, he shall lled great in the kingdom of heaven. 20 I say unto you, that except your right- ness shall exceed the righteousness of the es and Pharisees, ye shall in no wise enter the kingdom of heaven.

Ye have heard that it was said to them of ime, Thou shalt not kill; and whosoever kill shall be in danger of the judgment: t I say unto you, that every one who is y with his brother shall be in danger of udgment; and whosoever shall say to his er, Raca, shall be in danger of the coun- and whosoever shall say, Thou fool, shall danger of the hell of fire. 23 If there- thou art offering thy gift at the altar, there rememberest that thy brother hath t against thee, 24 leave there thy gift be- the altar, and go thy way, first be recon- to thy brother, and then come and offer ift. 25 Agree with thine adversary quick- hile thou art with him in the way; lest the adversary deliver thee to the judge, the judge deliver thee to the officer, and be cast into prison. 26 Verily I say unto Thou shalt by no means come out thence, hou have paid the last farthing.

GOLDEN TEXT—Romans 13:8.

Owe no man anything, save to love one er: for he that loveth his neighbor hath ed the law.

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Jus was a law-abiding citizen. Even when elt that the application of the law was un- as in the demand for tribute (Mat. 17: 6) He counseled submission. He evidently ot have the difficulty with the Pentateuch modern critics have. The Law and the hets were always, to Him, the words of Father, and as such not to be destroyed, every precept and every promise had been fulfilled. Jesus in no part of the Sermon on the Mount, condemns the law. It is the violation of its spirit, and the addition of unauthorized traditions that He censures. As a preacher He deals reverently but fearlessly with the matter. He brushes aside the encumbering traditions with an authority that filled His hearers with astonishment and revealed to them the heart and purpose of God as expressed in His Word.

**The Fulfillment of the Law.** Jesus was no iconoclast, pulling down old institutions and leaving mankind to find its own way of escape from the crumbling debris. "I came not to destroy, but to fulfill." His was to be a constructive ministry. His mission was to round out and complete the old dispensation that it might give place to the new. He fulfilled the moral law in His own spotless character. He fulfilled the ceremonial law by His death on the cross. He fulfilled the prophets by doing all that they had foretold the Messiah would do. He fulfilled the law as the noonday fulfills the dawn, as summer fulfills spring, as manhood fulfills childhood, as the butterfly fulfills the caterpillar. When His ministry was ended and He had drunk the cup of bitterness to its dregs, He could say, "It is finished." Hence Paul was able to declare, "Ye are not under the law but under grace."

**The Right Kind of Righteousness.** In no realm is spurious coin more plentiful than in religion. Instead of disproving the genuine, these counterfeits show that the genuine is very valuable or it would not be worth counterfeiting. There was a type of religiousness in Jesus' time that always filled Him with righteous indignation. It has survived His severest condemnation under the title of pharisaism. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees." Who were these people against whom Jesus raised His warning voice? They were the very cream of society, the models of respectability, the pillars of the church, the lights of the synagogue. What was the ground of their offending? Their righteousness was mere conformity to custom, the strict observance of the minutest detail of good religious

form, an outward show of piety that had no counterpart in purpose or conduct. The kind of righteousness that Jesus commends is that which springs from a heart of faith and loyalty and love. How about ourselves? Is our church-going, and praying and Bible-reading the spontaneous expression of a heart in love with God and humanity; or is it a mere trick by which we try to deceive our neighbors into thinking we are good? Lord, help us to live the right kind of righteousness.

**Murder in the First Degree.** In our criminal courts this phrase is used to express the final act of a wilful crime. Jesus would use it to express the inception of that crime in the human heart. "I say unto you whosoever is angry with his brother." The first degree is the murderous purpose in the human heart born of anger. The act itself is the last degree. Many a man is behind prison bars today or sleeping in a dishonored grave, because of an ungovernable temper. Jesus would not only condemn the act, but the hate that led to the act. The hate that leads to murder is essentially murder. Back of all forms of crime is unbrotherliness. By His higher code unbrotherliness is a crime. Evil speaking is murder. Unjust thoughts underlie the principles of manslaughter. The real question is about the inner life. You do not kill, but do you harbor murderous thoughts? You do not violate the open law of human rights, but do you whisper unkind words that murder the reputation and wound the heart? To escape the burning judgment of these stern words of Jesus, we must carefully guard the fountain and keep it sweet.

**Friendship Before Worship.** "First be reconciled to thy brother and then come and offer thy gift." That would be a good motto to hang over some communion tables. The remembrance of the sufferings of our Lord occupies about the same place of importance in our service today that the sacrifice and the altar did in the Jewish worship then. If in the latter it was impossible to offer acceptable worship with the consciousness of an unforgiven wrong in the heart, how about unbrotherliness at the Lord's table now? Here comes a man who has wronged his brother in a sharp trade during the week, or a woman whose un-Christian gossip has left a bitter sting in some heart. Together the wronged and wrongdoers sit at the family feast of God. What is Jesus' message for them that day? "If thou rememberest that thy brother or sister has aught against thee, go over to the wronged members of the family of God, acknowledge the un-Christian act or w and when the old friendship is resto then together sit at My table as happy w shipers." If this application were to be m there would in some of our churches be s shuffling about as the loaf was being bro and there would, as a result, be revivals the work of grace in many barren fields.

**The Danger of Putting Off.** There is trait that is more characteristically human t that of procrastination. We put off paym of the gas bill till the last day of grace. delay visiting the dentist till an unpleas reminder impels us. We neglect fixing lock on the barn until the horse is stolen. put off the preparation of the lesson until first bell has rung calling us to Bible sch And we even neglect so important a ma as soul-preparation for eternity. To world of procrastinators Jesus utters warning: "Agree with thine adversary qu ly while thou art with him in the way." I always better to settle promptly and esc court proceedings and conviction, and ultim payment, in the matter of personal debts. W not apply the same rule to the debt we c God? With few exceptions intelligent m recognize their accountability to God and press their intention of some time enlisting his service, but not yet. Paul's message such is, "Behold now is the acceptable ti behold, now is the day of salvation." Je urged immediate preparation, " For," said "ye know neither the day nor the hour wh the son of man cometh." George MacDona's motto was, "Do at once what you must one day."

**Arrow Points.** Since Jesus put the sta of his approval upon the law and the proph and went at the task of fulfilling them, need not be disturbed at the attitude of m ern critics. V. 17. * * * In the light Jesus' word, it is a terrible responsibility man takes who would undermine our fa in any part of the old Book. V. 19. * * It is always right to do right, but there is a a right way of doing it and that is to m the life harmonize with the profession a both agree with the word of God. V. 20. * * * There are more ways of killing a m than by a shot from a thirty-two caliber s shooter. Many a man has been murdered, soul if not in body, by the hateful epithets an unbrotherly church man. V. 22. * * The real question involved in this lesson "Is your religion alive?" Is it a vital thi dominating your life, regulating your condu mastering your passions and holding you cl to God?

## Lesson 4—May 26.

## TRUTHFULNESS.

Text—Matt. 5:33-37.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the thro of God; 35 nor by the earth, for it is the fo stool of his feet; nor by Jerusalem, for it the city of the great King. 36 Neither sh

swear by thy head, for thou canst not e one hair white or black. 37 But let your ch be, Yea, yea; Nay, nay: and whatso- is more than these is of the evil one.

Jas. 3:1-12.

Be not many of you teachers, my breth- knowing that we shall receive heavier ment. 2 For in many things we all ble. If any stumbleth not in word, the e is a perfect man, able to bridle the whole also. 3 Now if we put the horses' bridles their mouths that they may obey us, we about their whole body also. 4 Behold, ships also, though they are so great and driven by rough winds, are yet turned it by a very small rudder, whither the im- e of the steersman willeth. 5 So the ue also is a little member, and boasteth t things. Behold, how much wood is led by how small a fire! 6 And the tongue fire: the world of iniquity among our bers is the tongue which defileth the le body, and setteth on fire the wheel of re, and is set on fire by hell. 7 For every of beasts and birds, of creeping things things in the sea, is tamed, and hath been ed by mankind: 8 but the tongue can no tame; it is a restless evil, it is full of lly poison. 9 Therewith bless we the Lord Father; and therewith curse we men, who made after the likeness of God: 10 out of same mouth cometh forth blessing and ing. My brethren, these things ought not o be. 11 Doth the fountain send forth n the same opening sweet water and bit- 12 Can a fig tree, my brethren, yield es, or a vine figs? neither can salt water 1 sweet.

Jas. 5:12.

But above all things, my brethren, swear neither by the heaven, nor by the earth, by any other oath: but let your yea be yea, your nay, nay; that ye fall not under ment.

Golden Text—Eph. 4:25.

Wherefore, putting away falsehood, speak ruth each one with his neighbor: for we members one of another.

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ow simple and practical are the words ch Jesus spoke. The commentaries of ten s ago are out of date, but the words of s, spoken two thousand years ago, are rant with the breath of a spring morning. y breathe the atmosphere of today. They k the language of the now. They empha- the duty of the hour. Purity, sincerity, hfulness, honesty, simplicity—these are the ental qualities out of which the Christ- character is formed. What more prac- in this age of profanity, perjury, deceit, cery and hypocrisy than these simple words n the lips of Jesus, applied and illustrated one of His most loyal disciples, James? ut of the study of this lesson we shall been helped to purer speech, and greater rence for the truth, the hour will have well spent.

**The Great American Sin.** So common is profanity on our streets that it has been called the great American sin. Looked at from any point of view it is the most inexcusable sin. Sins of appetite and passion hold out, as inducements, physical gratification. But the devil has nothing in the way of recompense to offer to the man who swears. In extenuation of this vice it is urged that it is merely a habit, that the user of profane language means nothing by it. The very admission brands the swearer as utterly lacking in character and reverence. But Jesus' rule, "Swear not at all," has a broader application than the sin of taking the name of God in vain. It applies as well to those meaningless epithets with which we burden our speech. That we may not mistake His meaning, He has given four examples. The common phrase, "by heaven," was condemned because it was treating with contempt the throne of God. The custom of swearing "By the earth," or "By Jerusalem," or even by one's own head was condemned on the same ground that it brought into contempt the most marvelous works of God's creation. Modern inventive genius has added to the above scores of slangy phrases that to say the least mar the beauty of our good old English, detract from the effectiveness of utterance, and lower the standing of the user in the estimation of really refined Christian people.

**Simplicity of Speech.** While the great American sin may be profanity, akin to it and quite as distinctively American, is extravagance of speech. We talk in the superlative. The weather was not bad, but perfectly terrible. The day was not good, but perfectly splendid. We exhaust the use of adjectives in expressing our likes and dislikes. Everything is the best or the worst. The disposition creeps into our church reports, and our Bible school reports and into our estimation of sermons and movements. It would be well if we would more nearly heed the admonition of Jesus. "Let your speech be, Yea, yea; nay, nay; and whatsoever is more than these is of the evil one." If we were to eliminate the bragging and the bombast there would not be much left in some people's vocabularies. But there would be a degree of reliance in the utterance and of self-respect in the speakers that would be refreshing. As Philips Brooks puts it: "If we seek first his kingdom and his righteousness, we shall get rid of the exaggeration and false conventionalities and trivialities of life, while at the same time our souls will be filled with a great peace and power."

**The Measure of a Perfect Man.** James was the practical apostle. He keeps his feet upon the ground and deals with the everyday weaknesses of men about him. He measures them by the difficulty of the task performed. It is doubtless on this basis that he declares, "If any stumbleth not in word the same is a perfect man." It is not because he ignores the importance of deeds that he makes the control of the tongue the measure of human

perfection, but because the man who has enough self-control to regulate his speech is "able also to bridle his whole body." No imperfection of Christian men and women works greater harm than the misuse of the tongue. It will catch up an unfounded rumor and circulate and magnify it until a reputation is blasted and the growth of the church interrupted. It will give utterance to some biting criticism that wounds a fellow member and shipwrecks a faith. The type of perfection most needed for the peace and prosperity of Zion is that which will safeguard the church against the un-Christian use of the tongue.

**The Unruly Member.** "But the tongue can no man tame." How can the tongue be brought under control? The difficulty of the task is strikingly set forth by James. The mastery of the human mind is recognized. In the animal creation its dominion is supreme. The most ferocious beasts have been made to do man's bidding. Shall we understand from James that there is no power that can bring the tongue into subjection? Nothing is further from the teaching of this epistle as a whole. Faith and prayer are suggested as the unfailing remedy for human imperfections. What man cannot do by himself, with the help of God he can do. Since "out of the abundance of the heart the mouth speaketh," the control of the tongue must be by the way of a regenerated life. With the love of Christ in the heart, the tongue ceases to be "a fire, the world of iniquity," and becomes an instrument blessed of God in sounding His praise throughout the world, a fountain of "sweet water" bringing refreshing to earth's weary, discouraged multitudes. Thank God for tongues that, by His grace, have been tamed and that are today bearing the message of His love everywhere.

**Speaking the Truth.** The question is often propounded, "Is a lie ever justifiable?" From the Scriptural viewpoint the Golden T should settle the question. In it Paul s "Putting away falsehood, speak ye the tr each one with his neighbor." There are exceptions mentioned. While the Bible rep sents Abraham as lying, David as practic deceit, and others as untruthful, it nowh justifies their conduct. The rule stated Jesus, repeated by James, and emphasized Paul is "Let your yea be yea, and your be nay." Stick to the truth. There is person whose company we shun like the ha ual liar. There is no virtue that you nee implant in the heart of your boy more gently than truthfulness. With a life tha sincere and open and honest, there will little temptation to speak falsely.

**Arrow Points.** A man whose word is as good as his oath is a man whose oath sit lightly on his conscience. V. 33. * * The cheapest slave that follows in Sat train is the man who uses profane langu V. 34. * * * The habit of substitution swearing, the use of polite swear-words t do not involve the name of Deity, to the least corrupts good language and cu vates a spirit of irreverence that is rep hensible. V. 36. * * * After all, strongest way of putting any cause is in language of plain, unvarnished truth. V. * * * Oh, that somebody had the power control the wagging tongues in our congre tions that are enkindling and fanning flames of strife and suspicion. V. 6. * * The tongue that sings with fervor on S days, prays with unction at the mid-week se ice and swears at the hired man the rest the week has never contributed anything the work of human uplift. V. 9. * * The man who has established a reputat for truthfulness in the community has an as that is invaluable.

Lesson 1—June 2.

## HYPOCRISY AND SINCERITY.

Text—Matt. 6:1-18.

1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you. They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having sh thy door, pray to thy Father who is in secr and thy Father who seeth in secret shall r ompense thee. 7 And in praying use not va repetitions, as the Gentiles do: for they thi that they shall be heard for their much spea ing. 8 Be not therefore like unto them: f your Father knoweth what things ye have ne of, before ye ask him. 9 After this mann therefore pray ye: Our Father who art heaven, Hallowed be thy name. 10 Thy kin dom come. Thy will be done, as in heave so on earth. 11 Give us this day our da bread. 12 And forgive us our debts, as also have forgiven our debtors. 13 And bri us not into temptation, but deliver us from t evil one. 14 For if ye forgive men their tre passes your heavenly Father will also forgi you. 15 But if ye forgive not men their tre

neither will your Father forgive your ses.

loreover when ye fast, be not, as the tes, of a sad countenance: for they dis- their faces, that they may be seen of fast. Verily I say unto you, They have 1 their reward. 17 But thou, when istest, anoint thy head, and wash thy 8 that thou be not seen of men to fast, thy Father who is in secret: and thy who seeth in secret, shall recompense

GOLDEN TEXT—Matt. 6:1.

ce heed that ye do not your righteous- efore men, to be seen of them: else e no reward with your Father who is en.

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, in the text of this lesson, deals with hases of religious expression held in steem in His day—alms-giving, prayer, sting. Each of these, though worthy lf, was capable of abuse. Indeed, the pharisaic spirit which dominated vish worship, they were abused. In- expressions of deep religious devotion re made devices by ambitious devotees ring popular applause. Each was per- with a view to winning "the praise " It was to correct this evil, and point shallow pretense of these self-consti- eligious leaders, that Jesus, in this seeks to separate the act from the mo- lding the latter up to the scorn of right- people.

**That Bless the Giver.** The religion s was to be a religion of giving. He d following His example we are to me, talent, money, anything we have l help and bless our fellow men. But a right and a wrong way of giving. eed," said Jesus, "that ye do not your fore men to be seen of them." Such had its reward in the praise of men, ailed to bring the richer blessing of pproval. Are we not in danger today ting the spirit of Jesus' teaching in ter of giving? Modern money-raising , sometimes, border very near the that Jesus here condemns. The blus- banter with which money is wrung willing givers may help pay the debt, hardly claim the reward of the Father en. The "I-will-give-fifty-dollars-if- -give-fifty-dollars" proposition may hundred dollars to a much needed it will hardly lift one above the class Paul speaks, when he says, "Though all my goods to feed the poor, and give my body to be burned, and have it profiteth me nothing." On the and, Jesus' admonition, "Let not thy l know what thy right hand doeth," is ade a mere cloak to cover a world of s. What does Jesus mean? He ave us give, give liberally, but do it y, unostentatiously, because we love l the church, and our fellow men, and y to do all in our power to aid in establishing the rule of His Kingdom. Such giving is sure to bless the giver.

**Prayers That Miss the Throne.** The principle which Jesus applies to giving is also applicable to prayer. There is a right and a wrong way to pray. Many prayers are mere parrot talk; "empty repetition." To this class belong the prayer-wheel of the Tibetan, the bead-counting of the Catholic, and the mere perfunctory prayer-saying often heard in Protestant worship. A prayer made to be heard of men reaches its intended goal, but misses the throne of God. I do not understand this to forbid public prayers, or long prayers, or even the repetition of a request. Jesus prayed in the synagogue as well as in the solitary place. He spent all night in prayer. He asked again and again that the bitter cup be removed. What Jesus condemned was the ostentatious who prayed that they might be seen of men," the superstitious, who through the meaningless routine of "vain repetition" sought to charm away evil and woo favor. Prayer, to be acceptable, must be the sincere expression of the desire of a believing heart. Of such prayer it may still be said, "More things are wrought by prayer than man e'er dreamed of."

**Comrades of the Quiet Hour.** Today hundreds of thousands of young people, unknown to each other, far separated over God's world, are, nevertheless, bound together in their common devotion as comrades of the quiet hour. They are trying to carry out in spirit the Master's injunction, "Having shut the door pray to thy Father which is in secret." After all our nearest approach to God is when we are alone. Embarrassment, or distracting environment, may hinder us from participating in public prayer. But in the quiet of "the inner chamber" the heart may pour out its real desire to God. Why not a Brotherhood Bible class quiet hour? If each were praying for the other in the early morning watch, what an impetus to consecrated service it would give.

**The Universal Prayer.** We have not yet fathomed the depth of that beautiful prayer the Lord taught His disciples. It is so lofty and so inclusive, so personal and so social, so present and so eternal, so aggressive and so submissive, that it will always express the height and depth and length and breadth of human desire. We are just coming to realize the social purport of that prayer, and through it to learn the social ideals of Jesus' ministry. Have you noticed that all the pronouns are in the plural? It is not *my* Father, but *our* Father, my brother's as well as mine. It is not daily bread for *me* alone that I am to pray, but for *us*. My brother man as well as myself. It is not personal forgiveness I am to ask, but the forgiveness of others, even those who have trespassed against me. It is not that my own pathway may be guarded from temptation, but that occasion of stumbling be removed from the way others are to tread.

No man can pray that prayer and be anti-missionary or even omissionary. No one can pray it and leave the hungry unprovided for. No one can really pray as Jesus taught His disciples and cherish an unforgiving spirit. Until the kingdom comes in universal sway, until the will of God is recognized by all and the rule of heaven has supremacy on earth, we may continue daily to pray that prayer, provided we pray it and not merely say it.

**The Religion of Good Cheer.** The religion of Jesus was to be always and everywhere the religion of sunshine. "Sad countenances and disfigured faces" could not be made to fit into His heart-cheering hope-inspiring, joy-awakening evangel. His was never intended to be a long-faced religion. Even when sorrow for sin, or some personal or national calamity would make fasting the natural expression of one's feeling, the Christian's unshaken confidence in God's promises would shine forth in a radiant face. Fasting may sometimes serve a purpose in self-discipline, but the sincere disciple will not parade it as a sign of religious superiority. Whethe give or pray or fast, the same law of n unostentatious service holds.

**Arrow Points.** A religion, in whatever it expresses itself, that only does parade can never wrest this world or any part from Satan's dominion. V. 1. * * * men are so conscientious in their effo keeping their left hand from knowing their right hand does that they do no V. 3. * * * Many years ago a noted was reported to have made the most elo prayer ever delivered to a Boston audienc received his reward in newspaper noti V. 5. * * * The man who lives the of the Lord's prayer in his daily life wi his path radiant with the atmosphe heaven. V. 10. * * * The man who "forgive us our debts as we forgive our ors," and then goes on hating his nei has done his best to close and lock the of divine pardon. V. 12. * * * N can pray the Lord's prayer and not help God remove the stumbling block may lead to another's downfall.


# CHILDREN'S DAY

## For Foreign Missions

## FIRST SUNDAY IN JUNE

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# HRISTIAN MEN

A Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

ELLIOTT, Editor — FRANK LAUDER, Circulation Manager



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7. KANSAS CITY, MISSOURI, JUNE, 1912 Number 6


# A PERSONAL WORD

e you ever an editor? Of course very likely you would not be CHRISTIAN MEN so carefully. tor can look at the opening lines, bit in the middle and glance hur- t the closing page and toss a mag- nto the discard with a feeling in rt that he has read it. But that at I started to write about. Your s in a serious predicament, a sit- that confronts him every month his time is here again. It is in to the matter offered for this f CHRISTIAN MEN. When we desk for a month's campaign in t, we had one issue of the paper press and another issue ready for esetter. That is what has caused flurry in the editorial office. Dur- absence, our brethren about the have been busy—very busy. We found, upon our return, so many photographs of Men's Classes and Brotherhood groups and stirring accounts of achievement that we have had to recast our entire paper for June, and the whittling of the copy to fit our space has been anything but a "rosy" task. We have done our best. We have selected this article for its peculiar merit, and abandoned that one as untimely, only again to come back to the original article and place it in line for publication. Much has been crowded out. We have many fine articles in type that ought to see the light. We have thought you will be expecting us to tell about our Eastern journey, hence we have not disappointed you in that. Of course, you will be expecting a "captain of industry" article, and F. M. Rains has sent us a most illuminating appreciation of J. H. Fillmore that you will want to

read. The Christian Congress held in New York is a current event that you will be tremendously interested in. So also you will want to know what was done on Conservation Day, April 28th, promoted by this movement. Then you want something about Boys, as we advised you a month ago we would devote this number largely to the matter of boy camps and outdoor life. Brethren, here it is. It is not the best magazine in the world —far from it—it never quite comes up to our own expectations, but we hope you will like what it contains even though you yourself are disappointed that your own favorite class or group is not told about. There is much that we might say to you as one of our readers that would be interesting and profitable, such as the results of pledges to the R. A. Long tour, our summer plans, the Louisville convention, etc., etc., *ad finem,* but we will have to reserve that and more for our next and succeeding issues. We are still doing business at the old stand, if anything, a little more so. We expect to be seen, if not heard, at some of our state conventions this summer, if not all of them, and when we go in our special train to Louisville we want you to be one of our passengers, and you may be sure of a good time. If you don't go with us, you will go with some other "special," and we will see you there.

Changing the subject, I want y read a letter that lay on my desk v returned last week.

## A Letter From a Friend

Dayton, Ohio, April 19,

Mr. E. E. Elliott,
Kansas City, Missouri.

Dear Brother Elliott: Your lette month ago was pigeon-holed during our meetings and has just been brought to I feel that the efforts put forth fro Kansas City office in the shape of secra literature, magazines, as well as by p letters, has had a far-reaching effect development of the male life of our ch

It does not seem to show to advant the Brotherhood organization, but you with your large expenditure of mon still larger expenditure of vitality, wrought mightily in the life of the ch is, indeed, very patent to me. The reas there not being more affiliated Brothe is likewise easy for me to understand; the churches have many leaders amo men. The few leaders they have are o in the affairs of the official board a Bible school.

I feel that you are on the right bas and if you can arrange to support th and other necessary expenses, I feel th future holds large things for you in t velopment in the life and activity of th of our churches.

Our own organization is doing fairl It was with some effort that I brought affiliation with the Brotherhood moveme some years past they have had a Men's J here, and this has aided in building church work and for the social pastime men. It has been hard to make them their obligation in affiliating and paying support of the general work. Neverthe have tried to impress this on their min you shall hear from us along that line sionally.

Sincerely yours,

John P. Sa
Min

# The Christian Conservation Congress

## A Notable Gathering of Big Men

BY WILLIAM T. ELLIS, CHAIRMAN OF PRESS COMMITTEE.

CSNESS
P ED

If anything was needed to impart a deep note of seriousness to the Christian rvation Congress, which met in gie Hall, New York, April 19th- he Titanic disaster would have sup- . The solemnity which all the world ecause of this tragedy was intensi- r the delegates to the congress by nsciousness that in their represent- apacity they were concerned with fairs of two worlds: the social that now is, and the life beyond, stalks so close to the life that now this spirit it was inevitable that eat issues of humanity and eternity be faced.

re was an oft-expressed and all- ing sense that the present is a time is in this Western world, and in- hroughout the whole earth. The ial and commercial, and social and l and religious problems that teem day were driven home one after er to the delegates, but always e assurance that the last word for olution remains with the Gospel of Christ.

ERING OF
EN

The congress was a gathering of statesmen. The quality was higher an the enthusiastic friends of the ss had expected. Most of the men aymen, and it would be no mis- to apply the adjective "leading" to An extraordinary proportion of gious leadership of America could en found in the congress sessions egie Hall.

attendance was less than had been ted, the enrollment being 1,338, nting every state except eleven. Ten Canadian communities were registered, as well as eight foreign countries.

BADGES?
NO!

The common concomitants of conventions, such as badges and buttons and noisy effervescing enthusiasm, were totally lacking. This gathering was on a different plane. The men revealed by their very attitude toward the platform an unwonted seriousness and determination. They were ready for the strongest utterances of the strongest men. The most unexpected deliverances did not faze them. That it is the business of the church to face fearlessly all the new problems of our complex day, and to grapple with them to a solution was a note that sounded throughout. Withal, the delegates were splendidly loyal to the old church. They spoke as churchmen, and they postulated the church as the agency and the force that is to do the work which the Twentieth century demands.

M. & R. F. M.
NO MORE

In somewhat spectacular evidence of the faith of Men and Religion in the church and her sufficiency, the committee of ninety-seven of the Men and Religion Forward Movement formally ended its own existence at this congress. There is today no such thing as the Men and Religion Forward Movement, spelled in capital letters. The organization has bequeathed a program of definite work to the denominational Brotherhoods, which these are taking up. It has done the same for the local congregation. There was a manifest stirring to self-examination of existing organizations, and a questioning as to their real efficiency. To have imposed the sense of emergency upon the general agencies of all the

churches was itself a considerable achievement. An agreement has been made for an annual conference of the officials of the Brotherhoods, of the International Sunday-School Association, of the Laymen's Movement, of the International Young Men's Christian Association, etc. The word went out from these bodies that, so far as in them lies, they will carry into practice the lessons of the Men and Religion Forward Movement.

TANGIBLE RESULTS

Of the tangible results of the congress, perhaps the creation of a body of literature upon the relation of church and press was the most important. An entire session was devoted to Christian publicity, and out of this has come to the determination of these representatives of the church to prosecute steadfastly this new form of service. We may look forward to hearing in all our ministers' meetings and denominational gatherings and men's conventions the discussion of the subject of how the church may ultilize the press in serving the world. A national press bureau, representing all the churches, to deal with the daily newspapers as a whole, was suggested by the commission on publicity, and its realization will probably be only matter of months. Dr. Talcott Williams and Bishop E. E. Hoss were the formally announced speakers for this session, but there were numerous participants and keen interest.

THE RELIGIOUS PRESS

The place of the religious press in the economy of the churches was stated in unmistakable terms. Instead of turning attention away from the church papers, in favor of the daily press, this commission has made it appear as a clear duty of the laymen and of the denominations to take hold of the problem of the religious press, bringing home to every Christian family its real need of a church paper. The recommendations are embodied in the report which was in the hands of the delegates, and which, with six other volumes, is to be i by the Association Press in the ne ture. An organization of the edit the religious press was formed, Nolan Rice Best, of *The Contine* chairman.

These commission reports, which vey the themes of Social Service, gelism, Christian Unity, Publicity, sions, Boys' Work, Bible Study Rural Church, afford a new body pert literature for pastors and laym their work. The report on Chr Unity was called the most advanced ument on this theme that has as yet issued by any responsible body.

THE SPEAKERS

To name the speak the Congress wou impracticable in this space. The foundest impression was made by Jane Addams, of Chicago, in her ment of the social evil as a task f church.

J. A. MacDonald, editor of the *To Globe,* was the foremost man amo speakers, his address with Mr. Bry the opening night, "Christanity Governments," even surpassing th torical power of that distinguished licist. On the occasion of the me meeting to William T. Stead, at the when the great Britisher was to ha dressed the Congress, Mr. MacD made another address which his f counted the greatest of his life. S plea for peace was put more forcil his Canadian friend that Stead h could have put it. Dr. Newell D Hillis reached a very high lever in preting Mr. Stead's character and

Ex-Governor Northern, of At made a very notable contribution race question in the afternoon wh spoke with Booker T. Washingto Captain Richmond Pearson Hobso last named speaking on tempe John Mitchell and E. A. Steiner,

n Madden, Gipsy Smith, Robert E. , Wilfred T. Grenfell, Ira Land- Samuel B. Capen, Nehemiah Boyn- Bishop Hendrix, Fred E. Tasker and ames E. Freeman also made really le addresses, if a selection from the ltude may be permitted.

JOWETT'S SERMON

The closing sermon by Rev. J. H. Jowett, D.D., was the real climax of the ress. His text was, "Thy Kingdom ." He seemed to gather up the ed message of the entire Congress ongress which has been notable for ification of the many-sided call of imes and message of the Master. owett bade his hearers to pray as who saw the kingdom for which rayed; as crusaders who fought for ngdom's coming; and as watchmen, ailed its appearing.

e figures of the Men and Religion aigns presented at the Congress, ted that nearly ten thousand ad- es had been delivered by the workers to about a million and a half men in more than seven thousand meetings. Aside from the central campaign cities, numbering seventy, there were more than one thousand auxiliary cities. More than seven thousand men and boys had accepted Christ as Savior.

The team experts conducted institutes in connection with the Congress and there were two exhibit halls, showing some of their findings. The note which they have sounded throughout the campaign, that the church should do service as well as hold services, was not lacking at the Congress. Unless all signs fail, this national meeting will be remembered as marking the entrance of American churches into a new era of comprehensive Christian service.

Editor's Note.—The directors of the Brotherhood of Disciples of Christ considered this exhibit so important from the standpoint of Christian publicity that a complete set of forty-seven charts were purchased at large cost for display purposes at our conventions. They will be on hand at many of our State Conventions during the summer and at the National Convention in Louisville in October.

# A Specific Task

I believe the Brotherhood and "Christian Men" should take as their pecial work at this time the pushing of the propaganda to increase the ministerial pply. Let a Brotherhood agree to get thirty subscriptions of five dollars each, running e years, for the support of a man, and that they agree to become responsible for find- g and financing their representative in this way. Thus the "Comrades of Paul" ould make the Church a "Sustaining Church" or "Brotherhood." To give money ithout being definitely responsible for the man, and for his entire support, is not suffi- ent, in my judgment. Then each Brotherhood should agree to **pray for, seek out,** d **help sustain** one young man in preparation for the ministry each year for a term five years.

R. H. CROSSFIELD,
President Transylvania University,
Lexington, Kentucky.

# My Friend, J. H. Fillmore

BY F. M. RAINS.

J. H. Fillmore is a quiet business man, a very busy man, at his desk early and remains till late. He is a Christian. The one does not hinder the other. On the contrary, he does business that he may be more efficiently Christian. With him, religion is first, *all the time*. He is not an *up* and *down* Christian, a *hot* and *cold* member, but a steady puller. Every day with him is a great day in Christian experience. Literally and actually, his meat and drink is doing the Father's will. To him the Christian life is a constant joy.

*Every* service of the church finds him present—Sunday-school, Prayer-meeting, Officers' meetings, Social functions, and all. Going to the house of the Lord cures his headaches, rests his tired nerves and helps to solve business problems. And he is a real factor in the service. He knows God and God knows him. The meeting is always helped by his presence. When the minister preaches, he gives close attention—not a cold, critical, dissecting kind of attention, but sympathetic, cordial, helpful; and he always has a word of appreciation and encouragement. He helps to bring out the best that is in the preacher, a valuable contribution to a service. The sermon is to him food, and an intellectual and a spiritual feast. He carries the message away with him and is nourished by it.

The great songs which he has written finds a keen appreciation in the purest souls. They meet the deep needs of hungry hearts. They are sung around the world. So long and so well has he wrought in this field that the Fillmore name at once suggests inspiring music and lofty spiritual sentiments. Tens of thousands turn to him for their ideals in sacred hymnology.

This busy man is one of the best ers among business men known to He reads the best things, the Bible, c magazines, the latest and best relig books. It is not too much to say th is one of the most intelligent and minded business men in all our

It is worth a visit to the prayer-m ing to hear J. H. Fillmore pray. He talks with God in an easy way as a talks to a parent. He and God a perfectly easy terms; they are fri

And what a hilarious giver he is does one good to see him cast into treasury of the Lord. He gives, wi it were more. His hand is wide when any call comes; and he ever ticipates a call and reaches out a he hand before the appeal is made. A prayer follows the gift as the sh the substance.

Two over-mastering character stand out in his exceptional life:

1. Faithfulness in everything. engagement is too insignificant for When he says he will be there, he m counted upon. He will not come with a shoulder load of trivial, thread-bare excuses. Faithful in ness, faithful in the church, faithf the home duties and obligations, fai in all the varied and complicated rela in life. When God takes him hom will be met with a hearty welcome good and *faithful* servant. Our Lo not calling so much for *successful* as he is for *faithful* souls.

2. J. H. Fillmore is a prophet robust, world-embracing optimism. sees good everywhere. Light is brea forth on all hands. God is not onl his heaven and all is well, but God his world and all is well. With him

is moving out of darkness into God is in his church more and the Holy Spirit is filling and con- g men as at no time in the past. s his faith, and this is the source ch of his joy.

at a glorious temperance advocate Votes the prohibition ticket in esidential election and works with courages the anti-saloon movement tween. He hits the viper of in- rance wherever and whenever it its head out. Mr. Fillmore never hobby, but travels on a first-class ll of the time. Small matters do sume his time, only the great ques- ccupy his thoughts.

I. Fillmore is as genuine as gold. moving toward God with the ac- and certainty that the sun moves orbit. For a decade he has been my neighbor. I am not in his home often, nor is he in mine, but the knowledge that he is near is a constant strength and benediction to my life. I should feel bereft if he should move away. On many things we differ, but to me he is one of the most companionable of men. If all men were like him, the lawyer would have no clients and the jailer no occupation. The church would be filled to overflowing, the sale of good books would increase a thousand fold, the number of our missionaries, foreign and home, would increase likewise, every child would be well fed and well clothed, and all men would have a fair and equal chance.

When God gave J. H. Fillmore to the world, He made a great contribution; when He takes him away, we will all by so much be impoverished.

Cincinnati, O.

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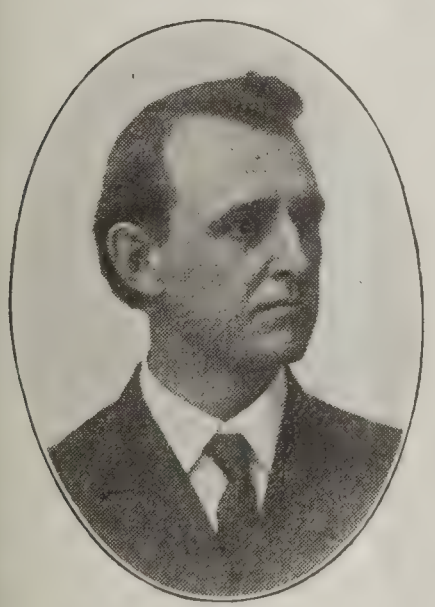
# a the Men and Religion Movement Made Good?

**An Answer by Bert Wilson, Executive Secretary, Lincoln, Neb.**



BERT WILSON

Ha the Men and Religion Movement de good? So far as Lincoln, Ne- sk, and vicinity is concerned, I can sw YES in large letters. The follow- ort of church attendance is based on n actual count, not by the pastors, t 70 young men who were sent by mmittee upon a certain Sunday. No one knew they were present and they did the work entirely under our direction, so we know the figures are accurate.

CHURCH ATTENDANCE—LINCOLN, NEBRASKA.

February 4, 1912

**Sixty-six Churches.**

| | A. M. | | | P. M. | | |
|---|---|---|---|---|---|---|
| Attendance: | Men | Women | Total | Men | Women | Total |
| Lincoln | 2753 | 3387 | 6140 | 2090 | 3301 | 5391 |
| Suburbs | 1026 | 1026 | 2052 | 644 | 683 | 1327 |
| Suburbs | 427 | 380 | 807 | 242 | 233 | 475 |
| Maximum Att.: | | | | | | |
| Lincoln | 192 | 190 | 382 | 296 | 146 | 442 |
| Suburbs | 427 | 380 | 807 | 242 | 233 | 275 |
| Minimum Att.: | | | | | | |
| Lincoln | 6 | 3 | 9 | 6 | 3 | 9 |
| Suburbs | 25 | 25 | 50 | .. | .. | .. |
| Average Att.: | | | | | | |
| Lincoln | 50 | 61 | 111 | 44 | 47 | 91 |
| Suburbs | 102 | 106 | 208 | 71 | 76 | 147 |
| Per cent population in church: | | | | | | |
| Per cent of population in church: | | | | | | |
| Lincoln | | | 13.9 | | | 9.5 |
| Suburbs | | | 34.8 | | | 22.1 |

On Saturday, March 9th, we had 50 young men located in rooms and office buildings across the street from every saloon of the city and they kept tab on the men entering saloons from 7 o'clock in the morning until 8 o'clock at night,

which is the closing hour. The report by hours for 23 saloons in Lincoln is as follows:

SALOON PATRONAGE—LINCOLN, NEBRASKA, MARCH 9, 1912.

*23 Saloons.*

| Hours. | |
|---|---|
| 7-8 | 631 |
| 8-9 | 649 |
| 9-10 | 745 |
| 10-11 | 1,117 |
| 11-12 | 1,307 |
| 12-1 | 1,516 |
| 1-2 | 1,374 |
| 2-3 | 1,557 |
| 3-4 | 1,758 |
| 4-5 | 2,156 |
| 5-6 | 2,199 |
| 6-7 | 1,777 |
| 7-8 | 2,099 |
| Total | 18,885 |

During the preliminary campaign we had 10 teams speaking in various parts of the city on several nights. We covered 14 auxiliary cities and have added to that list every day since. Our committee of 100 leading business men met each week and are still meeting with 75 to 95 men present. Just before the campaign we took a complete religious census of Lincoln in a terrific snow storm, completing the count in exactly 4½ hours. We now have a religious machine able to carry a personal message to every man in the city within an hour. Five hundred and one men took the census.

Nearly every church in the city has a group of men meeting together regularly for the consideration of the vital subjects relating to their immediate community. We have an inter-church federation, composed of all the men of the churches, that is looking after the interest of the whole city and the surrounding territory. Work for boys in churches has been quickened. The of community centers has been br home vividly to the men. Weekl semi-weekly religious meetings i shops and factories are to be carri by this inter-church committee. The social problems of the city are studied and a general clean-up is ised. The men of our churches are ing for Bible Study as never before missionary spirit of our churches ing emphasized and in our aux towns' work *"lay speakers"* of abili being brought up and it is wonderf way these men are taking hold o work.

If Lincoln is a fair criterion, and lieve it is, because our city is neither much better, nor very much worse the typical Western city, I should sa the Men and Religion Movemen made tremendously good. There is n indefinite line in the entire program. churches that obtain the largest poi good from the Men and Religion M ment are the churches that put the la number of men into the campaign ings, that had men on the committees otherwise contributed to the welfa the Movement. The men have grow stature and knowledge by making sonal sacrifices and contributions of talent and money toward the succe the Movement. The cities that obt the largest good are proud that the tered into the campaigns with the spirit. One town sent forty delegat Campaign, five from each church. city wants a new railroad, a boat-li Y. M. C. A. Building, a Commercial bad enough to enlist its whole masc citizenship, the enterprise will be suc ful. On the other hand, if a city war be morally clean, the same aggre spirit must prevail.

# Social Service and Religion

## Country Wide Survey

BY CHARLES STELZLE.

CHARLES STELZLE

E URVEY

Seventy-five North American cities, with a combined p ation of 20,000,000, have been u eyed" during the past winter by e Men and Religion Forward Move- n About 1,000 questions were ad- e ed to the local committees having a e of the surveys in each of the cities, v ng—among other things— the fol- v g subjects; the population, munici- l dministration, social influence, in- st al life, the saloon, dance halls, n s and arrests, housing, health, politi- e, material service agencies, public l s, libraries, recreational life, juve- e elinquency, and the general condi- n mong the churches in these cities. O he churches in these cities, seventy- e and seven-tenths per cent are o tants, eleven and three-tenths per t re Catholics, four per cent are Jew- , d seven per cent consist of other n inations.

UR H ME RSHIP AT TICS

The Methodist Episcopal Church leads in point of membership. Then come the following churches in le Presbyterian, Baptist, Episcopal, n egational, Lutheran, Christian and f ned. The membership in all Protestant Churches consists thirty and seven-tenths per cent of men, fifty-four per cent of women, six and two-tenths per cent of boys between the ages of 12 and 18, and nine and one-tenth per cent of girls between the ages of 12 and 18. It is a striking fact that only five and one-tenth per cent of the boys in the Sunday-schools in these cities are members of the church, although, during the past ten years, the number of men and boys uniting with the Protestant Churches has increased two and one-half per cent, there being a steady gain in this respect from year to year.

CHURCH ATTENDANCE

Sixty-five per cent of those who attended the Sunday morning services in the Protestant churches are women and the morning attendance at all the churches is sixty-five per cent of the total attendance of the day. More people united with the church at the age of 14 than at any other time, and there is a sharp decline in church accession after 21. Forty-one per cent of the churches have organized movements to greet strangers. Forty-eight per cent have missionary committees and forty-two per cent have Mission Study classes. In fully one-third of the churches practically every member contributed regularly to missions, and forty-two per cent of all the churches have weekly offerings for missionary purposes. However, seventy-

CHURCH CONTRIBUTIONS

three per cent of all the contributions of the Protestant churches in these 65 cities for the last fiscal year was used for congregational expenses. Seven and

four-tenths per cent of the total was used for denominational Home Mission purposes, and seven and seven-tenths per cent for denominational Foreign Missions. Of the total contributions of the churches for all purposes, fifty-two and five-tenths per cent were given by the congregations themselves; nine and nine-tenths per cent by the Sunday-schools; eighteen and two-tenths per cent by women's organizations; one and four-tenths per cent by men's organizations; three per cent by the young peoples' societies; and fifteen per cent by individuals, presumably in large personal gifts. During the past 10 years, five-tenths of one per cent of the men in the churches actually went out from the churches as missionaries, either in the United States or foreign countries, and two-tenths of one per cent of the men in the churches today intend to become missionaries.

MASCULINE MISSIONARIES

Of the enrollment in the Sunday-schools fifty-seven and two-tenths per cent are women and girls and forty-two and eight-tenths per cent men and boys; and the enrollment in the Bible classes sixty-two per cent are boys between the ages of 12 and 18, while thirty-eight per cent are men. Of the teachers of Men's Bible Classes in the Sunday-schools twenty-three and seven-tenths per cent are clergymen; thirty-six and five-tenths are business men; eleven and four-tenths per cent are women; seventeen and three-tenths per cent are professional men; whereas the teachers of the boys' classes in the Sunday-schools are five and three-tenths per cent clergymen; seven and nine-tenths per cent professional men; eight and eight-tenths per cent male school teachers; nineteen and four-tenths per cent business men; nineteen and five-tenths per cent men of other classes; seven and five-tenths per cent women under 20 and thirty-one and six-tenths per cent women over 20 years of age.

SUNDAY-SCHOOL STATISTICS

SALOONS VS. CHURCHES

There are more than three times as many saloons as there are churches in these cities, but as the survey includes many Southern cities which are under prohibition rule, the actual proportion of saloons in most of the cities is very much greater. Of the nearly 25,000 saloons in these cities forty and six-tenths per cent serve free lunches, thirty-four and nine-tenths per cent have games and cards; while one and three tenths per cent have bowling alleys in connection; eleven and six-tenths per cent have cafes, nine and five-tenths per cent have hotels, five and six-tenths per cent have club rooms, and one and nine-tenths per cent of the saloons have dance halls in connection.

Fifteen per cent of the labor unions in these cities meet in halls connected with saloons and nine and eight-tenths per cent of the unions regularly hold their meetings on Sunday. In not a single instance do the labor unions hold their meetings in the public schools, and in only one case does a labor union meet in a church.

PUBLIC LIBRARIES

Among the millions of subscribers to the Public Library twenty-seven five-tenths per cent are men; thirty-and six-tenths per cent are women; nineteen and six-tenths per cent are boys and seventeen and three-tenths per cent are girls. The truancy of boys in the Public Schools is reported at two and fifty-hundredths per cent. Socialism has increased nearly five-fold during the past ten years in these cities. Of the amusement centers, twelve and one-tenth per cent are theaters; twenty-three and two-tenths per cent are motion picture shows; four-tenths of one per cent are Penny Arcades and sixty-two and two-tenths per cent are pool rooms.

RES—
RESTS

The Crimes and Arrests indicate that of those arrested eighty-three and ii-tenths per cent were men; nine and n tenth per cent women; six per cent o, and one per cent girls. Forty and ig t-tenths per cent of the arrests were u to drunkenness; fifteen and nine- er ns per cent to disorderly conduct; ig t and two-tenths per cent to disturb- n of the peace; seven and eight-tenths e cent to vagrancy; six and one-tenth e cent to assault; four and eight-tenths e cent to larceny; three and five-tenths e cent to gambling; five and one-tenth e cent to social evils. The Juvenile o t records show that twenty-five and ou-tenths per cent of the boys commit- d ere guilty of larceny; twenty-six and nr-tenths per cent incorrigibility; eight nc wo-tenths per cent truancy; six and ne enth per cent disorderly conduct; w and two-tenths per cent assault; and iin-one and eight-tenths per cent other au s. The parents of these boys were ft two and three-tents per cent Ameri- n orn; seven and six-tenths per cent German; five and eight-tenths per cent Irish; five and one-tenth per cent Italian; two and two-tenths per cent Russian and twenty-seven per cent were of other nationalities.

RACE SUICIDE

The birth-rate in these cities during the past year was 20.92 per thousand of the population; while the death-rate during 1910 was 15.63 per thousand, there being a steady decrease in the death-rate from 17.19 per thousand in 1901. Tuberculosis was responsible for eleven and four-tenths per cent of the deaths during the past ten years; pneumonia was chargeable with nine and seven-tenths per cent; heart disease eight and two-tenths per cent; accidents five and eight-tenths per cent; cancer four and one-tenths per cent; typhoid fever two and two-tenths per cent and fifty-eight and six-tenths per cent were due to other causes.

Editor's Note: Charts containing most of the above startling figures are now in possession of the Brotherhood of Disciples of Christ and will be exhibited at many of our coming conventions.


## What Are Your Own Men Doing?

Social service tasks make good citizens out of good Christians.

You can begin in a small way right in your own community.

The Organization Packet tells how. Send a postal today.

It's free. Address, The Brotherhood Movement,

419-420 R. A. Long Bldg., Kansas City, Mo.

# The Editor Afield

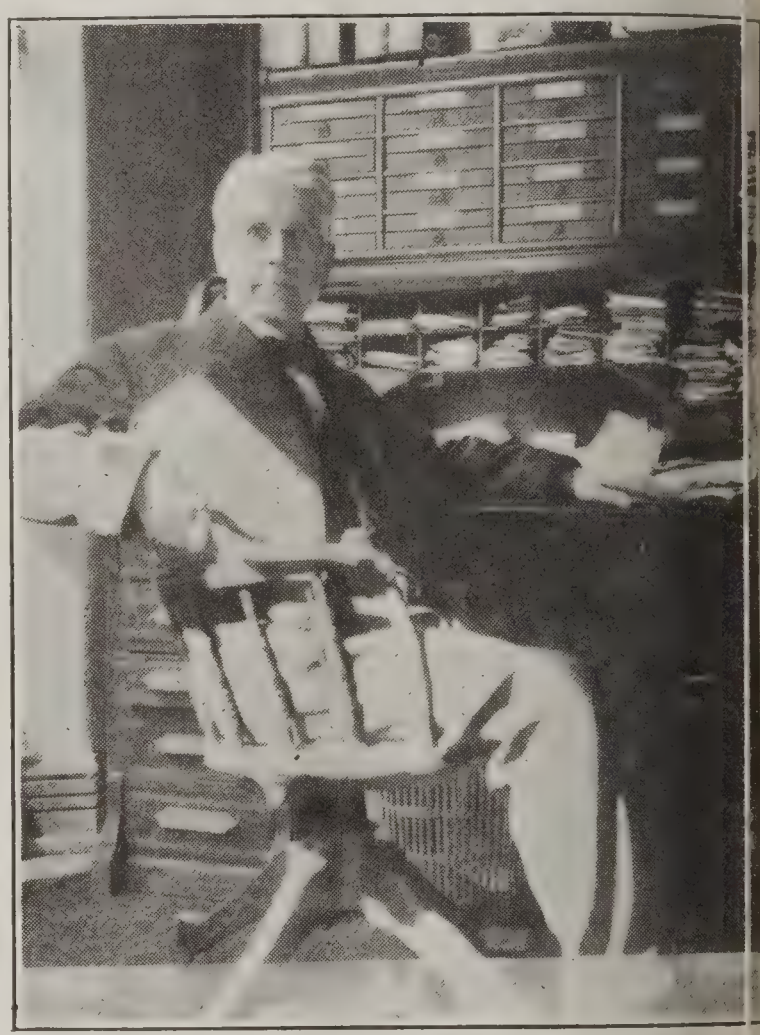
HOOSIERDOM

Indianapolis is a great city, its wide streets spreading like the strands of a giant spider-web. One of the sights shown visitors is the Union Railway Station used exclusively by the Electric lines. But we did not arrive via "The Electric Way," Professor Payne and I, but rather stepped out of a dingy train, pulled by a coal-consuming locomotive, fourteen hours out of Kansas City. We enjoyed a three hours' conference with the officers of the C. W. B. M. at the Missionary Training School, and a brief visit with relatives and friends, before entraining for Cincinnati.

THE TITANIC DISASTER

We arrived in Cincinnati a few hours after the dreadful sea disaster of the Titanic, and the announcement heralded by the corner newsboys has furnished topic for current conversation from that hour until this. Cincinnati is a great town, and we are some people in Ohio's river metropolis. Here are the general offices of our Foreign Christian Missionary Society, presided over by that man of genius and power, Archibald McLean. Those who know not A. McLean should turn back to the February, 1912, issue of CHRISTIAN MEN magazine and read about him from the pens of several who know him well. While we engaged him in conversation we worked the bulb of our faithful camera, and the accompanying likeness is the result. That Brother McLean is a busy man will be surmised by the mass of matter on his desk.

Over at the office of the American Society we found our erstwhile traveling companion on the Team Work Campaign, Grant K. Lewis, grinding out Home Missionary literature and information and sending it forth by the train load in preparation for the *first Sunday in May which is Home Missionary Day* in our churches throughout the land. It was good to see Lewis again, and hear the melody of his voice, and to see the gathering wrinkles in that great dome of his appear and disappear as he explained how the work of the Society would have to be curtailed unless our churches make a most liberal offering for the work of the Society in May. That recital made us want to set down and write each Local Brotherhood to get busy on the May offering. We grasped the hand of I. N. McCash, who divides the burden and shares the responsibility with Lewis. Brother McCash was hurrying to get out of town by grinding out the grist of a large mail, reminding us of the day we closed our desk in Kansas City and took to the rails.



A. McLean at His Desk

CINCINNATI PREACHERS

This was the day of the Ministers' meeting for Cincinnati district. Men were there from the surrounding towns

o and Kentucky, and it was good to n from the reports that our cause rospering in that region. We were nitted to speak briefly to these ster- brethren upon the theme of our own k and our belief that the church prosper in a much larger degree men busy about its affairs than ld be the case without the men be- active. A half day is too short a to even make a survey of our own k in Cincinnati. Twelve o'clock saw rossing the broad Ohio River into Licking Country of Kentucky.

**WASHINGTON**

Washington City, the Nation's capital, lies over the Cumberland, and beyond Blue Ridge through West Virginia Virginia. Fifty years ago it took to make this journey. We made the on the F. F. V. Limited in eighteen s and awakened beneath the train of the magnificent and commodious n Station in Washington. Washing- City is big. That was our impres- from the time we arrived until we d out for Hagerstown the next ing. Even the distances in Wash- n are something to be conjured with. ington has no overhead trolleys— re underground. The D. A. R. ghters of American Revolution) holding their annual convention monopolized the hotels. Ladies to ight of us, ladies to the left of us, adies in front of us, beribboned and ngled. "Charge to the right," whis- l Professor Payne and both of us ght up right into the very jaws of otel clerk, who squeaked, "I'm sorry, emen, but we have no rooms."

**THE WESTERN PROFESSOR**

"Now, look here, young man," spoke the professor, sternly (just like a school er), "we are weary travelers from rairies of Kansas, the country of orn, hide and hoof, where they raise uff that feeds you people here in the East, and we want a room, and want it badly." The professor angled his eyebrows, and dropped the corners of his mouth dejectedly. The clerk looked at us, then at his chart, and wilted. We sent our baggage to the room, caught a "sight-seeing car" and took a front seat. There are more monuments, statues, public squares, rich widows and negroes in Washington than any city in the states, and we saw them all—all but the widows —and we saw their homes. We also saw homes of congressmen, senators, club people and various foreign embassies, the things every tourist expects to see in Washington.

**CHAMP CLARK**

We visited the Speaker of the House, in his private office, sat in his great leather chairs and consumed thirty minutes of his valuable time discussing, not politics, but

CHAMP CLARK

crops, climate and the church. Then we were escorted to the Hall of Congress and sat in the Speaker's reserved chairs while the opening exercises of Congress were conducted. Every American citizen will want to see Congress in session before he dies. They don't begin things early in Washington like we do in Missouri; instead Congress convenes at 12 o'clock, noon. We entered the

**THE CONGRESS**

Speaker's box at five minutes before noon. There were a few common looking individuals in the pit below, whom we afterward learned were congressmen who had made a mistake and were on time. The Sergeant-at-Arms entered from his private entry at three minutes before twelve, carrying the great mace of office, with the silver ball and eagle upon it, like a drum-major's baton. The Blind Chaplain came in leaning on the arm of an attendant, pages were running here and there, and even the Speaker, who stepped within the room thirty seconds before the hour, stood talking with others about the group of desks, before mounting the steps to his seat of authority and honor. The great mace was deposited in its marble shaft, and the Speaker's gavel fell thrice upon the lumber of his desk. The husky voice of the presiding officer announced "The House will be in order—the Chaplain will offer prayer."

The whole company stood and were silent, while the aged minister prayed. He prayed for more stringent laws governing the transportation of passengers by land and by sea, for laws protecting workers in mills and factories and for other needed legislation in the interests of those who labor. Immediately after prayer confusion was in order. Everybody talked, except Uncle Joe Cannon, who was too busy puffing at a big black cigar. Several "gentlemen" arose and sought recognition. The Speaker pounded on his lumber pile and announced hoarsely, "The House will be in order—the gentleman from Georgia has the floor," whereupon the gentleman mentioned proceeded to talk to the stenographers who hastened to him. At the conclusion of the dictation the Speaker announced "the gentleman asks the privilege of doing so and so," and "hearing no objection, it is so ordered and referred to a committee composed of the following." About that time pandemonium reigned again and mallet once more smote the loose boa of the desk sharply and once more Speaker announced with unction, "T House will be in order," whereupon members continued to talk as if Speaker had not given voice to a mig command. At this juncture a "gen man" from somewhere asked permiss to address the House for one hour ab something or other, and "hearing no jections," it was granted. Many of members adjourned to the lunch ro others hurried into the tonsorial pa to get a much needed shave, while th remaining wrote letters back home went to sleep as their desires dicta No one seemed to pay any attentior the gentleman who had the floor, exc ing, of course, the stenographers. may have had some Congressional pirations before visiting the Natic House, but we say to you that this fift minutes in the Chamber of the Ho has taken all such desire out of hearts. The only reason we would to go to Congress would be to ref it, and some say that would be an possibility, so there you are.

THE SENATE

Now the United St Senate is a smaller more dignified body. The senators w just as good clothes as congressmen look like real gentlemen, which mos them are. They were nearly all out p ing golf or checkers the day we looke upon the senate, but those little divers do not interfere with the transactio business. The Vice-President, Sherman, was there and the way he p ceeded to railroad measures through minded us of the old days when we roaded some ourselves. We saw E Smoot, of Utah, endeavoring to brin vote a measure of his relating to pro tion of employees of factories, an there are very few factories or mill Utah, it is appropriate that Smoot w

er such a measure. We did not see own member and brother, J. R. nton, of Louisiana, who is a mem- of that distinguished body of law- ers.

SUPREME COURT

From the Senate Chamber we looked into the United States Supreme Court, checking our cam- t the door as usual. The Supreme t room is a small affair about half ize of the court room "back home," he Justices are very formidable look- ndividuals. You have seen pictures em in their black robes, and they just like their pictures, excepting ay we were there every Justice had een shade over his eyes to protect from the light streaming in at a r window. A lawyer (we judge it was arguing a railroad case, which we understand take the majority of of the court. We didn't stay to see se out, as we understood this same r stood there for three days before se was finished.

THE WHITE HOUSE

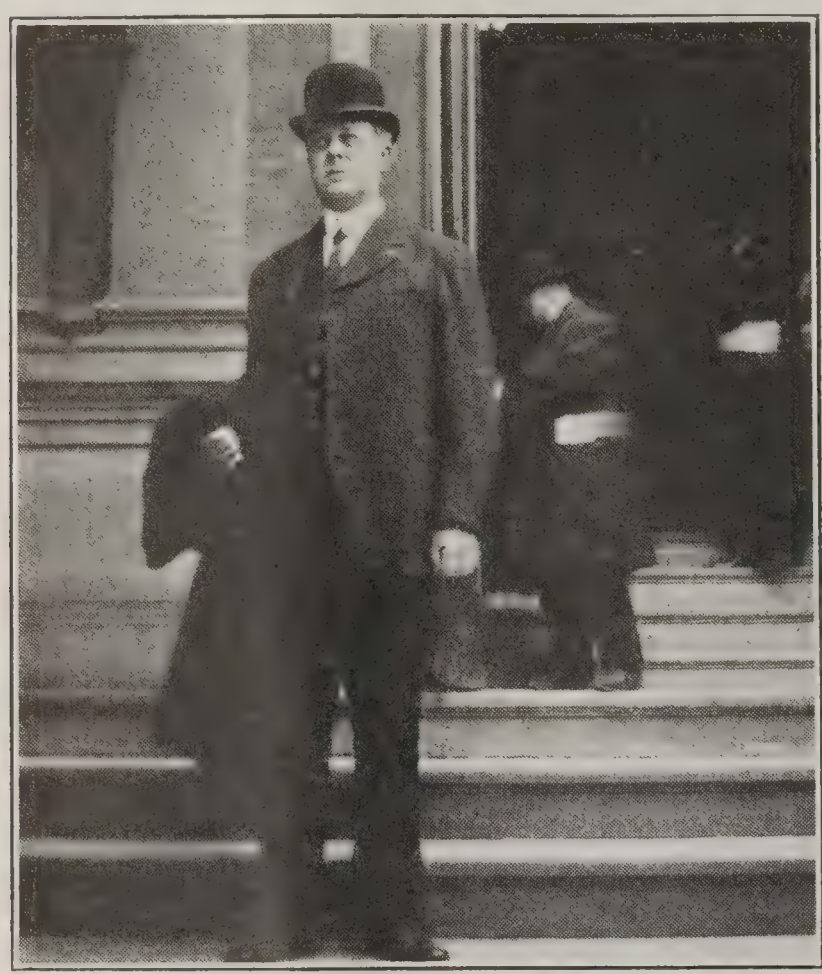
The White House, where the President lives, is a very neat little building, a cave-like entrance with palms and to the right and left. There are deep velvet rugs about the floor of ng hallway through which you are ed by guides who have nothing else This hallway has numerous pretty ts containing samples of chinaware by the wives of past Presidents. also are oil paintings of the wives esidents, and busts of the Presi- themselves. Little alcoves and par- ad off from the reception hall, and d staircase leads up into the East The floor, walls and ceiling of ast Room are magnificent. The are inlaid with wood of many col- d shapes. The walls and ceilings and-painted by noted artists, while the ceiling hang several massive clusters of cut glass chandeliers. The furniture in the East Room does not give the impression of being able to uphold persons of prodigious weight, and our observations are President Taft never sits in those Louis IV chairs or upon the spider-legged divans. But that makes no difference to the visitors. They take advantage of the opportunity and rest upon the President's furniture just as if it was their own. A tired child lay asleep upon one of the divans, while the mother watched over it. We talked with the policeman at the door which is the closest we came to talking with the President himself.

Our Ministers at Washington, D. C.

OUR OWN MINISTERS

Our Washington ministers are just as efficient as they are handsome, a fact that will be attested by reference to the 1912 year book, showing the missionary achievements of our Washington churches. They met us by appointment in the Vermont Avenue Church, which is shepherded by Earl Wilfley since the demise of the lamented Dr. Power. All of our work in Washington is prosper-

ing, and most of the churches of the District of Columbia, of which there are upwards of a dozen, have undertaken work for men in some fashion. We had a regular round table conference on the work with the ministers and the result of that little gathering will very probably mean a quickening of that portion of the work in the months to come.



G. B. Townsend, Minister at Hagerstown

HAGERSTOWN

Hagerstown is in Maryland, six miles from the battlefield of Antietam, where thousands fell during the rebellion. There is a spot in the cemetery at Hagerstown, surrounded by a circle of cedars, with the mounds of the trenches just as they were made in '61, said to cover the bones of five thousand Confederate heroes who fell defending their faith in the Southern cause. Certainly war is terrible. Over to the east of Hagerstown is the village of Frederick, where Barbara Fritche said "Shoot if you must this old gray head, but spare this honored flag, she said." In Hagerstown, like Baltimore and Philadelphia, the houses border the street with no front doorway as we have in the West. Our church was built years a years ago, but they are going to hav new one shortly, if present plans car George B. Townsend is the hustling m ister. Townsend's men sent him to Conservation Congress in New York a paid all his expenses. We had a gr meeting at Hagerstown, with 106 n at the dinner, and fifty ladies in the aft noon. We have been talking to the lad on this Brotherhood proposition and t are tremendously interested. They re ize that with our men busy about the fairs of the congregation the women have more time to devote to their cho work, and this is at it should be.

OYSTER TOWN

Baltimore still raises oyst just as it has been doing years and years and years. is surrounded on the water side by oys farms of thousands of acres, and th extend clear down Chesapeake Bay, a into the ocean itself. But that isn't chief business of Baltimore now, althou the oyster industry is still immense. timore is a seaport to be reckoned w All traces of the great conflagration o few years ago have been obliterated a the city is one of exceptional bea W. S. Stallings is the General Secret of the Y. M. C. A. in Baltimore an member of the Harlem Avenue Chu of Christ. We met with seventy-f ladies in the Christian Temple in afternoon and gave them the mess of this movement, and in the evening the Harlem Avenue Church we ate d ner with about as royal a group of bu ness men as we met anywhere along way. These men at Baltimore are do Brotherhood work in a magnificent w under the leadership of the ministers our Baltimore churches. We have sev or eight churches in Baltimore, but nearly that number of ministers. Ainslie and Sweeney and Scott, our m isters, train their business men to l the churches the same as regular m

rs. We met several of these non-fessional ministers, and learned of r work, and our belief is strengthened t the only way we can grapple with problem of the empty pulpit at the sent time is to raise up more of these -professional ministers and put them vork until we can bring on a supply rofessional ministers to meet the de-nd.

**SAS CITY HE EAST**

New York is a tremendous city. We sped over mile after mile of streets lectric car, motor car and horse car. saw millions of people upon the ets. The lower East Side tenements tied themselves upon the street on Sunday afternoons. Bedding being fied by the shining sun was heaped ery window. Certainly one-half the d knows not how the other half live. spent six busy days in New York ding the Christian Congress, an ac-t of which appears elsewhere in this of CHRISTIAN MEN. We were per-d to attend the farewell gathering e Men and Religion Teams, a little l spread given by Fred B. Smith, paign Leader, who goes back into ork as Religious Work Director for nternational Committee of the Y. M. . The team men have accepted new or returned to their old ones. It a great campaign and one that will much to the Church of Jesus Christ.

**EAN GE**

Norfolk is 21 hours by steamship from New York. Here our National Convention was held in 1907. We embarked the Old Dominion steamship "Mon-for the port of Norfolk. The editor is sea legs in Kansas City so took e bunk immediately after dinner, e newlyweds and Professor Payne the deck until "8 bells" or such an before looking to the life belts and g out the light.

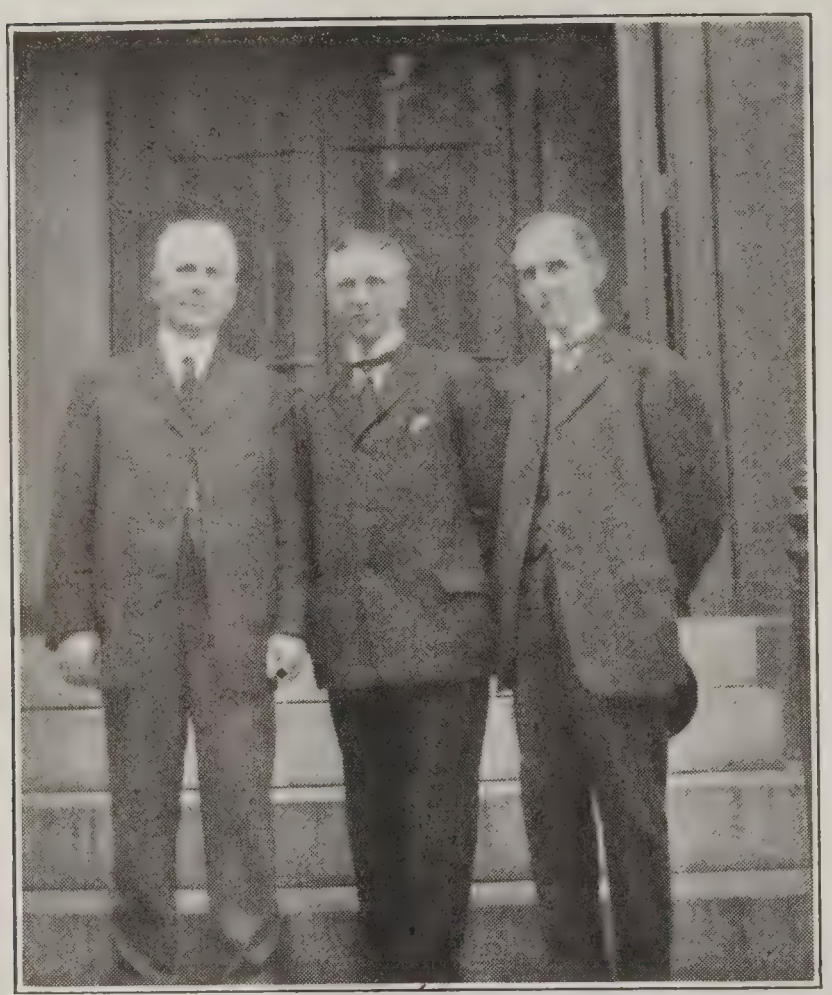
We enjoyed the entry into Norfolk through Hampton Roads immensely. Here and there anchored a tramp ship of

Professor Payne and the Editor Aboard Ship

a foreign port. A flotilla of submarines from the navy yard at Portsmouth came out to meet us with their crews of white capped "Jackies" in the little towers.

**WATSON'S TOWN**

C. M. Watson, our minister at Norfolk, was at the dock with several of his men and a complement of porters to look after our luggage when we docked. We had a good time at Norfolk. One of our men is connected with the Naval Y. M. C. A., which, by the way, is a worthy enterprise, the equipment being given by John D. Rockefeller, the king of Standard Oil. We would like to write a lot about the enterprise of this Southern city and the country about but we have not the space. R. E. Steed is the City Clerk of Norfolk. He is also one of our men, and they tell us the city cannot run without him. If you desire inside information regarding Norfolk or vicinity, write Steed and he will tell you all about it. If he



Watson, Holloway and Payne in front of our Church in Norfolk

can't tell you nobody can. We had our meeting, slept well at a good hotel and took the morning C. & O. boat for Richmond.

THE CAPITAL OF THE SOUTH

Richmond, erstwhile capital of the Confederacy, is a historic city. It was raining and our time was limited, so we didn't see much of the town. We met our ministers there by appointment and talked about the work of the Brotherhood and how much the men of Richmond churches can help in the propaganda by linking up with other groups in this movement. We have some good men's work in Richmond, but no group as yet affiliated with the National Movement. We hope for a change in this relationship, and court the coöperation of those interested in seeing our work progress in the Tide Water and mountain districts of Virginia.

In Richmond we ran upon F. M. Rains and A. E. Cory, of the Foreign Society, out on a hunting expedition. Reports are they bagged some game in Richmond. If they didn't it was not because it wa there. But that is another story. W had a mighty profitable hour with h

JOHN R. EWERS

brethren in Richmond, and three o'c saw us cutting across the country to Pennsylvania.

THE SMOKY CITY

Pittsburgh and its envi form a most importantl trict of the Disciple Christ. We had a great gatherin Pittsburgh as depicted by the follo account taken from the *Christian E gelist:*

## A Brotherhood Congress

A great meeting of the Brotherhoo Disciples of Christ in Greater Pittsburgh held last Sunday at the First Church, N Side. Three hundred and forty-nine men e present. The Brotherhood of the East Church had ninety present, while that o Belmar congregation numbered sixty-se The First Church, North Side, had sev nine there and sixteen congregations o city were represented. John Ray Ewers sided. The special music was furnished b Belmar Male Quartet and the male quart the First Church, North Side. Dr. Georg Gerwig, secretary of the Pittsburgh p schools, read the Scripture lesson, and s C. Crawford, a member of Central Churc the great assembly in prayer. E. E. E spoke on the work of the National Bro hood in a most telling manner. He spo a business man to business men. Prof. W Payne gave an introduction and outline f great speech on "The Elements of Orga Work in the Church." Owing to the lit time given to Professor Payne it was im sible for him to deliver the message whi had prepared and which was so greatly n by that large, representative body of cl workers. A committee was appointed to

e the effects of the meeting by bringing a e number of men's organizations repre- ed at last Sunday's meeting into direct af- tion with the Brotherhood Movement.

LITTLE WASHINGTON

Washington, Pennsylvania. Here is the oldest church of the Disciples in America, presided over by that pastoral genius, Walter Mansell, once of Columbus, Ohio. The site of the original Brush Run Church is but a few miles from Washington and Alexander Campbell himself established the Washington Church a century ago. In addition to being one of the oldest congregations in point of years it is today also one of the most efficient, a regular contributor to every missionary agency among us. Their Women's Work stands in the forefront of our work in Pennsylvania. It was a joyous meeting we had with the ladies in the afternoon and when we faced the dinner tables at the evening hour we had about as pleasant a group of men as has been our privilege to address anywhere along the line. The Washington Church shelters some of the saints in Israel, among them Brother White, once pastor of the Washington Church, one of the living pioneers of our Movement. They have a fine Men's Work already established in the Washington Church which promises to become a part of the National Brotherhood Movement. We gave them a vision of a larger service that is unfolding before our men throughout the nation.

OLD BETHANY

Bethany, West Virginia, is a place honored and revered by every Disciple. Here is Bethany College, established by Alexander Campbell, who was its first president. Bethany is a wee-bit of a town, and, outside of the college, with its several buildings and the modest homes of those who are in some wise connected with the institution, there is nothing else in the town. A little electric railway bore us the seven miles from the railway station at Wellsburg, and President Cramblett and W. H. Erskine, late of Japan, met us on arrival. There is a whole lot that we should like

Oglesbay Gate at Bethany College

to write about our visit to Bethany—our audience of women of the college and community in the afternoon, the enthusiastic banquet in Cochran Hall with songs and yells and a wealth of good things to eat and good cheer thrown in for good measure in the evening, a long walk through the campus up hill and down dale, a visit to the Campbell Cemetery, containing the graves of the fathers of the Restoration Movement, a call at the experimental farm, etc., etc. And last, but not least, our privileged audience with the entire student body in the chapel. Bethany is a great school. It has always been great and is destined to be greater still. Mr. Oglesbay, an alumni, who built the gate which is pictured herewith, is erecting an addition to the main building that will compare favorably with any modern college building. We were surprised at the splendid way in which this building is being erected. The whole thing is to be a monument to modern industry, and, upon completion, Bethany will have at her disposal laboratories for the most advanced courses in science, as well as a wealth of other equipment,

that will enable her to take a place in the front rank of religious schools where she properly belongs. President Cramblett and his corps of efficient and consecrated professors are doing a magnificent piece of work. We met and talked with scores of students in all departments, and also conversed freely with members of the faculty, and they all have words of highest commendation for the genius who presides over their destiny.

HOME AGAIN

After brief stops in Bloomington, Illinois, Galesburg and Peoria for meetings and conference, we crossed over the Mississippi into our home state, found the office still intact, even to the faithful cat, and enough accumulated mail to sow the floor knee deep. At this writing we have rolled our trousers and sleeves as high as modesty permits, locked the door and are wading through it. Verily, brethren, our friends have not forgotten us.

# 11—June Conventions—11

Idaho—at Boise

Louisiana—at Crowley

Michigan—at Kalamazoo

Minnesota—at Forest Lake

Missouri—at Brookfield

Montana—at Bozeman

New Mexico and West Texas—at Alamogordo, New Mexico

New York—at Keuka Park

Oklahoma—at Ada

Oregon—at Turner

Washington—at Pullman

The Brotherhood movement will have representatives at most of these gatherings, armed with literature and prepared for conference on the difficult problem of the men.

# Possibilities of a Summer Camp

BY CHAS. B. HAHN.

QUEST

"I give and bequeath to boys, jointly and severally, all the useful idle fields commons where ball may be played; leasant waters where one may swim; nowclad hills where one may coast; all streams and ponds where one may or where, when grim winter comes, nay skate; to have and to hold these for the period of their boyhood; all meadows with the clover blossoms butterflies thereof; the woods with appurtenances, the squirrels and and all the echoes and strange s; and all distant places which may sited, together with the adventures found"——

ery boy is remembered in this will not one is favored. The boy who advantage of this bequest is rich. oner does the first warm day come, oys are out on some vacant lot ready game of ball. As summer comes, want to go to the woods and camp. call of the wild is in their veins.

SING IP

The very first thing to do in starting a camp is to find a suitable site near a stream e where the boys can fish, swim and This should be near wild woods, the boys can feel the freedom of untry, where there are no signs that don't." The camp should be far h away so that the influence of the ould not touch the boys, away from ise and hurrah of civilization, back he woods where God's great "out-ors" impresses the boy, where he reathe the pure fresh air untainted oke and odors.

best summer camps are the ones re directed by the truest type of ood. No camp should go into the woods without an adult leader. If you are thinking of giving the boys an outing, you see to it that the best man goes with them. If a large number of boys are in the camp you will need more than one leader. The older boys can be brought into service here. If possible, get a physician who is interested in boys to accompany you.

CAMP FOOD

One of the most important parts of the camp is the food. The best of foodstuffs should be used and they should be cooked well, too. If the food is good and cooked right, there will be little danger of sickness. It is best to get someone who will look after that department, so that the leader will be able to give all of his time to the management of the boys. Boys can be taken along to wash dishes and in this way pay for their outing. There are many boys who will want to make their way. While the discipline of the camp is more or less in the hands of the leader, yet the boys can govern themselves. If the camp is organized into a club or small city it will be easy to control the boys through the leaders of the boys.

A large camp is the best camp. A small party of boys camping on some lake or stream is usually unsatisfactory to some of its members, especially if only a few of them are good "mixers."

Just suppose that fifteen boys go camping with some good leader, and there are many such camps. After a few days, when the first excitement is over, the boys become restless and some want to

CAMP SPORTS

be busy at something. One boy says, "Let's play ball; choose up—oh, pshaw, there is not enough for nine on a side," so they give up playing ball. Maybe one

or two of the boys don't care very much about ball and can't play very well, anyhow; they would rather go fishing. Another boy is interested in his kodak and wants to go to the woods where he can take some pictures. One of the boys has gone to the station after the bread, while another is helping the cook in the mess tent. The fact is that the crowd is too small and that if they have any fun at all they must all do the same thing at the same time. If these fifteen boys go where there are a hundred other boys they will find many boys who will want to play ball, fish, swim, or read. These fifteen boys could have their own tents and, in a way, be separate, yet a part of the large group. The boys who want to play ball can join the camp ball team and play a visiting team. The boys who fish can go with a party of boys to a good fishing place and make a day of it. The boys who like to take pictures can join the camera club. These fifteen boys can have a better time in a large camp than in a small camp after the first few days.

In any ordinary town or city all the inhabitants are not together all the time, nor are they compelled to do the same thing whether or not they are interested in that thing. In a large camp the boys should not be bunched in great crowds all the time. They should act natural and do those things which give them the most delight. There should be a few rules, however, in regard to meals and swimming, or, where there is danger involved, there must be some understanding as to how and when a boy should go.

THE CASE OF BOY CITY

Boy City—a chautauqua and summer municipality, where boys conducted an actual city, with all the civic departments, bank, daily paper, post office, and mercantile houses during the summers of 1909 and 1910—was located in the wilds of Northern Michigan near Charlevoix. It seemed that nature had favored the boys in preparing for them such an i spot. There were long, graceful h covered with grass, with oak, hickory other trees—aye, with thousands of th There was a great flat spot rolled out drill ground, base-ball and athletic fi Here boys learned to play the g square, and there came to them all good things desired.

The city was laid out in lots or wa Each town or camp constituting a wa

After the grounds had been prepa for the boys, everyone was anxious to the youthful citizens come to their and so on the first day the camp bec a beehive of industry. They began once to put up tents and get everyth in shape for their sojourn in the city. required two nights for the boys to se down as if they were at home. On first night they were late in getting bed, but on the third night the long h of play drove the tired muscles to early and the camp silence was bro only by the croaking of the frogs al the lake front or by the hooting owl the woods. Thus Boy City burst into istence like a mining camp in the We

CAMP POLITICS

Scarcely had the boys come settled until poli "broke loose." Two po cal parties were organized. The "W party," made up of boys who believe water sports and the "Land party," m up of boys who believed in land sp For two days there was a great camp and a visitor there might think that was in some town where the men w voting, so hot was the contest. Then election was held, the Water party v ning the principal offices. As soon as fight was over the boys settled down, getting their political differences, and gan to have the best time of their liv

There were few laws, as the city an honor city, and those who did not the square thing could not live th Many a man who came with a ci

threw it away when he understood that no tobacco was to enter the city. After the camp was over there was not a mark on any of the buildings, which showed to what extent the game of playing square had been carried.

There was the city hall, in which was located the post office with real lock boxes, the municipal offices and the bank. The boys deposited their money in this bank when they came to the city, and, as they needed it, drew it out by writing real checks. There was the restaurant, printing office, grocery buildings. All the enterprises were run by the boys under the supervision of competent men.

PHYSICAL DIRECTOR

The physical director was on hand at the very start, and after one fellow had tried the physical examination and reported to the other boys that it was a delightful experience, a crowd collected in the office each morning. After the examination the boys were given training on the track, as there was to be an athletic meet. The small boys were not overlooked either, but were treated kindly. The doctor gave the boys what he termed coaching talks, and they received many helpful suggestions for winter indoor sports.

BOYS' CHURCH

One of the splendid activities of the camp was the boys' church with a boy pastor. The creed of the church was this, "I will try to play square with my parents, my teachers, my companions, myself and my God." The first board of this church consisted of boys under 16 years of age and from eight different denominations. This was, perhaps, the first church organized and conducted by boys in the religious history of the country.

CIRCUS DAY

One of the big days at this camp was circus day, with its menagerie of marvelously trained animals, its wonderful performances of real and imitation stunts. The circus was complete from parade to sideshows, with boys in full charge and as the only performers.

The Boy City waterworks pumped the water to different parts of the ground and the electric light station was another feature of this unique camp. The Boy City band played every day and was one of the very important parts in the camp.

# Emblem for the Boys

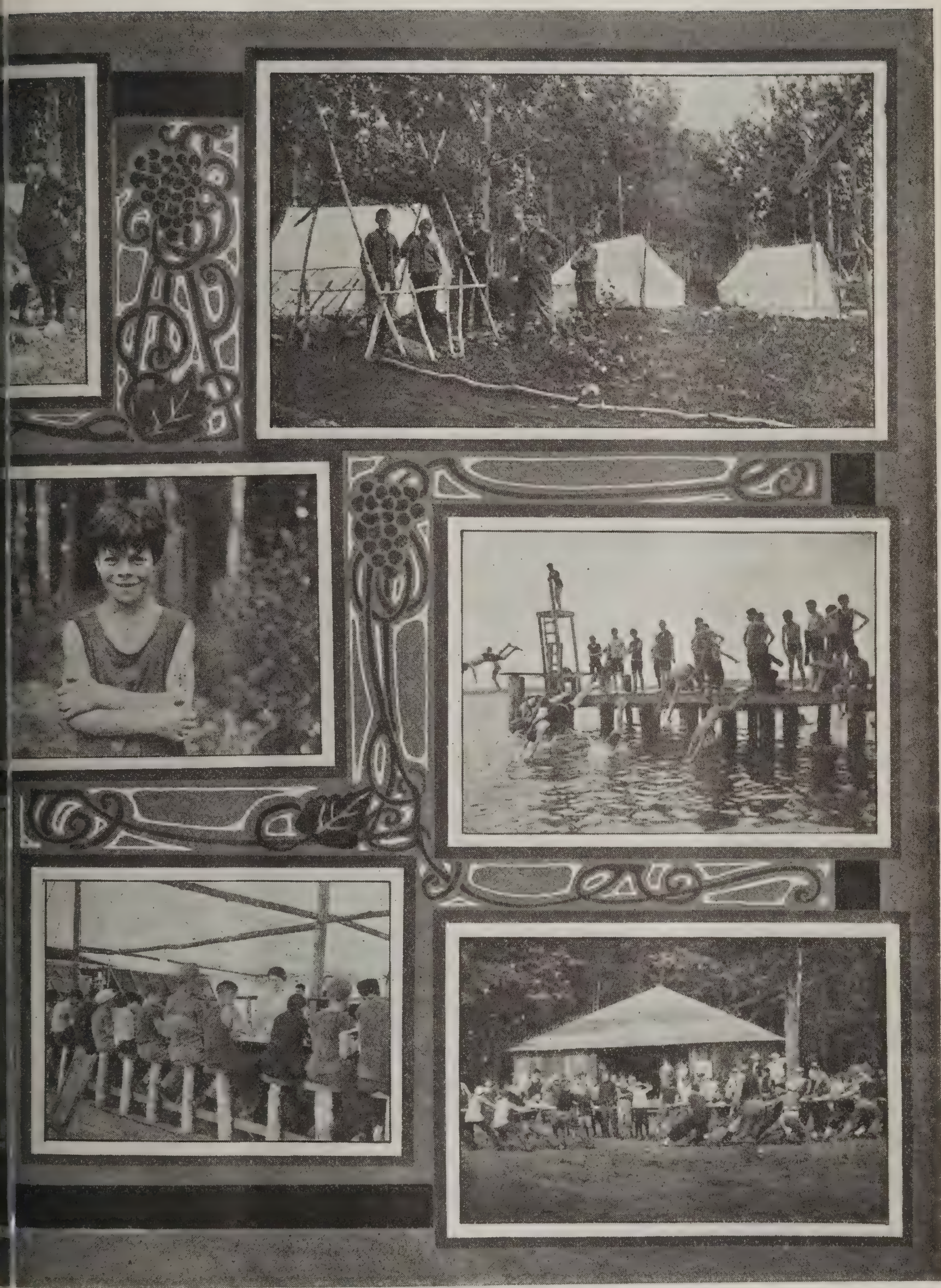
**15 Cents**

Stamps will do. Satisfaction guaranteed or money back. Address

Boy Department B. D. C.

419-420 R. A. Long Bldg. Kansas City, Missouri

First Row, from left to right—Restaurant, Boy City Camp; Rest House, Boy City Camp; Camp Ward, Boy City Camp.
Third Row, from left to right—Coming with Tent and Baggage; At Ho



:cond Row, from left to right—Toasting Marsh Mallows; Mayor in Tent Cot; One of the Citizens; Swimming Dock.
Dinner—Restaurant; Tug-of-War in front of City Hall.

# Wireless Whispers

## Carthage Brotherhood Gives Members Christian Men

D. W. Moore, Pastor at Carthage, Mo., writes:

"Our Brotherhood has voted $2.00 dues per year, as you note, one for the General Brotherhood and one for local work. I like *mighty much* the magazine. The last issue was par excellence."

* * *

## Louisville Convention Headquarters

The general headquarters hotel of the Louisville Convention will be at the Henry Watterson Hotel, adjacent to Convention headquarters. The rates are on the European plan at $1.50 and upwards per day per person. Reservations may be made by addressing Hotel Henry Watterson, Louisville, Ky.

* * *

## Observes Christian Men Program

BY R. A. SCHELL, MINISTER, HASTINGS, NEB.

At our last meeting we used the program as outlined in CHRISTIAN MEN. I never saw men enjoy anything more in my life. Those who were on the program took pride in their work and those who listened thoroughly enjoyed it.

* * *

## Appreciation of Christian Men

CHRISTIAN MEN is the best magazine published. You are doing your work well supporting our missionary organizations. I have only praise for the Brotherhood Movement and CHRISTIAN MEN. May both have perpetual existence.—J. A. TATE, Sayre, Pa.

* * *

## Brotherhood Hymns Makes a Hit

BY C. C. DAVIS, CHARITON, IOWA.

I just returned from the District Convention, at Albia, where we made a big "hit" with the songs from your book "Brotherhood Hymns," especially "The Church in the Wildwood." And we are already engaged to sing at our Iowa State Convention, at Oskaloosa, in September. The quartet is made up of preachers in the district, except Brother Denny, our State Secretary.

## A Letter From Judge Thornton

I wish to say that I hope to be a contributing member for the support of the General Brotherhood of the Disciples of Christ as long as I live, not only because of my recognition of the general good it does, but because of my special feeling for Brother R. A. Long, its President and originator. If in the multiplicity of private and public business affairs I neglected to renew my subscription, I ask to be pardoned for it. Don't hesitate to call on me every year for renewal.—J. R. THORNTON, Washington, D. C.

* * *

## National Director Does Field Work

Robert Graham Frank is pastor of our church at Liberty, Missouri. He is also chairman of the Missouri State Board and a member of the Board of Directors of the National Brotherhood Movement. He was recently called to Trenton, Missouri, to address the newly organized Brotherhood in the Trenton Church, and at last account he was preparing himself for the talk by going over the printed matter and other literature issued by the National Brotherhood Movement, and before this account goes to print we hope to have advice that "He has met the enemy and they are his."

## A New Departure

a meeting of thee Men's and Young Bible Classes of this church on last (joint session) the plan of affiliating e National Brotherhood of the Disciples st was approved. You will please send address the certificates to be filled out le Classes affiliating as such with the rhood." So writes G. I. Hoover, Tipton,

* * *

## The Brotherhood Packet

recently sent a packet of our Brother- terature to Mr. E. A. Long, a Baptist, ıot, North Dakota, from which he pre- an address which was delivered at a ence of pastors and Christian workers that state. We have also sent printed to ministers and leaders in the Episco- urch, the Friends Church, the Methodist ı, and have been called upon for plans ious denominational and interdenomina- agencies. Fred B. Smith says our plans fire—and Fred Smith ought to know. or the packet, brethren.

* * *

## ill Ridiculing Editor's Signature

ish you would learn how to sign your so I would know whether it was you or ıltan of Turkey who is writing to me. know what else to compare it with, as his signature on the gateposts, etc., I was in his empire. While I never can our signature, I know there is no other the world like it and so it must be So writes A. C. Smither, Managing of the *Christian Evangelist.*

* * *

## ıern California State Chairman Busy

etter from Chas. G. Titus, Sacramento, rnia, says: "You might have heard from rotherhood ere this. At that meeting I ted the matter of their coöperation with ational Brotherhood, and in so doing sted that they make a pledge per capita ıeir membership this year. This they nously voted to do, putting it on a basis e dollar per member, and I believe their ership is now about thirty. They hope rease that membership this spring. I you will communicate with them and get signed pledge.

y have been doing some good work. A l case they have been handling the past eeks was that of an older brother whose vas despaired of by two or three phy- s. The Brotherhood took his case in had a specialist examine him and found gical operation would in all probability im into working condition again. After ining the case to the surgeon, he told the erhood if they would provide the nurse ıospital fee that he would gladly do the operating gratis. This was done at an expense of less than $100, and the man is now rapidly recovering and is about in condition where he can again earn a livelihood.

* * *

## Brotherhood Activities at Council Bluffs

BY L. L. POSTON, PRESIDENT

We are holding meetings on the third Monday of each month and are planning to hold a men's day on April 28th. We have planned for a men's program in the evening, having three or four short talks from our own men, and solos, quartets and choruses by men. The Bible School will be asked to hustle in men for that day, and we may put on something more by the men for the day, but haven't planned for it yet.

As for what the National Brotherhood might do more than it has been doing, I don't believe I have any suggestions. CHRISTIAN MEN has a great many suggestions, and if I want anything special I'll write for it. (Is that right?)

Here is one thing we did that pleased our men. One evening we had a phonograph ready and had each man present give his name and occupation into the phonograph. To many it was a new experience and made lots of fun.

* * *

## Regarding the Men and Religion Forward Movement

Upon the occasion of the Christian Congress in New York City, April 19th-24th, representatives of the Disciples of Christ met at luncheon at the Hotel York. Sixty men were present, including our leaders in Education, Journalism, Bible School, Brotherhood and Christian Endeavor, both ministers and laymen from throughout the country. It was a most representative gathering, if any such may be considered representative. The following resolutions were framed by a committee consisting of General Z. T. Sweeney, Professor Bert Wilson and W. C. Pearce, and unanimously adopted by the gathering. Copies of the resolution have been sent to all state secretaries and to the weekly papers, in accord with the wishes of the meeting:

RESOLVED, That the program of work proposed by the Men and Religion Forward Movement is the best plan yet proposed for utilizing the forces of the church in meeting the opportunities now offered it; and further, be it

RESOLVED, That the work of conservation depends upon the response of the individual church by reason of the Committee of Ninety-seven closing its work with this Congress; therefore, we recommend to the various state and national conventions of the Disciples of Christ that they devote a session, or part thereof, to the presentation of the Men and Religion message, and we request that copies of this resolution be sent to all church papers and national and state secretaries.

## Lexington Brotherhood Busy

BY I. J. SPENCER.

Our Central Church Brotherhood had a splendid business meeting last night—about thirty-five present—at which it was unanimously voted to enlist a hundred men to help the church and Sunday-school in several ways, to seek to win men from the outside, to pay for the education of a ministerial student in Transylvania University, to send a medical missionary candidate through the Medical College of Drake University, and to raise $500—$100 a year for the next five years—on the Foreign Missionary Extension Fund. One member will also personally contribute $500, and our Endeavor Society, a young lady, and the Workers' Monday Bible Class will also, each one, educate a young preacher. The Brotherhood started the ball to rolling. That means the education of five young ministers for the service of Christ.

New men have been enlisted and are interested in the Brotherhood. I am confident that it has caught a glorious vision and cannot but go forward.

The Brotherhood has recently issued a neat folder announcing its plans and purposes, which reads as follows:

"The Men's Brotherhood of Central Christian Church meets in the upstairs parlor the second Friday night in every month at 7:30 o'clock and invites all men to its meetings.

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"ACCOMPLISHED BY THE BROTHERHOOD DURING THE PAST TWO WEEEKS.

"An excellent position was secured for a worthy young man.

"One family was financially assisted.

"Approximately 300 persons were invited to church services.

"The promise of three persons were secured to join the church.

"Eighteen new members were added to the Brotherhood.

"A perceptible increase was made in the attendance of men at the Sunday church services.

"Do you think this kind of work pays? If so, join the Brotherhood.

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"OBJECTS OF THE BROTHERHOOD.

"1. To establish Social, Intimate and Fraternal relations among the men of the church.

"2. To enlist men in the Brotherhood work who are not engaged in any other church work.

"3. To bring men into the Brotherhood who are not members of any church.

"4. To train young men in practical church work.

"5. To greet strangers who come to church and to make their acquaintance and invite them to attend all of the church meetings.

"6. To coöperate with the various boards in charge of the church's finances, with view of injecting strict and modern business methods into its affairs, in an effort to put the church on a sound and self-sustaining basis.

"7. To extend hearty sympathy and coöperation to the minister in all matter pe taining to the welfare of the church.

"8. To increase the attendance at all cr meetings, including Sunday-school and ay meetings.

"9. To educate a young man for the mi istry.

"10. To devise, perfect and maintain sy tem for locating and securing emplo he for persons in need of same.

"11. To visit the sick and needy and to vide such assistance as shall be expedie

"12. To assist in the cause of mission ar eventually to educate a medical student, or paratory to entering the foreign field s medical missionary.

"13. To acquire and disseminate val b information regarding the financial, socia ar spiritual status of the church, in order th i members may become familiar with the r condition and detailed operations of its e department.

"14. To provide for the men of the cl r a variety of wholesome entertainment an d version and to promote good will among e and to glorify God.

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"At the next regular meeting of the Bro e hood reports of the various committees w heard and suggestions for improvemen committee work will be made; some inte e interesting facts regarding the church wi related and some features of entertain worth while will be presented. DON'T F to be present."

* * *

## A Correction

In the May number of CHRISTIAN MEN, der the heading "The Children's Congr tion," appeared an editorial note that capable of misconstruction. The note rea follows: "The Christian Woman's Boar Missions and the Brotherhood of Disciple Christ national officers are striking hand promoting this most feasible plan of savin child."

What we intended to say was this: "It the Brotherhood and the C. W. B. M. giving attention to the necessary educatio the children. The two Boards have not c bined in this or any other propaganda, have they considered promoting a joint c paign of education of this character. It is firm belief of the directors of the Brotherh Movement that the agitation of the Childr Congregation will be conducive to mate spiritual growth among our local chapters. is also our belief that a closer coöperation tween men's work and women's work in local congregations will broaden the visio every church."

Of course the Brotherhood Movement derstands that such a broad, comprehen plan as the Children's Congregation would mand a careful and prayerful consideration the part of any society that undertook it. ready many favorable comments have b made upon the proposed plan, and we t the day is not far distant when it will given a try-out in many local congregation

## What They Did April 28th

I spoke April 28th for the First Christian Church in Omaha in the interest of Men and Boys, on "Per- nfluence." In the evening the program ade up of six speakers in the same t. The sentiment of the church was e day was well spent.—J. A. BEATTIE, University, Lincoln, Neb.

S CITY, IDE

I talked on Men's Work in the morning and used the leaflets you sent in such a way as to bring out the facts of the rhood work most clearly. Answers to estions were given by individuals, who her memorized the printed answers or rased them, using their own words. en furnished music and sang in the On the whole the service was effective feeling created that the men should get in the work of the church.—WM. M. ELD, Pastor, West Side Christian , Kansas City, Mo.

S CITY,

We had a pleasant service on the evening of April 28th. We did not carry out any special program, but I preached to my nd the message was well received.— RICHARDSON, Pastor, First Christian , Kansas City, Mo.

RG,

In spite of threatening weather, we had thirty-two men present at the Men and Boys' Congress at three P. M., and three good es by three laymen on program as ou- o you. Considerable interest was man- —B. H. SEALOCK, Edinburg, Ill.

BUS,

We observed Conservation Day and had a splendid time. Large crowds attended.—J. J. L, Columbus, Ohio.

INES,

We followed the greater part of the program. Had a chorus of men together with male quartette. Also used the Ques- e in the place of Scripture reading. We ur speakers. All of the addresses were and very much enjoyed. The pro- did us good in the calling out of the of our men, but possibly the greatest was accomplished by the Questionaire, gave the men information concerning rotherhood which they needed. We d the day a successful one.—H. E. VAN Des Moines, Iowa.

TON,

Account of rain our plans were carried out in part. I preached in the morning on "Fishers of Men" and at night on "Save the In the afternoon we had our Brother- neeting. We used the Leaflet or Ques- e, both afternoon and evening. I be- hat good was done for the reason that en are beginning to want to do things. C. DAVIS, Chariton, Iowa.

TA, AL

Sunday was a day long to be remembered at the Central Church of Christ. There were 990 at the Bible school, the largest number athered at the school in its history. Of course, this great number was largely the result of the contest between the young ladies' and the young men's classes. There were 305 present in the young men's class and 210 in the young ladies' class, the young men thus winning in the contest. It was an exciting time and much pleasantry was gotten out of the contest. At the church service there was the largest morning audience since the present pastor came to Wichita and there were six additions to the church, making 315 since the close of the Billy Sunday campaign. At the night service two were baptized.—*Wichita* (Kan.) *Eagle.*

HOOPESTON, ILL.

Local Brotherhood No. 402 of Hoopeston, Ill., at the April meeting decided to observe Brotherhood Day on April 28th. The meeeting was a success in every way. The men took entire charge of the service. In the evening the pastor gave us a very able Brotherhood sermon, and the audience went away well pleased. In spite of the rainy weather there was good attendance. The orchestra furnished the music, and the male quartet favored us with a selection. We have forty members, and are progressing well. Hoopeston has the honor of having the only Union Brotherhood in the state. The Christian men are going into the work with all their might. During the month of May we are having Union Brotherhood lectures, which are helpful to the mind and the soul. We have a church membership of nine hundred and the men are getting back of the work as never before, which gives the church a better outlook than in all its past history.—L. W. SMITH, Hoopeston, Ill.

CLEVELAND, GLENVILLE CHURCH

The evening service April 28th was taken by the Brotherhood of the church and the speeches were all of a very high order. A large audience assembled and every part of the program was taken care of by the men. A men's chorus led the singing. There were three special selections of music—an octet, a quartet and duet. Speeches were made by Harvey Eberling, J. E. Wagner, W. F. Harris, C. W. Mears, M. D. Neff, F. C. Woodley and the pastor. L. E. Ralston read a poem about the Titanic, written by one of our men, C. W. Mears. The people were so well pleased that the men are going to occupy more evenings.—O. L. HULL, Cleveland, Ohio.

WACO, TEXAS

Local 456 of Central Church, Waco, Texas, observed Conservation Day by an evening program by the men. The best results were the crystallization of Brotherhood spirit. The developing of a Brotherhood consciousness, the advertising of our work before the public, aroused the other men of the church to their duty and secured several new members. We are young yet and are not trying to assume too much, but to attempt programs of this kind where our material in the way of public speakers is very slim is a great inspiration. We are rejoicing in a steady growth of the Brotherhood spirit, and we are developing some new lines of work that we

will report when we make them stick.—COLBY D. HALL, Waco, Texas.

**BURLINGTON, IOWA** We observed Conservation Day. Program was fine. We had a paper written by George Baker, a successful business man. It is a sample of the program. We love the man for the worth of his life and thought the paper fine.—M. C. HUTCHINSON, Burlington, Iowa.

**NEW MEXICO** Enclosed find draft for $2.00, offering from our little church for the Brotherhood work.—D. F. SELLARDS, Lordsburg, New Mexico.

**LITTLE ROCK** This is to report on Men and Boys' Day. Although it was a very rainy day, it is agreed on every hand that it was the greatest day, so far as the men and boys of the church are concerned, in the history of the church. We undoubtedly got a big boost for men and boys. The spectacular feature of the day was a street parade. We met at the leading hotel, formed in line and, headed by two big policemen who had volunteered their services, marched twelve blocks to the church down the principal street. The procession was almost two blocks long. It created a great interest along the street. Although at an early hour, hundreds of people witnessed it. A number of men from the hotels and streets joined in. One man was swept into line who said he had not been to church in twenty years. It is the common opinion that no other church in the city could have put such a parade on the street. It was a good day and more than worth while.—J. N. JESSUP, Little Rock, Ark.

**JAMESTOWN, INDIANA** Sunday, May 5th, will be sacredly observed as "MEN'S DAY" at the Christian Church. This is a special invitation to YOU. Won't you bring a friend? We shall suffer a deep personal disappointment if we do not see you among the others.

Great Men's Classes at 9:30. Be sure and be on time. Men's sermon at 10:30 and 7:30. Men's chorus will direct the music both morning and evening. MASCULINE CHRISTIANITY is the thought of the world today. Don't let Jamestown fall behind the great procession, MEN. We're as good as the best, if not better than the rest. Let us prove it.—L. H. GRAHAM, Jamestown, Ind.

**DES MOINES CAPITOL HILL** Please find enclosed check for six dollars, the amount of the offering on Brotherhood Day. It poured rain all day, and the audience was small. We thought some of changing the day to a later date, but next Lord's day is American Missionary day, and so we thought we would go ahead with the program and take the offering. We had a splendid program, worthy of a full house, which we would have had, too, had the weather been fitting. There was one accession, a strong young traveling man. We feel that the day was not lost. I preached in the morning on "A Man's Job" and attempted to show that the advancement of the Master's Kingdom was a job for men. This I argued from three considerations: First, the personnel of the church as chosen and commissioned by ( second, the program of Christianity, great enough to enlist the best powers o third, the problems of Christianity bein that only the manhood of the church pable of coping with them.

At night four men of the Broth spoke. Each acquitted himself splendidl chorus was made up of men, and a male quartet sang. It will result in good to our Brotherhood. We are gd send on this amount, hoping that next ti may do much better.—H. E. VAN HOR Moines, Iowa.

**WARRENSBURG, MISSOURI** Our Brotherhood h "Conservation" servic night. The progran good, but weather wa and audience small, hence offering also —$5.00, check for which is enclosed.— MOORE, Warrensburg, Mo.

**CHARDON, OHIO** We had a Men's Meeting night and in spite of the ra had a good meeting and a joyed it. We had an orc and choir composed of men. We hope near future to have another meeting ar ready to do something worth while as You will find enclosed $1.40, which will little in the good work.—H. H. ELW Chardon, Ohio.

**ROSALIA, WASH.** We had a good day yest The offering taken at the s last night was not large, but little helps. The treasurer forward the amount to you.—J. F. Rosalia, Wash.

**KENDALLVILLE, INDIANA** The Kendallville Br hood was among the fi affiliate with the Na Brotherhood. We h pegged along and succeeded in doing work without making much noise about i

We observed Conservation Day in style and with satisfactory results. We the entire day to the work. A large nu of men and boys attended the Bible s session, which was a hummer—the very of the year. The pastor preached in the n ing on the subject of "Men and Missions. the afternoon a mass meeting was held men and boys. Most of the pastors o city with some of their men attended meeting. The music was furnished by a chorus under the leadership of Lester B man, who is a member of the Kendal church and a first class singing evang He has had considerable experience as a ing evangelist and is a dandy. He coul had for a meeting or two this summer. T. H. McCormick, of the Fort Wayne school, addressed the men on the subjec "Sifting Men." He is an elder in the Jefferson Street Church of Christ, and though a busy school man finds time for Lord's work and says "it is fun." He char our men. We also had A. J. Nipper, supe tendent of Rescue Work in Fort Wayne. Nipper was at one time a railroad engi and was known as the "parson engineer."

l to the men square out from the shoul- It was a good meeting.

e evening meeting was in charge of lay- This meeting was pronounced a success. B. Houze, Kendallville, Ind.

INGSBURG, UCKY

At a meeting of men held here Sunday last under direction of the Busy Men's Bible Class, William Ross l, pastor, a collection was taken to for- your movement, $4.70.—B. S. Grannis, ingsburg, Ky.

CER, AKOTA

We observed Conservation Day and it was a great success. Prominent men of the town had charge of the program. 400 present. This has created a desire g the men for a Brotherhood. We meet Sunday to effect such an organization.— Loomis, Spencer, S. Dak.

UIAM, H.

Brotherhood Day was fittingly observed at Hoquiam, Wash. The program suggested in Christian Men was followed in Bible l, church and evening services. Our ster preached a rousing sermon in the ing—"The Advantages of Men in the ch." A special feature was the 6:45 serv- when thirty Brotherhood men joined with Senior Endeavor Society and discussed the ect of "Home Missions." At 8 o'clock a chorus of twenty-two voices occupied the seats. A number of five-minute talks aymen were right to the joint. It was a t service—closing a great day, and much l seed was sown for future gathering. may expect to hear more from this group he shores of the broad Pacific.—V. D. llips, Hoquiam, Wash.

IAMS, FORNIA

The enclosed order for $1.60 may not look very big, but it was the best our two men and a few boys could do. The day us good—especially the boys.—J. Albert ich, Williams, Cal.

* * *

## therhood Pastor Goes as Missionary to Thibet

hen the Brotherhood Team Work Cam- n struck Buffalo, 300 men gathered in the est Avenue Church for a rousing rally. pastor at that time was H. A. Baker. v comes announcement signed by Mr. and . Baker as follows:

To Our Friends: In accordance with the of our Lord that His followers 'make iples of ALL THE NATIONS, baptizing n into the name of the Father and of the and of the Holy Spirit,' we feel ourselves sed in being of those who are to carry the pel to a nation in 'the region beyond.' We leaving an appealing need for a greater d. We are leaving friends for those who friendless. We are leaving the joy of vice here for the greater joy that is set be- e us. Because others have labored we have n blessed with the comforts of life. Because others have wrought we have known the unsearchable riches of Christ. Since all has been done for us we rejoice to do for others. 'For the same Lord is Lord of all and is rich unto all that call upon Him; how then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?' By prayer enter with us into the joy of our Lord."—Mr. and Mrs. H. A. Baker, Batang, P. O. Tachienlu, via Chung King, West China.

* * *

## Conservation Day

We have received more than 57 varieties of announcements issued by our churches throughout the country covering Conservation Day for men and boys. The most of them observed the day on April 28th. In some sections the weather interfered and the day was postponed. We will make an exhibit of these for exhibition at our convention. They will make a very interesting exhibit, to be sure. They come to us from the Atlantic and from the Pacific, and from every state in the Union; from large churches and small churches; cities, villages and rural churches. Newspaper clippings by the column have come to us. We will prepare these for exhibit at the Louisville Convention.

* * *

## John H. Booth, Field Secretary

JOHN H. BOOTH

When the Brotherhood Movement found itself without a Field Secretary, arrangements were made for other representation at our State Conventions and through the kindness of the Board of Church Extension we are to

be represented by John H. Booth, Associate Secretary, at the following Conventions:

Montana, June 12th; North Idaho and East Washington, June 20th; Oregon, June 25th; West Washington, Northern California and Southern California in July.

John H. Booth is an orator par excellence. When he was a student in Drake University a few years ago he won every oratorical contest that he entered. Later he was pastor at Centerville, Iowa, and did a most commendable work as minister of the church. A peculiar thing happened when the Church Extension Board was looking for an assistant to relieve Geo. W. Muckley of some of his multitudinous duties. A letter was addressed to a half dozen of our leading ministers and five of them, located in widely separated sections, recommended John H. Booth as the one man above all others to become Associate Secretary of the Board of Church Extension. He was appointed May 1, 1911, and has made good magnificently. His work has been hard and the tasks irksome and at times unpleasant. He has been going about among churches delinquent on Church Extension loans. Sometimes the minister has left the congregation in bad shape; other times crop failures, strikes and calamities have depleted the congregation and Brother Booth goes into the field, calls the people together, rallies the forces, holds a meeting of a week or two weeks, establishes a minister and incidentally raises a little money to apply on the loan. In numerous instances the congregation has been jubilant, and in no case has Booth's work been unavailing. He knows the value of the individual. In speaking of his experiences, Brother Booth said: "Where I found even one man active and in earnest, my work was easy." Brother Booth w liver a strong message and we bespeak f a large and cordial hearing.

* * *

## New Supervisor of Home Lif

The Missionary Training School of the B. M. of Indianapolis has called Miss Withers, of Lexington, Kentucky, to se head of the home life of the school. departments will include the Culinary Home Departments, etc. It was the e anticipation to be entertained in the Tr School, together with Professor Payr Lawrence, en route to the Conservation gress in New York.

* * *

## New Pastor at Gary, Indiana

The men took dinner at Y. M. C. A Friday evening. Twenty of as fine men ever saw were present. They voted to d same thing each month The men are th of this church. Many of these men are le business men in this town. Many are versity men. We had a great day yeste In the morning was the largest crowd in history of the church. They said more on Dedication Day, and a larger one last r Two additions yesterday. A fine business and his wife, by letter. Here is the best op tunity for one of the greatest churches in Brotherhood. So great is the responsili that I am entering this work on my knees

S. W. N

# Have You Read It?


A Letter From a Friend . . . . . Page 2

Men and Religion Congress . . . . . Page 3

A Specific Task . . . . . Page 5

My Friend, J. H. Fillmore . . . . . Page 6

Lincoln Campaign . . . . . Page 7

Social Survey . . . . . Page 9

The Editor Afield . . . . . Page 12

Summer Camp for Boys . . . . . Page 21

Wireless Whispers . . . . . Page 26


Oceans of good matter crowded out again this month.

# A Boys' Camp on Chesapeake Bay

BY C. M. WATSON, MINISTER, NORFOLK, VA.

CHAS. M. WATSON

.–'acts. The men of the Freemason ee Church, of Norfolk, Va., were the n rs for a Boys' Camp during ten days of gt of last summer. The camp was held th Government Reservation at Willoughby ac on the Chesapeake.

. The camp list totaled forty-two. There s regular group of twenty-five boys of m 1 to 15 years. Part of these boys came m our Bible School. Eight of them were gg ted by the Secretary of the United ar es. One of our aims was to provide worthy group of dependent boys, and ited Charities was the avenue through ic they were procured. On one of the vs e entertained the Boys' Home of our , home with about thirty boys.

. The Boy Scout aim of the camp gave l ys some things definite to do, while the m regulations which governed the camp t erything according to a definite routine. r mp proved the beginning of the Scout v ent in Norfolk. Here the boys learned out law; learned how to tie knots, and swam and ate and did those worth while things natural to a growing boy, enjoying God's out-of-doors. Mr. Williams, chairman of our committee, became scout-master No. 1 of Norfolk and afterward scout commissioner of the city.

2.—Outcome. 1. The men of the church in this way have gotten close to our own boys. We found their hearts in God's out-of-doors, where a boy's heart is usually found.

2. We helped the dependent boys of our own community, and they were a revelation to us. We discovered some newsboys worth while. We learned how easily an unruly boy responds to the Big Brother idea.

3. We made a contribution to the community. Of our over 100 registered visitors many were business men. Many of these men are interested in the Boy Scout movement, which is having a large place in the Boys' Work of our community. Our work was the first work distinctly of this character for boys and proved to be the starting for this work in our city.

4. We were liberally advertised by the newspapers. They sent their own photographer and gave us such advertising as the church has not gotten since the International Convention held here in 1907. Working through the United Charities, being the hosts of the Boys' Home, these and other matters of necessity related us in a visible and happy way to the welfare interests of the community.

OBSERVATIONS.

Among the big things which call in these days it has come to our men that here is a challenge for a new chivalry: a call on the chivalrous nature of Christian men which, asleep, needs arousing in behalf of the chivalrous age of a boy's life. All a boy asks for is a square deal: take him as he is. He is entirely deserving of sympathy: get under his rough exterior. He appeals for guidance: go with him as a friend and chum.

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# Child-Wife Evil

## Census Bares Barbarity of Revolting Custom

A form movement is sweeping among that st nprogressive of all the great sects of st, the Hindus of India.

Th story, despite its Oriental origin, is no ah n Nights phantasy, but merely a plain o t of a labor that is destined to work to benefit to a race of people more numer- an the combined population of America d igland.

Th evils—even the atrocities—of the de- ad Hinduism of the present day are num- u but the Indian Government, in pursuance it politically wise, but often humanly neglectful, policy of non-interference with native customs, has only taken measures to eradicate the most flagrant of them.

### Child Marriage Greatest Evil

An evil affecting a large number of people, that of child marriage, has been left practically alone by the Indian Government. It is true that the age of consent has been raised to 12 years, with a heavy penalty attached for infraction, but so averse are the Hindus to giving testimony against one another in matters of this kind, and so reluctant is the Indian Gov-

ernment to allow its agents to penetrate behind the closely drawn screen of the zenana —the general term for the women's quarters —that the law is practically a dead letter.

The cold, dispassionate pages of the last Government census showed astounding figures regarding child marriage amongst the Hindus. There were 10,507 baby girls under 1 year old, 258,760 girls under 4, 2,201,404 girls from 5 to 6, and 6,016,759 girls from 10 to 14 married to men of all ages.

By law none of these child wives may take up family relations until they are 12 years old. In practice this law is disregarded at any time the husband and the parents of the child come to an agreement. Outside the unspeakable inhumanity of this custom quite as great, if not a greater, wrong is wrought in the infliction of the hideous state of Hindu widowhood upon children who may never have seen their husbands nor realized the meaning of their marriage ties.

### Widows in Pitable Condition

Here again are Government census figures showing the children, who, through no act or violation of their own, are left in so pitiable a condition of neglect and semi-slavery that the banned custom of attaining quick surcease in a husband's funeral pyre might be deemed merciful in comparison.

There were in India when the census was taken 859 widows 1 year old, 1,039 of 1 to 2, 1,886 of 2 to 3, 3,732 of 3 to 4, 8,180 of 4 to 5, 78,407 of 5 to 10 and 227,367 from 10 to 15.

Child marriage, outside of its nameless inhumanities, is striking at the mental and physical vigor of the race in bringing into the world a large number of offspring of immature mothers, feeble in mind and body.

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# A Practical Combination

## Loyal Men's Class and the Brotherhood Club, Davenport, Iowa

BY S. M. PERKINS, MINISTER.
(The man who named the Brotherhood.)

S. M. PERKINS

This class is a combination of the B. D. C. Club and Loyal Men. They both have the same officers and same committees. One is just as important as the other. They are a combination of Loyal B. D. C. Club Christian Men. They have their monthly business meetings at the same time and are doing a wonderful lot of real home missionary work.

There were 320 men present on Easter Sunday. The group is fine. We now have a tent for them to meet in; as there were so many men we crowded the women and the children so they could not do good work. We had 806 in the Bible School.

The size and growth of this group is the marvel of the city. We have more men attending our school than there are men, women and children in many of the Bible schools of the city. In fact, this group is twice as large as the attendance of our entire school was four years ago. They are the best boosters in the United States. All classes of men are represented. We are now thinking of establishing a labor bureau in connection with the class. We have the finest opportunity of any class I know of owing to the many classes of men in our group, from the busy business man to the day laborer.

Dr. L. W. Struble is the superintendent of our school, and he is a booster. C. F. Gensch is the president of the class. He is manager of a large department store and always has the class at heart. If he is in New York City which he often is, buying goods, the Loyal Men and the B. D. C. Club hear on Sunday by night letter a cheering word. D. C. Eldridge is the secretary and L. Thulin treasurer. Last Sunday's offering was over $80; no man was allowed to give over $1, as we were dedicating our tent. They took the offering in three minutes after the pastor asked them for not over $1 each. Prof. C. H. Bright of the high school, is the teacher and the men frequently cheer him as he teaches the Word of God and talks of the Man of Galilee.

Davenport has an unsavory reputation over the state, but we have the largest men's class in the state and they are substantial. If we do not build a church by the time fall snow flies I fear bad results. Our people are working on the problem, but owing to some difficulties years ago they are a little slow. We have both insurgents and standpatters in our class of men. According to the definition I heard the other day, an insurgent is one who gets started and can't stop, and a standpatter is one who has stopped and can't start.

Editor's Note—The photograph of this class and club combined came to hand along with the above article. The picture was so large we could not run it in Christian Men, excepting in sections, and this would be unsatisfactory from every standpoint. We are retaining the photo along with photographs of a multitude of other groups which we may decide to publish in a souvenir album which we have under consideration.

# Programs for Local Brotherhoods

## PROGRAM FOR JUNE.

### No. 2.

**TOPIC—Christian Literature** (The Use of the Bible).

**I.—Devotional.**

Hymn, "Day is Dying in the West," Brotherhood Hymns, No. 45.

Prayer—By Layman.

Scripture reading, II Tim. 2:1-15.

Music, quartet, "The Church in the Wildwood," No. 54.

**II.—Cultural.**

Address: The Use of the Bible in the Home.

(a) Daily readings, at family altar, at the morning meal.

(b) Regular and careful preparation of the Bible School lesson.

(c) The Bible not a fetish to be worshiped, but a library to be used.

Address: The Use of the Bible in the Bible School.

(a) The place of the Bible in the Bible School.

(b) The relation of "Lesson Helps" to a well conducted Bible School.

(c) No intrinsic value in "showing your Bibles" if they are not used in the school.

(d) How our Bible should be used in our schools.

Address: The Use of the Bible in the Public Schools.

(a) A brief history of the Bible in the public schools.

(b) The influence that succeeded in driving it from the public schools. Why?

(c) The Bible should be read in the public schools because—

(1) It contains the best literature on earth.

(2) Because it has been the greatest force in civilization.

(3) No one's education is complete without it.

(4) It is the fountain head of morals.

**III.—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
New members received.

**IV.—Social and Closing.**

Introduction of new members and visitors.

Silver offering.

Hymn, "Blest be the Tie That Binds."

Benediction.

## PROGRAM FOR JULY.

### No. 1.

**TOPIC—Religious Journalism.**

**I.—Devotional.**

Prayer.

Male Chorus, "Going Down the Valley," Brotherhood Hymns, No. 53.

Scripture reading, Timothy 2:1-8.

Hymn, "We're Tenting Tonight," Brotherhood Hymns, No. 49.

**II.—Cultural.**

Address: A Religious Paper in Every Home.

(a) Its value; 1, to the home; 2, to the church.

(b) A religious literature committee in every men's organization.

Address: The Relation of the Religious Press to the Success of the Modern Church.

(a) Is it possible for this church to come to its best in and of itself?

(b) The daily educates the individual away from the church. Naught but the religious journal will counteract.

Address: Special Literature for Special Work.

(a) Women's Journals, Men's Journals, Y. P. S. C. E. Papers, etc.

(b) The best way to use our Bible School literature.

**III.—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
New members received.

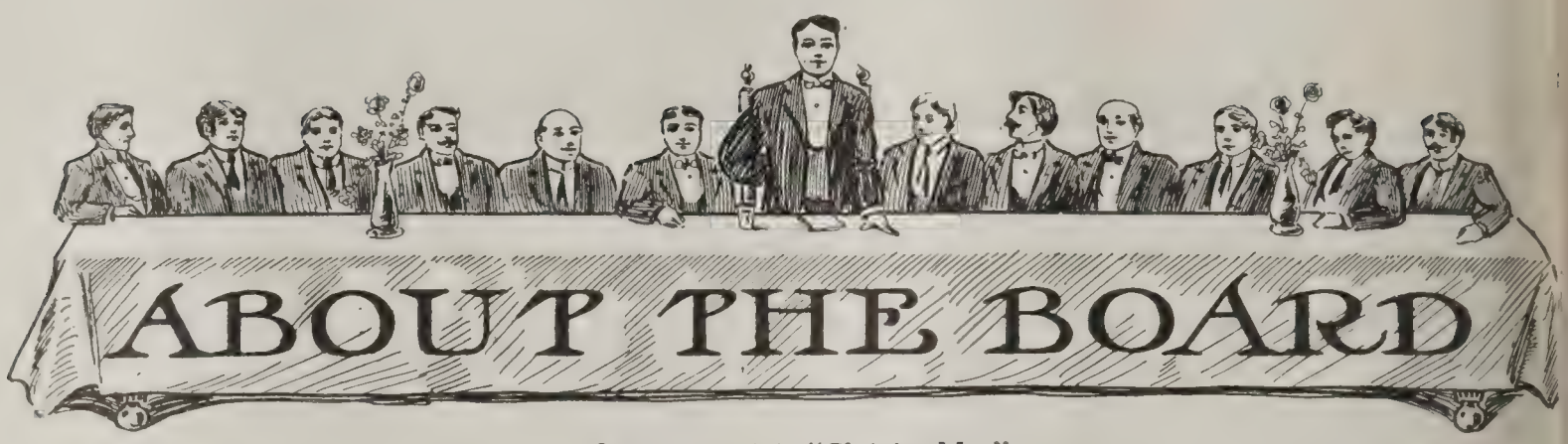
**IV.—Special and Closing.**

Offering.

Every one meet every one.

Hymn, "His Truth is Marching On," Brotherhood Hymns, No. 47.

Benediction.




Say you saw it in "Christian Men"

## What is News

News consists of unusual things, mostly things that should never happen, wrecks, strikes, deaths, and democratic victories.—Republican Paper.

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## Civilization in Minnesota

The Jersey cows of Minnesota refuse to give down their milk if the barn is not lighted with electricity, and Caruso sings to them while the maid is doing the milking.

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## Arithmetic or Sheep, Which?

Teacher: "Johnny, if there were ten sheep in a field and one of them jumped over the fence, how many would be left?"
Johnny: "There woudn't be any left."
Teacher: "Oh, yes, there would be nine left."
Johnny: "Well, you may know arithmetic, but you don't know sheep."

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## How's That For High?

Hans: "Fritz, do you see dot steeple up dare?"
Fritz: "Yah, what about id?"
Hans: "How's dot for high?"
(Three minutes later.)
Fritz: "Jake, do you see dot steeple up dare?"
Jake: "Yah, whad about id?"
Fritz: "Vell, aboud how high is dot?"

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## Too Much Said

A Swede story from the Sedgwick Pantagraph: "The story is told that a Swede was courting his girl one night and overcome by the tender passion asked her to marry him. She readily consented, after which both were silent for a long time. Finally the girl asked Olie why he didn't say something. He replied: "I tank der bane too much said already."

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## Both in the Same Boat

An Omaha Irishman met a Buffalo Irishman in Chicago, and after painting up the windy city found their way to the railway station and boarded a suburban train. Pat struck a jovial vein.

"Mike," said he, "this is the day of inventions. Here we are both on the same train, both in the same seat. You are going to Buffalo and I'm going to Omaha."

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## A Suitable Substitute

A member of congress was detained in Washington by an extended session of congress and unable to fill an appointment to lecture before an Ohio chautauqua, the managers of the affair engaged a flying machine to fill the congressman's place, and the attendance broke the year's record. Query: What is the difference between a member of congress and a flying machine?

## The Sense of Smell

A country lad and his best girl drove into e city to see the circus. While awaiting the comg of the parade, they sat in the buggy adjacent ta popcorn wagon.

"My, but that corn smells good," the fair e remarked.

"Well, if you'd like to smell it better I'll drive a bit closer," rejoined her companion.

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## Marie Tempest's Nose

At a Lenten musicale at the Waldorf-Astoria young matron related a bonmot of Marie Tempes.

"Miss Tempest's nose is frightfully pug, isn't i" she began. "Well, I met her at a tea once and joked about her nose as if it had belonged to sor one else.

" 'When the Creator,' she said, 'was looking a nose for me he took, you see, the first one th turned up.' "—Minneapolis Journal.

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## Fooling the Lord

"Mother," teased a little boy of five, "does G know everything I'm going to do before I do it

"Yes, dear, everything," she said.

"Well, does he know that I'm going upstairs a minute and put on my pajamas and say my pra ers and get into bed?"

"Yes, dear, he knows everything."

"Well, tonight he's going to get fooled, for I not going to say my prayers."—St. Louis Republ

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## Yesterday's Train

The late Samuel Spencer, President of the Sout ern Railway, shortly before his death journeyed Atlanta on the crack train of that road. Arrivin at the Georgian city, Mr. Spencer pulled out h watch and was delighted to find the train on time the minute. He sought out the engineer and com plimented him highly, at the same time tendering ten-dollar bill as a reward of merit. Imagine th surprise of Mr. Spencer when the engineer, in d clining the reward, said:

"Excuse me, Mr. President, but this is yesterday train."

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## Spring Has Came Again Once More

How do I know that? Because the robins an blue birds are singing in the treetops, just as the did last spring, and the spring before that, and th spring before that, and the spring before that, an the spring before that.

Spring has came again once more.

How do I know that? Because my neighbor chickens are scratching in my new garden, just a they did last spring, and the spring before that, an the spring before that, and the spring before tha and the spring before that.

Sprig' has cabe again once more.

How do I dow that? Because I've got a ba cold, just as I had last sprig' and the sprig' befo that, and the sprig' before that, and the sprig' be fore that, and the sprig' before that.—Selected.

# 'hy Allow Your Boy to Join a Boys' Summer Camp?

BY CHAS. B. HAHN.

**) KINDS IIRT**

When the weather is warm and the days are long then comes the time when boys want to seek the shady nooks and the itry streams. Camping out time is near, oh, how the heart of the boys thrill when eone says, "Let's go camping." Haven't heard that call some time? Haven't you ied that you were a boy again?

other Earth will not hurt the boys. A dirt on a boy's face or clothes will not e him less a man. Let him live close to re and he will be a better boy. The free- of the woods, the birds, aye, God's big of doors," makes a boy a real man. Every wants and likes to play Indian. One g sure, all that kind of dirt will wash off. ittle soap makes face and hands clean n. The sad part of some kinds of dirt iat it will not wash off because it is in heart. What if a boy does get some dirt him when he climbs into a hay loft, or s, or in taking long walks? What if he want to go camping and roughs it? That of dirt will rub off.

**IMA'S**

At one of the camps we had a boy come to live with us who was what the boys are wont to call a "mamma's boy." He would not out with the other boys and play ball or r into any of their sports, but sat down er the trees and talked or went into the and played on the piano. One day, how- , for some unaccountable reason, he went lay ball when one of the boys asked him lake another fellow's place. It was not until he was in the game, and every day that he played with the boys. One day mother came out to see him. When she him she threw up her hands in horror. pants and waist were soiled.

Ay, what have you been doing?" she asked

Iaving a good time," he answered. mma, I never had such a good time be- ."

Iou had better come home with me and some clean clothes and then you can come ."

"No," he answered; "I am to play this afternoon and I cannot leave. You bring them when you come next time."

She let him stay after I had talked to her awhile. The boys had been calling him Patsy, but when he developed into a good ball player they cut the name to Pat, and when the boy when home he was one of the most popular boys in the camp. His father said that he could not pay for what his boy had learned at the camp. "I've got a boy now," he said.

Mothers sometimes forget that a boy cannot have a good time all dressed up in his good clothes.

**EVILS OF THE CITY**

It does not take long to destroy a soul when a boy is allowed to run the streets at night, run to the theaters and gang with older boys. What good is it for the schools to lay down the principles of physiology and right living when at every turn the city's walls contradict such teachings in rainbow colors? What use is there to warn the boy that nicotine and alcohol are bad for him so long as the city allows the old houses and billboards to be covered with dazzling invitations to smoke and to drink? Let a boy get this dirt on him and nothing but the cleansing power of Christ can wash it off. Parents seem to use every precaution to keep their boys from being physically hurt, but never make any provision to look after the moral and spiritual welfare of the boys.

**HARDSHIPS CAMP JOYS**

Boys are allowed to run to moving picture shows and to run with gangs that are sending them to the devil, yet some parents are afraid to let their boys have an outing in the woods with a good leader. Let the boys get the dirt of the camp on them. Sunburn and tan, tired limbs, sometimes sleepy and having to lie on the hard ground—all this is good for the boy if he is in good health. Let him rough it—he will thank you for it some day. It is good for a boy to be homesick some time; it makes him appreciate home more. When summer comes and your boy wants to go with a party to some lake or stream, let him go and see if he doesn't come home a better, bigger and a cleaner boy.

## City Number Next

While the attention of our people is being drawn to conditions in rural districts, "Christian Men" in July will direct your thoughts and attention to some of the problems of the City. There will not be an idle line in July "Christian Men."

DON'T MISS IT!

# Impossible to Fool Boys

## Problem One For The Parents

BY H. W. GIBSON, SECRETARY BOYS' DEPT. MASS. Y. M. C. A.

The boy has been given five million muscles and nerves to keep him busy doing something. The boy is 50 per cent noise and 50 per cent dirt, and he's being condemned for both. As a matter of fact, he is the happiest when he's romping about and yelling, and most uncomfortable when he is cleaned up.

The church is just beginning to realize that boys are more valuable than carpet. We have been condemning the boy because he didn't clean his shoes before he came in church. It is cheaper to buy carpet than to waste boys and drive them away from the Sunday-school. And this is exactly what we are doing, for seventy-four out of every one hundred boys leave the Sunday-school before they are twenty years old. Isn't there some relation between this fact and the one that 70 per cent of men in our penal institutions are under the voting age?

### Boys Are Imitators

The boy problem is the problem of harnessing the energies of the youth, of training and developing his body and mind away from environment and conditions which make criminality possible. The real boy is an imitator; he is a hero worshiper, and what men do makes a greater impression upon his mind that what you tell him. If there is something in you that appeals to even one boy, you are molding his character. Some men try to fool the boy. That's impossible and it's foolish for the father to tell his son to quit smoking cigarettes when he himself has a cigar in his mouth.

The boy's problem is a parent's problem. Fathers should become confidants of their sons and teach them the things about life that they should know when they are boys. Ninety per cent of the boys receive their knowledge of the fundamental facts of life from companions in the street instead of from their fathers. With this situation, the wo is not that so many young men go wr but that so few go wrong.

I hope the time will never come w sex instruction is made a part of our pu school system; when boys and girls rec this important information from a paid tea

The instruction of boys in the vital qu tions of life is a thing for parents and the business of the church to arouse the pa ents to this responsibility. There shoul no delegated authority. Arrangements sh be made for a meeting of all the father the church and some Christian physi should address them on the question show them when and how to present the ma ter to their sons. Similar meetings shoul held for mothers and the church should to it that such gatherings are arranged.

Boys in the Sunday-school who are m than 12 years old should have a man teac That period is the pre-adolescent and the b natures demand men teachers in whom can confide. Before the boy is 12 years women teachers are the most successful, rule.

Give the boys something to do. Don't them full of preaching when they are young to be interested. Let them take in some Sunday-school activity, and as t grow older they will gradually become in ested.

One of the curses of American athle today is that there are too many roo and not enough players. Why, it's a co mon things to see several thousand men i grandstand watching nine or eleven oth getting exercise. In England they don't that, but here in America we haven't got time.

The boys' department of the Sunday-sch ought to harness the boys' energy, elimin undesirable habits, develop latent ability, m Christian character and train the boys service.

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# The Gang Spirit

BY CHAS. B. HAHN.

A gang is a group of boys who play and run together, whose sympathies, likes and dislikes are very much the same. The word "gang" does not imply a group of boys who are mischievous and vicious, but applies to any group organized into a club or society. A gang can be good. The gang instinct which we find in men started when they were boys. Men were born with a desire for associati and we must not blame the boy if he acqui it early. The boy in the adolescent age so realizes that he is weak when alone a strong when with others. He gangs make himself stronger and for associati it is with his gang that he finds his pla The boy in the gang age never goes out alon

of his fun is found in his chums, and e finds his place among the members of gang so he will find his position in life.

**G LAWS**

Gang laws are based upon principles of right as the boy understands the right. All laws are unwritten, but they are none ess powerful. Their code of honor may be like older people would have, yet the who disobeys is held in contempt.

e should not try to get the boy to "snitch" his gang, but tell him to get out of the that is bad. "De gang," as they say, be used to serve the good as well as the The congregating of boys means more just getting together for association. We v that just as soon as boys get together ething must be doing. The first ques- boys usually ask when in a crowd is, at shall we do, fellows?" The real object he gang is to have fun, and the boys er in vacant lots, in sheds, shanties and s to have a good time.

**H CORNER GANG**

"Mamma, please let me go over on the corner for just an hour," pleaded y one evening. His mother, thinking other parents let their boys go, and not ving that over on that corner her boy ld meet the gang that during that one would fill her boy's mind full of all that ile and low, let him go with just one ion, "Be sure and be home in one hour." es, mamma," and he was gone, never eturn as pure in thought. If that mother father could have seen their boy as he ned to the stories and could they have ed into his heart that evening when he ed them good night, they would have forever sorry that they let him go for one hour.

**TH PARLOR GANG**

How much better to have invited some of his friends into the parlor, if need be play with them or entertain with stories where men were heroes lefending truth and purity. But the boy not tell what he heard on the corner he is considered a good boy. As time on he goes to the corner frequently out asking and sometimes went home and ed without the good-night kiss, because in heart there was an accusing conscience. s cannot be raised in glass houses, so the nts must keep the confidence of the boys.

he corner gang is usually made up of a ety of ages of boys, from 8 to 20. The nger fellows are being trained to take the r boys' places. The corner gang is a ol where many an innocent youth first s of the underworld and where many s he first enters in to doing deeds off r.

## How One Gang Was Changed

he boys met in an old barn and did there t boys usually do when left to them- es, getting into all kinds of mischief. re they met day after day and night after t or on the corner near by. Sometimes they loafed around the corner grocery. Some members of this gang were in the habit of getting the smaller boys of the neighborhood and smearing tar on them. One evening these boys broke into a store and took tobacco, candy and the change that had been left in the till. A lady who lived in the neighborhood came to see me one day shortly after the store had been robbed and said: "You are always telling folks how boys play square. I wish you would come down and see what you can do for the boys near my home."

I went down and we visited the homes of these boys. Some mothers seemed glad that someone was taking an interest in their boys, while others were indifferent, saying: "Well, if my boy wants to go to the meeting you are going to hold it's all right with me, but I can't make him go."

We met for the first time at the lady's home who had first come to me. There were fifteen boys present. I told them what I knew about them, but that I did not care to know just what boys had broken into the store. I told them that if they wanted to lie, swear and smoke cigarettes and do other things that were wrong their chance in life would be small, but if they wanted to be square and try to do the right I would help them in every way. All the boys but one said they would try to do right. I asked him why he didn't want to do what the other fellows were going to do and he answered that he smoked cigarettes and didn't think that he could stop, but that if we would give him a chance he would try. We gave him a chance. He came back the next week, saying: "I didn't think it would be so easy."

"I could have told you that last week, Carl, but I knew you would have to find it out yourself before you would believe it."

The leader of this gang was made president and today, after three years, there is not a better boy in that town.

Following is an extract from a letter written to the author by a member of this gang:

**A BOY'S LETTER**

"I tell you we certainly all do appreciate what you have done for us. We certainly are glad that you organized our club. If you had left here before you had organized our club we would all undoubtedly be out in the dark, roaming through life trying to gain some idea of higher life and most likely doing worldly things. I tell you, the most of us have good homes, but we get out and see other fellows and learn what they do, and the first thing we know we are adrift. Oh, I tell you we certainly thank you for teaching us this great game of playing square and teaching us to get into the game right."

**SUNDAY BASE-BALL**

Three weeks after the club was organized one of the mothers asked me to tell the boys that they could not play ball on Sunday. I told her that I would not do it. She was very much surprised and asked me if I believed in Sunday base-ball. I answered her that it did not matter so much what I believed, but more what the boys would do about it. I told her that I

would bring the matter before the boys at their next meeting and see what the boys would do. At the next meeting I told the boys what the mother had told me.

One boy got up and said that he could see no harm in playing catch on Sunday. Another said he could see no harm if they played a regular game, if they did not cheat or swear or smoke. After several had expressed their opinions in favor of the game, one boy got up and said: "When we started this club we said we would play fair with parents, and it seems to me that if we play ball when our mothers don't want us to do so we are not playing square. I move, Mr. President, that we do not play base-ball on Sunday." It was seconded and passed and the boys did not play base-ball on Sunday any more.

If I had told them that they could not play they probably would have done it anyway, but because the gang said "No" they did not dare to disobey. Get the gang spirit to work for you and you can make the boys help save themselves. I believe in preaching for something rather than against a thing.

**CATCHING A LEADER**

One time I was on an investigating trip for the Juvenile Court in Salt Lake City when I stopped in front of a grocery store where a gang of boys had gathered. I asked the grocery man who was standing in the door if these were all the boys that in the habit of gathering there and he swered, "Just ask that 'kid' there to whi

I turned to the boy who was pointed and said, "Whistle, will you?" Puttingh fingers to his mouth he gave out a sri whistle that re-echoed from the neighbo hills, and in a few minutes some twenty had answered that call. I knew that was the leader of that crowd.

"What do you do around here at night asked him.

"Oh, play under the electric light on corner. Sometimes we meet under the via and tell stories and smoke."

I told them of a better way and so few weeks the "Sixteenth Ward Boosters C was organized.

Some few weeks after the club was ganized I went down to see the gro man and I asked him what he thought al the boys since they had changed their w somewhat.

"Well," he said, "I'll tell you. It usec be that all the fellows talked about was w they had seen at the shows or what t could do when they got out at night, now they are forever talking about bas ball and about that club. It's a good th is what I say about it."

Use the gang, use the gang leader and gangs will disappear.

After the Gang had been Trained to Govern Themselves. A Portion of Election Day Parade

LESSON 2—JUNE 9.

## HEARING AND DOING.

TEXT—Luke 6:39-49. GOLDEN TEXT—Jas. 1:22.

39 And he spake also a parable unto them,
n the blind guide the blind? shall they not
th fall into a pit? 40 The disciple is not
ove his teacher: but every one when he is
rfected shall be as his teacher. 41 And why
holdest thou the mote that is in thy brother's
e, but considerest not the beam that is in
ine own eye? 42 Or how canst thou say
thy brother, Brother, let me cast out the
ote that is in thine eye, when thou thyself
holdest not the beam that is in thine own
e? Thou hypocrite, cast out first the beam
t of thine own eye, and then shalt thou see
arly to cast out the mote that is in thy
other's eye. 43 For there is no good tree
at bringeth forth corrupt fruit; nor again
corrupt tree that bringeth forth good fruit.
For each tree is known by its own fruit.
r of thorns men do not gather figs, nor of a
amble bush gather they grapes. 45 The
od man out of the good treasure of his
art bringeth forth that which is good; and
e evil *man* out of the evil treasure bringeth
rth that which is evil; for out of the
undance of the heart his mouth speaketh.
46 And why call ye me, Lord, Lord, and do
t the things which I say? 47 Every one
at cometh unto me, and heareth my words,
d doeth them, I will show you to whom he
like: 48 he is like a man building a house,
o digged and went deep, and laid a founda-
n upon the rock; and when a flood arose,
stream brake against that house, and could
t shake it: because it had been well builded.
But he that heareth, and doeth not, is
e a man that built a house upon the earth
thout a foundation; against which the
stream brake, and straightway it fell in; and
the ruin of that house was great.

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The great sermon is drawing to a close. As precepts follow precepts, parables follow parables, and application is made after application, the people listen in breathless silence. It was all so startlingly new and refreshing. Its truths were so simple and vital. When the last word was spoken and the multitude began to disperse, people were saying, "Marvelous sermon," "We never heard it like this," "This differs from the parrot talk of our scribes," "He speaks as one having authority." Perhaps no part of that sermon has a more vital relation to present-day needs than these closing sentences. They urged the need of enlightened, intelligent leadership. They preach the gospel of consistency. They present the test of fruit bearing and they call upon the listening multitudes to build upon the sure foundation of obedient discipleship. Since the reading of this sermon thrills our hearts, what must have been its effect upon the multitude who felt the glow of spiritual fervor with which it was spoken?

**Peril from Blind Leaders.** The figure here used is drawn from a familiar oriental incident. It is no uncommon sight, even now, we are told, to see the blind groping their way along and even trying to guide each other over Eastern highways. Its application is equally familiar in modern experience. There perhaps never was a time in the history of the world when so many have aspired to leadership who are themselves blind. Prejudice,

self-interest, materialism, sophistry have blinded them to the teachings of Him who was the way, the truth, and the life. Adrift from the King's Highway, they imagine they are on the road to enduring life, and are asking others to follow them to their own destruction. Scarcely a month passes but some new cult springs up born of a diseased fancy, and it never fails to secure a following from those as blind as itself. Just now a new prophet from Persia, the self-proclaimed discoverer of a universal religion, is passing through the leading cities of America and leaving groups of deluded disciples wherever he can secure a hearing. In the lesson which follows today, Jesus has given us the test by which the worthfulness of any system may be determined and that is the ripened fruit which it produces, its power to withstand the storms of time. Thus far every effort to lead men away from the plain path which Jesus trod has proven its leaders criminally blind.

**The Beam in Your Own Eye.** To catch the Teacher's meaning as He speaks of the "mote" and "beam" we must go back to Matthew's report of the sermon. What was he talking about when he introduced this figure? Oh, it was uncharitable judgment. "With what judgment ye judge, ye shall be judged." Then follows "Why beholdest thou the mote that is in thy brother's eye?" Let us see if we can discover this man's "beam." No faults of the usual kind can be found, perhaps. He is sober, chaste, punctual in church attendance, honorable in his business relations, but is utterly lacking in charity in his judgment of others. He has fallen into a miserable spirit of criticism. He is always finding fault with somebody else. It has never occurred to him that slander is a deadlier sin than the faults he condemns. His uncharitable spirit is the "beam," compared with which the fault he condemns may be a mere "mote." It is the disposition to judge others by different standards from those by which we judge ourselves. It is another form of blindness—blind to one's own faults. Jesus does not use soft terms in characterizing this fault,—"Thou hypocrite, cast out first the beam out of thine own eye." If there were fewer beams, there would perhaps not be so many motes.

**Known by Their Fruits.** The test applied in this condensed parable of Jesus is, in the end, the test of systems and doctrine, as well as trees and vines. "By their fruits ye shall know them." It was by this test that Gamaliel was willing to settle the claims of the newly-founded Christian faith,—"If it is of God, ye will not be able to overthrow them." When some one said to Wendell Phillips that Hinduism was as good as Christianity, he replied, "India is the answer." The same test may be applied to all non-Christian faiths. Mohammedism and Confucianism as well as Hinduism have borne as their fruits the ignorance of the masses, the slavery of woman, and the degradation of society. Not only may the test be applied to religions and nations, but to methods and individuals. "The fruit of the spirit is love, joy, peace, long suffering, ki-ness, etc." The value of a man's religi must be measured by its fruitage. Jesus co-pared a good man to a good tree and a b man to a bad tree, and then "goes on to sh that what a man is at heart, determin whether he is a good or bad man." For wh he is at heart must in the end determine t fruitage of the man's life. To get the he right and keep it right man "must be bo again," and have in him "the mind of Jes Christ."

**Building On the Rock.** We are all bui-ers. Character is a structure we are rear day by day. But its permanence will not e-pend on the grace of its adornment, but t stability of its foundation. Many a life h woven into its structure the outward beau of culture, but because it is not founded a deep and abiding loyalty to religious tru it crumbles into ruin before the fierce stor of temptation. Jesus declared that hear and doing these sayings of mine, a man buil upon a foundation that cannot be shaken. J is the Rock of Ages. Peter's confession ma him a "rock-man." Built upon this foundati the church has survived the attacks of its en-mies through nearly twenty centuries.

**Faulty Foundations.** In contrast are th who are building their lives upon mater success, worldly ambitions, temporal pleasur and selfish ends. In our own country a 48,000,000 who have rejected the authority Christ. Jesus says that in refusing allegian to Him they are like "A man that built house upon the earth without foundatio Many a man in the borrowed plumage of Christian father or mother has seemed tower of strength, but in an hour of stre when fierce temptations surged around hi like a tempest he has fallen in dishonor. Th it was discovered that the foundation w faulty. There was no underlying moral pu pose born of a faith in the sustaining power Christ. Education, culture, refinement a good as the adornments of the temple of li adding charm and beauty, but they are n suitable material for the foundation. On wh are you building, my brother? Be sure y have struck rock as you plan your buildi for eternity. Then be careful to make t superstructure worthy of the foundation.

**Arrow Points.** None are so blind as tho who refuse to see, and none are so unreliab as guides as those who distort the truth fit their prejudices. V. 39. * * * If u charitable criticisms were to cease until a the eye-beams were removed there would be millennium in some churches. V. 42. * * The beauty of the early spring days is t promise of fruitfulness in blossom-lade orchards, but a more satisfying picture autumn, with boughs bending low with t weight of its ripening fruitage. V. 43. * * It is a beautiful sight to see one stand in t congregation to confess his Lord, but it a scene that makes angels rejoice as profe sion ripens into a life of willing service an Christ-like helpfulness. V. 45. * * *

the hearers were converted into doers, how speedily the Gospel of our Lord would fill the world. V. 47. * * * It is not the splendor of the superstructure, but the strength of foundation that assures the safety of the modern sky-scraper. So it is not the adornments of culture, but the rock-founded conviction that makes possible the enduring life. V. 48.

LESSON 3—JUNE 16.

## CHRIST'S WITNESS TO JOHN THE BAPTIST.

TEXT—Matt. 11:2-19. GOLDEN TEXT—Luke 7:28.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples 3 and said unto him, Art thou he that cometh, or look we for another? 4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. 6 And blessed is he whosoever shall find no occasion of stumbling in me.

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out to see? a man clothed in soft *raiment?* Behold, they that wear soft *raiment* are in kings' houses. 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive *it,* this is Elijah, that is to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the market-places, who call unto their fellows 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a demon. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

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Generous recognition of the worth of others is the mark of a great soul. Little men may become bitter in their rivalries, but great men never. Jesus and John the Baptist were put to the test by the rivalry of their followers. It would have been so easy as the popularity of the one increased and the other waned, for the attitude of one to be marred by arrogance or the other by jealousy. But the lesson of today shows how great lives meet perplexing situations and how easily they rise above the petty rivalries of lesser men. At the beginning John was the center of attraction and Jesus, with a few fishermen as His followers, pursued His course unnoticed. But now the multitude follow Jesus, while John, abandoned and neglected, languishes in one of Herod's prisons. Before the story ends, however, John's dungeon is luminous with a new faith, and Jesus has paid a most eloquent tribute to one who was worthy of the highest praise.

**The Doubts of Believers.** John Bunyan was true to human experience when he left Christian, on his pilgrimage to the heavenly city, to languish for a night in Doubting Castle. It was not that he had lost his faith, but his faith needed bracing up. So there came a great crisis in John's life. Fearlessly this fiery preacher of the wilderness had denounced sin. Loyally he had heralded the Lamb of God who was to take away the sin of the world. Courageously he had met Herod's crime with denunciation. And now for months he has languished in the dungeon of Machaerus as the prisoner of the incensed king. It is not strange that this dungeon became for a time a Doubting Castle. Enforced inactivity for one of his nature would breed doubt. Imperfect knowledge of the work being done by Jesus might lead him to question. In this he has not differed from other heroes of faith. Canon Farrar makes this striking comparison: "Savonarola, and Jerome of Prague, and Luther were men whose courage, like that of the Baptist, had enabled them to stand unquailed before any councils and threatening kings. Will any one, in forming an estimate of their goodness and greatness, add one shade of condemnation because of the wavering of the first and of the second in the prison cells of Florence and Constance, or the phantasies of incipient madness which agitated in the castle of Wartburg the ardent spirit of the third?" Whatever the cause or however serious the questioning of John, he did the wisest thing any man can do in his doubt; he went right to Jesus Himself, sending two messengers with the question "Art thou he that cometh or look we for another?" If we would carry all our doubts honestly to Jesus, we would soon be rid of them.

**Christ's Cure for Doubt.** Jesus never turned an honest doubter away unanswered. He invited inquiry. He presented evidence. He met the doubter on his own ground and sent him away rejoicing in a triumphant faith. His answer to the first two disciples that made

inquiry concerning him was, "Come and see." His answer to doubting Thomas was, "Reach hither thy hand and thrust it into my side and be not faithless, but believing." So to John's messengers he said, "Go your way and tell John the things which ye do hear and see." Then followed a demonstration, which only the most willful disbeliever could reject. It was a demonstration that filled in the splendid outlines of Jewish prophecy with which John was familiar. There was miracle and message, the sick healed, the dead raised, the poor taught. How John's narrow prison cell must have enlarged and its darkest corner become radiant with heavenly light, and a calm unwavering trust have filled his soul as the messengers brought back the answer. What more was needed but the headman's ax that was soon to do its work to complete his glorious life? If troubled with doubt today, there is still the unfailing remedy of the victories wrought by the Gospel of Christ.

**The Real John.** No sooner are the messengers of John out of hearing than Jesus bore eloquent testimony to the worthfulness of this man of God. It was needed just then, lest some might go away with a feeling that John was a weak, vacillating man. "John is no reed," said Jesus, "shaken with the wind." He was not a man of fickle mind easily turned from his purpose. He was no courtier, frequenting the houses of kings. John was a prophet, a great religious teacher and leader. Indeed, in his prophetic office, as the herald of the Messiah, he surpassed all his predecessors. From the whole human race he was chosen to prepare the way for the Messiah, one of the loftiest offices ever filled by man. As declared by Jesus, "Amongst purely human beings there is none greater than John the Baptist." "No brighter star," says Meyer, "shines in the celestial firmament than that of this brief young life."

**What Does Jesus Think of You?** Since we know what Jesus thought of the young man who bore such an essential part in preparing for His earthly ministry, is it impertinent to ask what He thinks of us? Incidentally He has borne testimony to the real value of a life, however humble, that has attained citizenship in the Kingdom of God. The prophets were great. John was greater than the prophets. "Yet he that is but little in the Kingdom of Heaven is greater than he." That is the stamp which Jesus has put upon the true citizen of His kingdom; and that and nothing less should be the goal of every sincere disciple of His word. Canon Farrar, in his sermon on Garfield, says: "The man wh God's grace has made himself true and v ous, the man who is pure, and brave, and h and watchful, and self-reliant, and dili and thorough, and a good soldier, and ser of Jesus Christ, that man is one whom and man alike will, in the long run, deligh honor."

**Hypocritical Faultfinders.** The comin Jesus' disciples and His testimony concer John furnished Jesus another occasion to s up the hypocritical attitude of Pharisees lawyers. They had rejected the baptism repentance preached by John, on the gro that his abstemious life and denunciatio sin marked him as devil-possessed. On other hand they blamed Jesus for eating people and mixing with society. "Beho gluttonous man and a winebibber, fond of licans and sinners." In the lesson is prese the honest and dishonest doubter. The ho doubter, like John, seeks to know the truth goes to the Great Teacher that he may le The dishonest doubter, like the Pharisees lawyers, refuses to hear the truth and trumps up hypocritical excuses for abu the messenger of God and rejecting the cl of the Gospel. For the one class Jesus ways showed the greatest sympathy. U the other He pronounced His most bur sentences of condemnation.

**Arrow Points.** It is not the fact that have doubts but our manner of dealing them that determines our fitness or unfit for discipleship. V. 3. * * * The who takes his doubts honestly to Jesus settlement will come away with a triump faith. V. 2. * * * There is still the durance of the things we see and hear, modern triumphs of Christianity, the worl moral regeneration going on, the uplift the Gospel as proof of the Messiahship Jesus. V. 4. * * * An unanswerable a ment for the claims of our Christ, and that we must not lose sight of, is to see our church does not neglect to preach Gospel to the poor. V. 5. * * * We still blinded by the glare and glitter into taking notoriety for greatness, and over the little one who, as citizen of the King of Heaven, Jesus pronounces greatest of V. 11. * * * When a man has made his mind to reject the claims of truth, he easily distort piety into hypocrisy and Ch tian charity into insincerity, and blindly sue his downward career. V. 19. * * *

LESSON 4—JUNE 23.

## THE PENITENT WOMAN.

TEXT—Luke 7:36-50. GOLDEN TEXT—I Tim. 1:15.

36 And one of the Pharisees desired him that he would eat with them. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointm 38 and standing behind at his feet, weep she began to wet his feet with her tears, wiped them with the hair of her head, kissed his feet, and anointed them with ointment. 39 Now when the Pharisee that

den him saw it, he spake within himself, ing, This man, if he were a prophet, would e perceived who and what manner of wo- n this is that toucheth him, that she is a ner. 40 And Jesus answering, said unto , Simon, I have somewhat to say unto e. And he saith, Teacher, say on. 41 A tain lender had two debtors: the one owed hundred shillings, and the other fifty. When they had not *wherewith* to pay, he gave them both. Which of them therefore l love him most? 43 Simon answered and d, He, I suppose, to whom he forgave the st. And he said unto him, Thou hast rightly ged. 44 And turning to the woman, he d unto Simon, Seest thou this woman? I ered into thy house, thou gavest me no er for my feet: but she hath wetted my t with her tears, and wiped them with her r. 45 Thou gavest me no kiss; but she, ce the time I came in, hath not ceased to s my feet. 46 My head with oil thou didst anoint; but she hath anointed my feet with tment. 47 Wherefore I say unto thee, Her s, which are many, are forgiven; for she ed much: but to whom little is forgiven, *the* e loveth little. 48 And he said unto her, y sins are forgiven. 49 And they that sat meat with him began to say within them- ves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith h saved thee; go in peace.

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esus was the universal friend. He ate with licans and sinners. He befriended the r. He accepted the hospitality of the rich. was as much the Savior of the one as the er. He arose above all class and caste dis- ctions. All needed Him. None could get ng without Him. He came to save all. It this characteristic of Jesus that has com- nded Him to men of every rank and sta- n through all the ages. He stands at the r of every heart, ready to be admitted. He epts all invitations. He gives every man a l chance to enjoy the salvation He offers. goes more than half way to meet the sin- . If the church is to in any large way tribute to the triumph of the Kingdom of d today, it must follow His example.

**n the Pharisee's House.** For the time us was the center of public interest. When came to a village or town everybody onged the street along which He passed, or home where He was entertained, to see and hear Him. So popular and distinguished eacher was sure to attract the attention of influential as well as the rabble. It was s that led a rich Jew, with patronizing air, invite Jesus to dine with him, and accept- the invitation, He entered into the Phari- 's house and sat down to meat. The social nding of his guest, a peasant teacher, led Pharisee to overlook the customary civili- of good society. He probably reasoned t the young teacher, springing from the ks of poverty and toil, was not accustomed them and would not miss them. If it had n a rich brother rabbi who was to be enter- ned the whole tedious round of courteous ceremony would have been observed. With apparent indifference Jesus overlooks His host's neglect until the occasion presents itself that He can drive home a needed lesson.

**The Unwelcome Guest.** Uninvited, and at first unnoticed, a strange woman from the street found her way into the home where Jesus was being entertained. It was not a breach of oriental custom that a stranger should look on while the company ate. But it was an audacious thing for one of her reputation and character to enter a respectable home. Why did she come? She evidently had heard His wondrous words, breathing the promise of forgiveness for the penitent. Perhaps she had heard the story of the prodigal son and "she was the prodigal daughter, who longed to find her way back to the Father's house." That she knew the Teacher and His compassion for such as she, accounts for her boldness in braving criticism and rebuff and throwing herself at His feet as a suppliant for mercy. She had meant to pour her ointment on Jesus' feet, "but before she can open her cruse her heart opens and tears fall so abundantly as to wet His feet, inflicting an indignity where she had meant an honor. With a touch she looses her hair, which it was a shame to let down in public, and with the ingenuity and abasement of love makes it a towel." But the scene which should have touched any sincere heart with compassion only fortressed the unbelief of the self-righteous Pharisee. "This man," thought he to himself, "if He were a prophet, would have perceived who and what manner of woman this is." It is a marvelous tribute to the purity of Jesus that even this scorner did not insinuate any improper relation between them.

**Love's Sacrifice.** "She brought an alabaster cruse of ointment." The treasure here offered is beautifully expressed by Sir Edwin Arnold in "The Light of the World:"

"The costliest thing she owned,
Holding much precious spikenard, subtly pressed
From flowers and root of delicatest growth."

Transmuted into modern coin, this act of penitent devotion involved a loss of some three hundred dollars. The act reported by another devoted follower of Jesus, at a later period, called forth a protest as useless waste by one who measured worth by the cold, calculating standard of the modern commercial world. But as the expression of the sacrifice of love for One whose love was infinite, its value could no more be measured than space and eternity. Where real love reigns no token is too precious to express it. The absence of love makes the smallest demand for religion or charity burdensome. That Christ goes begging today for funds to help conquer His world is a stigma upon our profession of love.

**The Self-righteous Reproved.** The Pharisee reasoned that if Jesus were a prophet He would have known the character of the woman kneeling at His feet and would have reproved

her. Jesus accepts the intended test of His prophetic power by perceiving and answering Simon's unspoken thoughts and rebuking him instead. Tactfully making His approach through a parable that dealt with a familiar circumstance He uncovers the Pharisee's heart, reveals him in his true character and holds him up to the withering scorn of even those who only make pretense to good form. In a few sharp contrasts He shows that she was the real hostess. while his was the part of the intruder and stranger. He had failed to pour water over the hot travel-worn feet of his guest. He had withheld the customary kiss. He had neglected the ordinary token of respect in the anointing with oil. On the contrary, this fallen woman supplied all that the host had failed to do. The conclusion, though not expressed in the words of the Master, is self-evident. A man with so little of love and charity in his heart for this lost world can have little hope of his own forgiveness and salvation.

**A Saving Faith.** The message of the parable was perhaps beyond the comprehension of this sin-stained, uneducated woman. But Christ will not leave the penitent in doubt. It is not enough that in the heart of the Father her sins are pardoned. She must know that forgiveness is hers; so He said unto her, "Thy sins are forgiven," and then to answer the doubt of other guests and the questioning of her own heart, He added "Thy faith hath saved thee; go in peace." And out of the dust and the mire of sin she arose through her penitence and faith by the touch of divine compassion to the glory of redeemed womanhood. A soiled one was picked up along the wayside by one who had caught the spirit of the Master, taken into the home of her e cuer, won to a truth in this Friend of Si o As she went forth to live her reclaimed f these were her words of gratitude: "I d if there were more like you, there woul b fewer such as I have been." If there e more men with Jesus' ideals of purity n chivalry, there would be less need of Flor o Crittenden homes and other remedial agen e

**Arrow Points.** Jesus knocks alike at h door of prince and peasant, millionaire n toiler, sage and illiterate, and is ready to e when invited. V. 36. * * * When v enters the heart, whether it be in relatio t the dear ones in our home or the dear I r who died for us, no sacrifice is too g a V. 37. * * * Though the hating Phar e hounded every step of Jesus' way and ene e have sought every means of bringing His n into reproach, never has there been a v r spoken that in any way reflects on the pu t of His relation with the women who minist e to Him or sought His help. V. 39. * The modern disposition to give immunity b h to wrongdoers high up in influence and e sponsibility finds no encouragement in the x ample of Jesus, who was as ready to rek a rich Pharisee as He was to forgive a p outcast woman. V. 44. * * * The s r of the Pharisee, in whose house Jesus di e sometimes expresses its muttering throug modern official board when some poor t cast seeks admission to the church, or s weak disciple has stepped out of the w V. 49. * * * Jesus would not leave p sinner in doubt regarding his acceptance w God, but through His promise, coupled w a definite act of obedience, has written forge ness in unmistakable terms. V. 50.

## Lesson 5—June 30.

## REVIEW.

Golden Text—Matt. 5:17.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

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For the most part we have been with Jesus on the mountain summit the past quarter. It was one of the mountain peaks of His ministry. In the sublime beauty of His teaching He never rose higher. Later He arose to greater heights in popular favor. The feeding of the multitude marks another climax in His earthly career. But wherever our journeys take us as we follow Him through the pages of these immortal biographies, we must ever return to the mountain sermon for the sublimest ideals of life, the most helpful rules of conduct, and the most satisfying revelation of human worth. It was fitting that the lessons of the quarter should have begun with the Easter lesson. For along with the revelation of His earthly compassion and splendor, we need to be reminded that He still lives, and that He is the same loving, compassionate Christ, "yesterday, today and forever."

**The Growing Popularity of Christ.** Wh ever He goes Jesus' pathway is now beset multitudes. The throng becomes a hindra rather than a help to the task He has unc taken. For His real work is to train twe men in the principles of the Kingdom, so t when He leaves them they will be prepared world conquest. But the school is constan interrupted by sick people who come for tre ment, by the neglected who come for sy pathy, by the ignorant who come for instr tion. They crowd around the homes wh He is hospitably received, they throng Him He travels along streets, they accompany H in His journeys. As He takes His newly co missioned apostles apart for special instruct before sending them out as His heralds, t follow Him up the mountainside and listen He gathered His disciples about Him a taught them. In contrast are the em churches and non-church-going masses of day. Perhaps if Jesus were permitted to g His real message to men now, if His wo were taught more simply and naturally,

uld be different. Is not the Bible class with owing interest and attendance realizing the y to the hearts of the masses of our time?

**The Gathering Opposition.** The day the se men from the East looked upon the in- it Jesus there was a sinister face looking er their shoulders, the face of Herod the ng. The spirit that found expression in rod continued to haunt the pathway of us as teacher, in the person of scribe and arisee and Herodian. At first it was mani- t in mild inquiry, then in harsh criticism l bitter opposition, and finally in carefully nned schemes to accomplish his destruction. the beginning of this quarter's lessons they ind fault with Him for petty violations of ir Sabbath traditions; by the end of this iod they accused Him of being devil- sessed, and have already determined upon s death at the first opportunity. His popu- ty is both the cause of and hindrance to accomplishment of this murderous pur- e. In liberating men from their religious anny He enkindled their hatred, but the versal regard in which He was held by the ple prevented them from any violent attack n His person.

**hese Saying of Mine.** Eight lessons of quarter have brought before us some part Jesus' Sermon on the Mount. Never have ompany of men been called to more profit- e study. What the constitution is to our ntry, the principles enunciated by this ser- n are to the Church of Christ. They are damental and essential. To begin with, is citizen of the kingdom of heaven, the uty of whose character is portrayed in the titudes (Matt. 5:1-12) and aggressive mis- is presented under the figure of light and (Matt. 5:13-16). The real wealth and joy under the constitution is positively sented in a few bold paradoxes (Luke 6 )-26), and then illustrated by the parable Dives and Lazarus. The law of the new gdom is love (Luke 6:27-38), which is to plant the old law of revenge and retalia- (Matt. 5:17-26) and finds its fullest ex- ssion in the Golden Rule, "As ye would men should do to you, do ye also to n." A kingdom seeking the application of n ideals must have as one of its essential ner stones truthfulness (Matt. 5:33-37), inating every element of hypocrisy and ncerity (Matt. 6:1-18). The fitting climax uch a sermon was the exhortation to obey se sayings of mine," thus planting the life its hopes upon the sure foundation and guarding the disciple against every earthly storm. Read the Sermon on the Mount over against as a whole. Its ideals transcend all the philosophies of all the ages.

**The First Reckoning With Christ.** We may well pause here and ask with John, "Art thou He that cometh or look we for another?" Later Jesus takes account of His disciples, asking "Whom do men say that I am?" And until then we must wait for the fullest declaration of His nature and mission as it is revealed by the Spirit to the heart of Peter. But here we have sufficient evidence to dispel doubt and bring the reassurance of faith as it did to the imprisoned John. "The things which you do hear and see" still presents the indestructible foundation of Christian faith and hope. The visible and tangible proofs of His claims are still about us, not just in the way John's disciples saw them, but even more convincing of His divine Sonship and mission. There is the enlightenment and progress of Christian civilization. There is its inspiration to benevolence seen in splendid institutions that minister to every form of human need. There is its power to effect the moral regeneration of the most sinful and loathsome. There is its ministry to the poor and outcast of every nation. When we reflect that this is the uniform effect of the gospel whenever faithfully preached, need we any further evidence to sustain our faith in Jesus as a Divine Savior?

**Arrow Points.** How pitiful are our speculations, criticisms and unbeliefs in the light of the Resurrection! Lesson 1. * * * When men are as conscientious in rendering the service due God on the Lord's day as they are in serving their employer during the rest of the week, Christ will come to His rightful throne as universal Savior. Lesson 2. * * * If every disciple were a light-bearer the darkest corners of the earth would soon be illumined. Lesson 3. * * * On the night of the Titanic disaster, if on board ship after the last life-boat had put out, which would you rather have been, Astor with thirty millions and a blemished character, or the poorest disciple who had the assurance of treasures in heaven? Lesson 5. * * * The danger of procrastination in dealing with soul-interests has been emphasized by a score of disasters on land and sea since the quarter's lessons began, to say nothing about the ravages of disease and plague. Lesson 7. * * * What profit has the study of the life and teachings of Jesus been if it has not found expression in conduct and character, in loyalty and service as true disciples? Lesson 10.

LESSON 1—JULY 7.

## MALIGNANT UNBELIEF.

TEXT—Mark 3:20-35. GOLDEN TEXT—Jno. 3:19.

20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom

be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong *man,* and spoil his goods, except he first bind the strong *man;* and then he will spoil his house. 28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, He hath an unclean spirit.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answereth them, and saith, Who is my mother and my brethren? 34 And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

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It seems strange that a life so busily spent in helping where help was most needed should have awakened antagonism. And yet every real friend of the race has shared in this experience. Washington was hated, misrepresented and maligned. Gladstone had his traducers. Religious leaders and reformers, all of them, have found their paths hounded by snapping curs, when, in some needed service for their fellow men, they have departed from the old beaten highway. A whole chapter might be written on the fate of reformers. Jesus did not escape the common lot, or might I not better say in attempting to do this work we need not expect to escape His lot.

**The Penalty of Enthusiastic Service.** The consuming zeal of Jesus as He sought to express His burning passion for a sinning world, alarmed even His friends. They said, "He is beside himself." In an age of fossilized indifference they could not understand His enthusiasm for service. The same charge was made against one of His most distinguished followers. "Paul, thou art beside thyself," said the callous-hearted Festus. "Much learning doth make thee mad." The man who is on fire with religious enthusiasm is still sure to be misunderstood and ridiculed. In the early days of his career in Chicago, Dwight L. Moody was known on the streets as Crazy Moody. The missionaries who come back to us, overflowing with zeal and telling marvelous stories of gospel triumphs in pagan lands are often suspicioned of having lost their mental balance. But if the gospel is true, if those who come to Christ are saved, and those who reject Him are lost, who are the crazy,—those who pour out their lives in carrying the good news to their fellow men, or those who, in their mad haste for wealth, or honor, or pleasure, neglect to make provision for the day of reckoning that is sure to come? Wh beside himself, the man who rushes down street giving the fire alarm, or the man wh so busy gatherng up his material effects he neglects the means of escape and peri in the burning building?

**The Lesson of the Divided Kingdom.** ridicule of friends was soon drowned by misrepresentation of enemies. Not sati with the mild imputation of an unbala mind, they shout, "He is devil-possessed, by the prince of devils casteth He out dev The accusation was unfortunate. If tru meant the breaking up of Satan's domain, "if a kingdom be divided against itself, kingdom cannot stand." Satan has al been too wise to endanger his dominion by tolerance of any such act of folly. The po of constituted evil in all ages has been solidarity. The liquor traffic, the social the gambling interests all work togethe every community for mutual protection conquest. If for a moment they would out, the cause of righteousness and dec would triumph. On the other hand, the l ers in religious work and moral reform missed the application of the lesson w Jesus here intended for all time. The spec presented by modern Christianity is tha "a house divided against itself." That it st in the face of the combined opposition of haters of the truth is the miracle of the There is enough good in any community united in Christ, to drive out every form evil and bring in a millenium of righteous and purity. There is enough power in Men's Bible Classes of your town to clea up if you would get together. There is eno money and men to establish the Kingdom God in all the earth in a decade if the ch of Jesus Christ were a united household. Men and Religion Forward Movement made no greater contribution to religious p ress than in calling the Christian world af to united service for Christ.

**The Unpardonable Sin.** Perhaps no q tion has awakened deeper concern in sens hearts than that the one involved in this troversy between Jesus and the Phari What is the unpardonable sin? Jesus ans in one brief sentence, "Whosoever shall pheme against the Holy Spirit hath never giveness." So far as the immediate com was concerned, Mark leaves no doubt a the particular act involved. It was bec they said "He hath an unclean spirit." It ascribing the marvelous achievements of ministry to demoniacal agency. In its analysis it was a refusal to accept Jesus in Spirit-revealed character as the Son of This is still the sin against the Holy S It is the final irrevocable decision of the to reject Christ. As Charles Reign Sco puts it in a great sermon on the unpardon sin: "There are some men that are so temptuously mean, so contemptibly low, an miserably selfish that they positively will give up or bow down, or become humble, missive or obedient to anything. They s

and defy God and go to condemnation. It not because they *cannot come,* it is because *won't.* Whosoever *will* may, whosoever *won't* is condemned. That is the point and whole plan in a nut-shell. The Word of d has three parts: Facts to be believed, mands to be obeyed, and promises to be oyed, and there is many a man today that eves the fact but who simply stands up to the end positively refuses to obey the mands, and that is the man who commits sin against the Holy Spirit."

**n Attractive Relationship.** As the con- with the scribes went on His nearest rela- s, including His mother, became alarmed He should not be able to protect Himself nst His enemies. Their effort to call Him y called forth a new revelation of His re- nship to the children of earth. "Whoso- shall do the will of God, the same is My her, and My sister and mother." Upon sentence is based the true Brotherhood he Disciples of Christ. When we come to gnize the full meaning of that relation- , there will be need of no new organiza- to bring men together in Christian fellow- and service. Jesus is the elder brother all who follow Him in the path of service will be bound together by a stronger tie than earthly kinship. The present movement among the Disciples is to give vitality to this ideal, and make the nominal brotherhood of the church a real Brotherhood.

**Arrow Points.** When we make our ministry one of real service to the people, whether as preacher or lay-worker, leisure and comfort are going to be interfered with. V. 20. * * * The man who spends himself today in doing good to others, forgetting his own needs, is pretty sure to be looked upon by those near him as a freak. V. 21. * * * There are still men so coarse and selfish and sordid that they cannot understand a man actuated by any other motive than theirs. V. 22. * * * When shall we learn that the only plan for depleted churches and meager returns is the union of the household of Christ? V. 25. * * * The very fact that you fear you have committed the unpardonable sin is evidence that you have not, for it shows that conscience is still doing business. V. 29. * * * The man who recognizes in the fullest sense as his brother, is going to recognize every other man whom Jesus brothers as His brother. V. 35.


# Brotherhood of Disciples of Christ

## Object

The object shall be the enlistment of men in the service of Christ and the Church.

## Special Aims

In order that a distinctive field of endeavor may be outlined for Brotherhood workers, the following special aims are hereby declared:

- Men for the Ministry;
- Money for Missions;
- Men's Bible Classes in every Bible School;
- Fellowship Banquets;
- Brotherhood Help to the Brotherhood Man in Distress;
- Culture;
- Fellowship;
- Men at work in Church and Bible School, in Endeavor Society and Prayer-Meeting, and
- Highest Standard of Efficiency Maintained Everywhere Throughout the Church.

Additional special aims may be declared at will.

## Affiliation

Affiliation with the National "BROTHERHOOD OF DISCIPLES OF CHRIST" is by filing application with the General Brotherhood showing form of organization conforming to the Constitution and agreeing to make an annual contribution to the maintenance of the national organization work. Organizations already existing or to exist, such as Bible Classes, Christian Business Men's Associations, Leagues, etc., may affiliate with the national organization upon the above basis.

## Official Organ

The periodical called CHRISTIAN MEN, published by THE BROTHERHOOD OF DISCIPLES OF CHRIST, is hereby recognized as the official organ of the Brotherhood, to which every Brotherhood man is expected to be a subscriber.

For full information address E. E. ELLIOTT, National Secretary,
420 R. A. Long Bldg., Kansas City, Mo.

# From "Jewels for Juniors"

## No. 61. God's Little Ones.

Maggie E. Gregory.

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Chas. H. Gabriel.

1. We are lit - tle work - ers, Work-ing for the Lord; By His help we're
2. We are lit - tle sing - ers, Sing - ing for our King; Loud our in - fant
3. Lit - tle lambs are we, and Christ our Shep-herd bold, He has sweet-ly

striv - ing For the blest re-ward; We have heard the Master's call,
voi - ces In His praise shall ring; Je - sus loves our hap - py songs,
called us To His bless - ed fold; Naught of e - vil can be - fall,

He has need of one and all, So we'll glad - ly work for the Lord.
For to Him our praise be-longs, So we sweet-ly sing for our King.
While we heed our Shepherd's call, We're the lit - tle lambs of His fold.

CHORUS.

We will work, work, work, We will sing, sing, sing, And to Him our off'rings bring;

Sweetest songs of praise We will glad-ly raise To our Sav-ior, Shepherd, King.

Send 25 Cents for sample copy of the book "Jewels for Juniors."
Anything in the Music Line, also Communion Ware, Collection Plates, etc., for sale by **Hackleman Music Co.**, Western Branch, Room 421, 926-928 Grand Avenue, Kansas City, Mo. Correspondence solicited.

# CHRISTIAN MEN

A Bi-Monthly Publication, Being the Official Organ of
THE BROTHERHOOD OF DISCIPLES OF CHRIST

E. ELLIOTT, Editor — FRANK LAUDER, Circulation Manager

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# A NEW DEPARTURE

Vith this issue CHRISTIAN MEN begins e a bi-monthly, instead of a monthly azine as heretofore. A number of ons may be assigned for this depart- from custom maintained by the pub- ers for the past 42 months. First, necessity for issuing our magazine y month does not exist today to the e extent it did at the outset of this ement. Our various weekly papers anxious for news items and articles ing to the progress of Men's Work e church, a situation that did not ex- t the time the Brotherhood movement launched among us. Second, the ad- n of the Bible School lessons written cially for Men's Classes materially eased the circulation of our paper, we were placed in direct competition the publishers of quarterly litera- on Bible Lessons, none of them as extensive or as costly to publish as our own magazine. Third, the Directors of this movement have determined to make the magazine come nearer paying for itself than heretofore, because, as a matter of fact, we have been expending more than fifty cents per year per copy, without any allowance for editorial work or cost of handling the mailing list in the office, and our receipts from subscriptions have not amounted to as much as we were putting into the paper. We therefore considered three propositions—1st: reducing the size of the paper to 32 pages; 2d: increase the size to 64 pages and publish the same bi-monthly; 3d: continue the paper in its present proportions, but with a material increase in the subscription price. This last we figured would reduce our circulation, which has hovered dangerously near the 20,000 mark these many

months. Of course this would save some money, but it would likewise cut from our subscription list a large number of men who are interested in the progress of the Brotherhood Movement but who would feel that the magazine is not worth the advanced price. So, brethren, CHRISTIAN MEN for July and August is combined. You will be pleased to have within your hand during these vacation days a journal of information and inspiration that will interest you wherever you are, and at the same time know that this arrangement will mean dollars in pocket to the treasury of the movement. This is as it should be. The Brotherhood Movement believes in economy. Until now the directors of the Movement, who are busy business men, have not felt it wise to curtail the output of the General Office, either in letters, printed matter or magazines. They have also put off consideration of the subject of advancing the subscription price because of the above reasons.

**WHY SO LITTLE ADVERTISING**

Some of our readers may wonder that such a magazine as ours, with the splendid circulation, is not able to command a larger advertising patronage, but when we say that the tendency of the times is for advertisers to limit their advertising to daily papers in the cities and weekly and monthly magazines of enormous circulation, you will readily understand why a magazine like C: TIAN MEN is really but a drop i magazine bucket. We have secured advertising from men who have bee are still interested in the progress o Movement, and some others who f our paper able to serve them. Tha tronage meant money and in a wa duced the expense of circulation, bu has never been sufficient to entirely set the loss occasioned by the public of a better paper than the receipts subscriptions justified. We have re advertising of patent medicines and questionable articles, amounting to dreds of dollars, just because we d mined at the outset to never publish thing editorially that could be consic at all questionable, and this policy governed our advertising departme well.

**THE FUTURE**

CHRISTIAN MEN in future, as in the past, continue to be filled to the brim with to-the-minute articles intended to fill thrill, and enthuse its readers in a Bi erhood way. The Bible School les will continue in present form, with sons for the two months instead of one month's lessons being include heretofore. Correspondence is invite garding the conduct of the magazine, articles relating to Men's Work in church are welcomed and will be g such consideration as the limitation our space will permit.

Says I to my class, says I—

"'Christian Men' is the Paper to Buy"

—says I.

# hould Institutional Churches be Used as Community Centers for All People, Regardless of Class or Creed?

BY H. G. HILL, DIRECTOR INDIANAPOLIS TRAINING SCHOOL FOR SOCIAL WORKERS.

H. G. HILL

Perhaps, as this is not a question of a ociate membership or admission of the "ous non-immersed," one would even d e to discuss it. The subject is entirely r oved from any theological or doc- t al relationship, and I am glad the ed- it of CHRISTIAN MEN has so stated it.

LOCAL CHURCH PROVINCE

There is involved, however, the question of the purpose and province of the local church. Suppose we take it or granted that it is the purpose of th church to preach Christ. This cannot b done by the sermons alone. Nor by th preacher alone. Nor by a part of the p ple who make up the membership of th congregation. But sermons and ser- vi s, and pulpit and pew should form fo the community a composite of the C ist. To the man in the street Jesus C ist was a man who went about doing go d. Jesus did live a very active life. T record of his deeds takes up more sp e in the gospel records than the re rd of his wonderful utterances. Any ch ch which aims to exemplify the C ist might very justly be expected to en late Him in service as well as in ser- m s.

EXAMPLE OF JESUS

Jesus never shut Himself away from the people. When He did occasionally withdraw for such needed prayer and communion with the Father, He did so at night when the world was asleep. He must needs be down among the people when they could possibly receive His good offices. How can the church fail to feel the surge and pressure of the needs of humanity as it masses about her walls? Can we shut our doors to any who in any way need our good offices? If we shut our doors or draw division lines or make class distinctions we must not fail to remember we are falling short of Christ.

SYMPATHY NEEDED

No church can succeed in representing Christ, I care not how perfect its doctrines, how apostolic its ordinances, which does not have a sympathy as broad as the interests of humanity and a spirit as wide as the needs of mankind.

What evangelism will avail in the face of a church whose reputation is that of being exclusive and bigoted?

INSTITUTIONAL CHURCHES

The modern church cannot escape being to an extent institutional. This institutional activity may vary from a church which has a Sunday-school and a Christian Endeavor Society to a great bee-hive of activity where all manner of humanitarian efforts are carried on. It is safe to say that no institutional department should be created to merely imitate another church in a different field. Various institutional departments should be inaugurated and fostered because there

is a crying need for just such service. For instance, suppose there is an excellent public library adjoining or across the street from the church. It is foolish and worse than folly for the church to institute in that case a reading room and book-loaning department. On the other hand in a community without these facilities no more important duty confronts the congregation than to provide such uplifting departments.

THE GOSPEL OF OPEN DOORS

In many instances the church may be the only spacious room in which public gatherings can be held. In this case it is the writer's opinion, though many who read these lines may disagree, the church should throw open its doors for any good cause. I would personally rather have the church used for a political primary and risk the contamination (?) of its holy precincts than to have the public interests completely damned by a caucus held in a saloon of the neighborhood.

In one church which is quite near a public school, which has no auditorium, the church has been freely granted for commencement exercises and debates, and the assembly room has even been used by the school for concerts and amateur entertainments.

SPIRIT OF HOSPITALITY

All this hospitality on the church's part was extended without the least hint of profit in any way to itself. In fact, we believe the spirit was not that of helping the church, but a desire to make the church helpful to the community. In like spirit it was accepted. Jews, unbelievers, members of various other church, young and old, entered into the use of the building and without aiming at such an end, there resulted a better feeling between church and people.

THE CHURCH A PRODUCER

After all is it not true that what we are accustomed to consider "church services" are really not ends in themselves? Sin ing, preaching, praying, giving, orc nances and exercises are the machine which are to produce something. The exercises or services are not the produc but the producers. But how mar churches absolutely fail to produc What a waste of time, energy, expen and power! Suppose we were to acce the invitation of some capitalist to vis his factories. He would show us th advantages of his location, his shippir facilities, his splendid buildings ful equipped, the great boilers and engine shafts, belts, pulleys, machines, war rooms full of raw material, a man every machine. Suppose he should sa "Now, we will start it all and you ca see it running." The fireman stokes th coal, the steam mounts high, the enginee opens the throttle, the flywheel turns, th belts begin to travel from line to counte shaft and the machines begin to rur Everything is a maze of motion, nois and activity until the whistle blows an the workmen disperse. But through a this there is no product. There is noth ing finished, nothing packed and shipped You, of course, ask immediately why i all this if nothing is accomplished.

May it not be so with some churche of tremendous activity, great organiza tion, wheels within wheels? They pro duce nothing.

THE RAW MATERIALS

Men and women, boys an girls are our raw material we must work them over b many processes into finished products.

Without the grist the mill is useless without the flour the work is wasted.

Every church should go into the high ways and hedges and compel them t come in. This compulsion should be b the persuasion of personal profit. Giv the people something worth while, some thing they need, show them their need o it if necessary, and you will find you

oblem is to provide room for them. ople go where they think they get lue received. "They want their oney's worth." If we refer to the fac-y again we all know that "raw ma-ial" really passes through various pro-sses before it reaches the final process. en and women are in all stages of velopment. In many instances they ed to pass through many "processes" fore they are even ready for the "gos-l message." Has it ever struck you t there are thousands who are near church but miles removed from the npathy with the church's message? ch never come near a service. They ed to be drawn by other means.

MANY AVENUES TO MEN'S HEARTS

Men who will not consent to hear a sermon will participate in an letic contest, use a shower bath, read ook or attend a bean supper. That one "process;" they are now much rer the final goal. The finished prod-is not simply "a member of the rch." The finished product is a hristian." That can mean nothing less n a full orbed being physically, men-y, morally, clean, wholesome, strong. en why not use rational means for all se ends?

EXPENSIVE? NO!!

But let us turn to another phase of this subject. Many object to institutional rches because of the expense involved. is argument is based upon a miscon-tion of what constitutes institutional rt. It is safe to say that many of the st necessary and fundamental institu-al features involve insignificant out-of money. Given the room for meet-and proper direction and many of se features will be worked out and ported by the people themselves. veling libraries may be given a place he church. The lyceum lecture and sical evening may find the church ready to coöperate. Socials and various kinds of club meetings may be conducted.

Boys' clubs, men's clubs and Brotherhoods will grow by a little fostering care. Athletics can be encouraged. In the writer's own church there are and have been for two or three years several athletic teams without a church gymnasium. Our basket-ball team and bowling team, base-ball and track teams play in the Y. M. C. A. gymnasium or out of doors in public parks and play-grounds. These teams have won many trophies and have won high, sometimes highest, place in league contests, yet it is safe to say that in all these years they have not altogether cost us a sum to exceed two hundred dollars. On the contrary they have directly and indirectly helped us more than many times that amount.

WHAT CHURCHES NEED MOST

What churches need most, in order to carry out the plans to be a community center, is a building capable of being put to many meetings of various kinds. After that an open-hearted and frank desire to minister and serve the people will, if followed out, find an ever-increasing avenue for service.

A "meetin'-house" of one large room with pews and a pulpit is not modern. We have already quite generally added a "Sunday-school" room. Now many are adding parlors, dining rooms and kitchens. A still larger and later demand is for a few other adjuncts to the facilities to be added. Then let there be wide doors, that are more frequently open than shut, and a warm-hearted welcome for all who will enter, and the Master's work will be done for the Master's spirit is therein.

Jesus comprehended *"all men," "whosoever," "everywhere,"* in "all the earth," and to such He promises His presence in "all time." The biggest little word He used was "all." Let us in "all ways" be like Him.

# Non-Professional Evangelism

The immediate field of the local church is the community in which it exists. If the local church does not work —till, cultivate, its immediate field for what, then, is it in existence?

THE OLD WAY

The old way was for the church to "hire" a preacher and expect him to visit all the sick, originate the financial plans, run the prayer-meeting, nurse the official board, doctor a teachers' meeting and immortalize himself twice a week in sermons, while the "members" tended to business, teas, lodges and clubs. Is it any wonder the "church" didn't make good?

THE NEW WAY

The present conception is a radical reformation. The church is "the community at work." Working out its own redemption. The minister is a seer of causes and results, a pioneer in unexplored holy ground. He is the focal point of the moral consciousness of the community. He is a director of the moral forces of a community. He is a finder of means of expression for the spiritual life of the community.

Non-professional Evangelism may mean preaching and it may not. We are constrained to say that the most effective Evangelism has little preaching in it. It consists more of a brotherly acquaintance among neighbors and fellow workmen.

When a man becomes as interested in his fellow *men and religion,* as he is in his business, he does not need much outside influence to enable him to bring himself into a religious relationship with his fellow men. We talk about, and work out the things in which we are most vitally interested.

WHAT TO DO

There are Brotherhoods that a asking "What can we do?" A swer: Express the Christ li in your community. Don't preach—a

Many fine woven, well articulat schemes and methods of Evangelis have been put upon the market. T only trouble is, we are not working t plans. The New Testament idea Evangelism is carrying good news. O modern conception is the antithesis bringing men in to help bear the expens of the institution, or corralling them see how many we can catch. But we a finding ourselves. A few churches a organizing for the purpose of expressi in the community the Christ life t church is inspiring within them. In ge eral terms this is the way they do it.

HOW TO DO IT

A few men are found w will give themselves to th special line of work. The few men agree to become responsible f the leadership of the larger body th can be enlisted in evangelism. Yo own parish is the community to evangelized. District that communi and find at least two men and two wo en, husbands and wives if possible f each district, who will assume an actu pastoral care over that district. G personally acquainted with every ma woman and child in that district. your first contact with these people s little or nothing about the church. T prime purpose is to get acquainted wi the people—to know them as real m and women driven by the same necess ties, burdened with the same cares, a hungering for the same things as ou selves. Soon the cast lines begin crumble and friendship begins to gro

rest is easy. The Christ in men es out. If He be lifted up He will v *all* men to Him.

you love the men in your block they eventually join you in Bible study at church and finally join you in the k of the Kingdom.

When non-professional ministers be- e acquainted with conditions interest selves in the social life of the com- ity. You will carry away more than you give. Thus "social service" is done unconsciously—and this is the only way to do it effectively.

Children are induced to go to Bible School. The men and women will come, too. Later on they begin to openly acknowledge their allegiance to Jesus Christ and finally offer themselves to the direction of the minister to do for others what was done for them.

This is New Testament Evangelism.

# What is a Brotherhood Chapter?

**Answer**—A Brotherhood Chapter is a group of men organized to go to work to make the church what it ought to be to the people of the local community and the world at large. A Brotherhood is more than a Bible school class. It should have a class and make it the strongest force in the school, but it should also have a Bible school, and a Sunday morning service, and a Sunday evening service, and a prayer-meeting, and a civic welfare program. A Brotherhood is an organization of men ready to go to work to make the church actually what it is now theoretically.—*C. M. Chilton.*

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If your men are not organized for work along some lines that border on the above, they should be started to thinking aud talking about it. If organized and not identified as a chapter of the National Brotherhood, they are missing an opportunity to engage in a Nation Wide co-operation that means much to the success of the Kingdom, and to the Churches of Christ in particular.

Send a postal card bearing the name of your class or group or organization, the names of the officers and say the number of members you have, and the undersigned will send you a beautiful engraved certificate of membership, and membership cards for your members, and your class or group will be enrolled as a Chapter in the National Brotherhood Movement.

E. E. ELLIOTT, National Secretary,
R. A. Long Building Kansas City, Missouri

# The Church and the Problem of Child Labor

**An Address by Owen S. Lovejoy Before the National Congregational Brotherhood Convention, Chicago, November, 1911**

We call this a Brotherhood. I assure you that by Brotherhood we have in mind the American, not the European, definition; a modern, not a medieval. In other words, we seek to build up a fraternity of Christian people equal not in ability or position, but in opportunity. We have in mind the development of society to the extent that the present wide disparity in conditions shall disappear.

OUR ANCESTRY

With our English ancestors a man's possessions descended on his eldest son. Such an arrangement had its advantages. It built up powerful estates. It gave opportunity for a few to become leaders in politics, business science and religion. The religious ideas of Europe developed along the same lines. A few leaders, saints and prophets; a few endowed with rich heavenly estates. But our American civilization is not congenial with this. We deny the right of primogeniture. We repudiate the doctrine that a man may justly confer all his goods on his first born, for we cannot blink the fact that such a system means privation and obscurity for the rest of the family and their offspring. In the matter of inheritance we have taken this fact of Brotherhood seriously, and have written in our law the principle that no man shall make of one son the specialist in all opportunity at the cost of the rest of the family, casting them aside. We are seeking to carry this idea into our religious activities. We form Brotherhoods of Christian men, breaking down the bars that divided priest and layman. We contend that all have equality of opportunity in the Democracy of Jesus Christ. But we ahve not yet reasoned this out in its application to our daily life. Many f attest this, but I shall present one:

THE REAL PROBLEM

Child Labor in its domin force is antipathetic to h principle of Christian Br erhood. Child Labor means the righ Social Education and economic pri geniture. It means the concentratio opportunity upon the few, and the di bution of ignorance, poverty and dis to the many.

The educational spirit of our age i spires with the tendency in indus evolution to intensify this injustice. T is an age of specialization; but spe ized work in two directions. The law doctor, preacher, artist, business m ager or architect requires a larger p aration today than heretofore. He en his profession later in life. He kn more than his father knew.

AGE OF SPECIALIZATION

It is also an age of s cialization in indus and how does it w there? Our machines are more per than formerly. Our processes develo to those nice refinements which m them almost automatic. The resul that in the rank and file of our indust workers we tend to require less pre ation, less training, less ability than merly, and demand the limited, circ scribed but very expert specialist. skill of the professional specialist is perimposed on his general training. skill of the mechanic is made a substit for general training.

The little slate picker in the Penn vania coal breaker is the brother of man who owns the mine.

The little ten-year-old girls who t at her spindle in the great Southern ton mill is the sister of the man w

s the mill. But what is her share ie inheritance of our social wealth? lve hours a day for forty cents; eless labor at an almost automatic nine; nothing in the work to inspire, lop, or gratify. It means dwarfing hysical development, as proven by r industrial civilization. It means ping the mind within the narrow s of purely mechanical tasks; the ing out of those broad horizons of enly visions upon which the soul feed and grow.

ie six-year-old girl who works at t in a stuffy New York tenement ng the buttons on your coat or mine, nitting our baby's bootees, or sorting coffee we have for breakfast, is our r, but if God had predetermined her e an outcast from the Kingdom of ortunity He could not have accomed His design more perfectly than re doing.

**AS ED**

These examples need not be multiplied. A million children in a hundred industries are ng this principle of disinheritance ked out upon them today as a result ur rapidly developing wealth and inence on the one hand and our high ialization on the other. Unless we t this tendency, it is destined to n the gulf between those who have rtunity and those who have not. But resistance must be something more ite and concrete than preaching and esting. We must adopt specific ns. This extreme specialization may ecessary, perhaps. A multitude of and women must spend their lives nonotonous and meaningless toil h is without beauty, without joy, but an at least save a part of their life giving it freedom of childhood for th and development. We must enchild labor laws which will put the ection of the state around the child. Thus far practically all citizens are agreed. You will rarely find a man today who does not believe in the idea of protecting children from unjust burdens. But we must be more specific than this. There is no longer any speculation as to what is needed. Now we must go after it.

**CHURCH SHOULD CO-OPERATE**

It is probably unfair to demand that the Christian Church, as an organization, shall make an intensive study of the details of factory legislation, but it is not unfair to demand that the Christian Church shall avail herself of those agencies which specialize in that branch of social activity, and are able to propose a positive and constructive program.

The National Child Labor Committee offers itself to the Church and to the Brotherhoods as their agent and representative. We may claim to have made some progress in righting the wrongs against which complaint has been made. Within seven years we have witnessed improvements in the child labor laws of nearly every state. Since January 1, 1911, the child labor laws of thirty states have been improved. But we are still far from the ideal protection for the working children of the country. To make the progress the situation demands we must have the backing of an intelligent and sympathetic public. It is the duty of the Church, through specific application of its ideals, to create this intelligent, sympathetic public.

**INFLUENTIAL MEN NEEDED**

Today in practically every legislative campaign we meet influential prominent men who thoroughly agree with us in the "idea" of a child labor law, but who fight us when it comes to the particular measure advanced, no matter what that measure may be. We get plenty of coöperation so long as we remain in the field

of abstractions, but when something specific is urged our constituency falls away because its interest is on the other side.

DEFINITE THINGS

Among the fundamental forms of protection we are demanding and to which we ask the Brotherhood Movement to rally are:

1. The exclusion of all children under fourteen years of age from the field of wage-earning industries.

2. The protection of all minors between fourteen and twenty-one by laws adjusted to meet the specific needs of the child or of the industry.

3. We demand for all children under sixteen years of age the eight-hour day, the forty-eight hour week, the six-day week.

4. We demand also their exclusion from work at night or from any occupation dangerous to life or health.

5. We demand that those who are illiterate shall be first given an opportunity to lay the foundation of an American education before being harnessed for life to a meaningless and poorly paid job.

6. From industries which offer a cial menace to education or morals for example employment in the messenger service, we demand the clusion of all minors to twenty-one ya of age. (This demand has already met in five states within the past eigh months.)

7. We also urge such a revisio the curriculum of our educational i tutions as shall furnish to the Amer child the kind of training he needs t him for self-supporting industrial ciency.

I would make these demands not i interest of the child alone, but ch in the interest of society. We ca hope to develop or maintain a true mocracy with our population half and half slave. The very genius of American institutions as well as the fessed spirit of our religion demand we shall secure for every child unde American flag an opportunity to lay foundations of useful citizenship in tue, intelligence and industrial effici


## Good Books on Childhood

Beckoning by Little Hands..... *DuBois*

Point of Contact.....

The Natural Way.....

The Culture of Justice.....

The Evolution of Dodd..... *Smith*

A Study of Child Nature..... *Elizabeth Harrison*

Dawn of Character..... *Mumford*

Fundamentals of Child Study..... *Kirkpatrick*

# The Problem of the City—Vice and Religion Debated

## A Job Big Enough for Brotherhoods, Men's Bible Classes, Leagues, Clubs, Civic and Charitable Organizations and Good Citizens in General

The following article published editorially in a metropolitan newspaper created a decided sensation. The ministers of the city determined definitely, in the face of strong opposition, to have the city authorities appoint a commission to investigate various kinds of vice, said to exist there, and to offer some plan for effectively dealing with it. The article is so appropriate, that we are reprinting same for the information and enlightenment of our readers. EDITOR.

MILK AND WATER RELIGION? NO!

"The minute any one comes along and preaches something besides a milk-and-water religion, a religion that begins with the contribution box and ends with a missionary tea for the benefit of some benighted, but happy, heathen, the minute there is an uproar among those who wear purple and fine linen. The standpatter is not a political animal. He is to be found in his most savage form within the church, where he opposes all effort to make Christiantiy practical and applicable to present day conditions, and insists that anything which tends to disturb his conscience or his profits is 'sensational.'

Christ was the most sensational man who ever walked the earth. That's why he was crucified. Had he conformed to the spirit of the times, hobnobbed with the Pharisees, and been a theoretical, statistical Christ, seeking to establish a creed and not a living, social virile religion, He would have—not been Christ.

The best evidence that our country is in dire and immediate need of religion is the fact that no sooner is it proposed that the faith of Christ be made to mean something, than the proposition meets with violent opposition. If the churches confine their denunciations to the vice that prevailed in decaying Rome, the profligacy of the French courts during the reign of Louises, the throwing of little children into the Ganges to feed the crocodiles and the opium habits of the Chinese, the church would be pronounced a great success by those who hate to have their peace of soul harrowed. It is not inconvenient to contemplate the sins of other generations and other peoples. It is a mild stimulant to dwell upon sin in the abstract.

RATTLING SKELETONS

"But as soon as the thing called Christianity is brought to our own doors, and the skeletons in our closets begin to rattle—that is 'sensational' and the prayer goes up from the smug that the crusade against evil be conducted 'with due wisdom and discretion and without spectacular accompaniments.'

"Now, there is no record of what was said at the time, but we have an idea that when Christ permitted Mary, the scarlet woman, to wipe His feet with the hair of her head He was accused of a very great lack of discretion, possibly of something far worse, and we do not doubt for an instant that His driving the high financiers from the temple with a whip of scourges was classified among the high brows and their fawning followers as being spectacular to the point of anarchy.

"The final report of a committee of the Men and Religion Forward Move-

ment contains the following assertions and suggestions:

Social vice, liquor saloons and debauched politics practically dominate, laying their enslaving yoke on the neck of every citizen, however much he may detest them and revolt at them. This yoke Christians and freemen should break straightway.

The social vice is fostered and connived at by city administrations in defiance of the state laws, divine commandments, public morals and common decency. Widespread debauchery, ruined youth, horrible diseases, a degraded race are its visible fruits. We recommend for its extinction the appointment of a vice commission in every city, who shall study the facts, make public their observations and report their conclusions. We are sure that, if well constituted, its recommendations will favore the elimination of all prostitution. We should spread valuable state documents and other literature, teach the young, warn the unruly, rescue the penitent, punish the wicked, protect the home and save the cities.

The saloon is indissolubly allied to all social vice and crime, disobeying law, engendering lawlessness, destroying virtue, degrading citizenship. Licensed saloons, together with saloons unlicensed and the illegal sale of liquor in every bawdy house, rule many cities. Laws seem to be framed so as to threaten whoever complains of the illegality of these. Unrelenting warfare against them should be w

These vicious laws are made by polit whose power is rooted in the saloons dives, utterly contrary to public welfare. recommend to the best and ablest citize organize clean and honest political mach which shall destroy the rotten machines running the cities to their dishonor and sl

Playgrounds with supervision, the pr schoolyards and other wider tracts should vide clean recreation for the youth of the Streets lined with saloons and traverse drunkards and harlots are not fit play s for boys and girls.

We favor industrial education, vac schools, the use of school buildings as s centers, and the opening of schoolhouse workingmen's associations.

Household sanitation laws are moral as as physical and should be religiously ame and enforced for public health and welfa

Industrial conditions, including the co living, wages and especially minimum w below living standards, should be the su of dispassionate and full investigation publicity, followed by laws justly enforced

There should be a social service gro every church, frequent discussions of s problems by ministers, open forums unde auspices of the Federation of Churche freely debate public conditions and free conferences of all interested in social welfa

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# Conservation Work Under Way

## Practical Results in Many Cities of Men and Religion Work

**Pittsburgh**—More than 25,000 men at-nded various meetings during Pitts-ırgh's Eight-Day Campaign, and as a :sult of the interest aroused in matters : practical religion, steps have been :ken to carry on the work indefinitely, :arly all the churches formally agree-g to stand together in a serious effort ›r a Better Pittsburgh.

**Des Moines**—Five months after the ight-Day Campaign here finds Des :oines more deeply interested than be-·re in the Men and Religion Forward ovement. The municipal lodging house, e Sunday-school Teachers' Training stitute, the joint registration bureau r charitable bodies, and the newly or-nized inter-church council stand as actical evidences of the good results us far accomplished. Interest in evan-lism has perceptibly increased; noon-ur shop meetings held in Des Moines d in Valley Junction nearby have in-eased in numbers and true devotional irit, while evangelistic teams have been ected in three of the local colleges for rrying the Gospel message to other wns and villages. There has been great ogress in boys' work, the older boys ve organized under a general Commit-t: of Seventy-nine, and are holding etings of inspiration and instruction at ted times.

**South Bend, Ind.**—Following the con-ntly increasing influence started by the en and Religion Campaign here early t October, thousands of Christian men i South Bend have decided after careful iberation that they will insist that the y authorities clean up the worst pest es of vice and take measures to re-t it and stamp it out. More than twenty churches, with thousands of men, recently united in a protest against vice conditions in this city, and one church voted for the impeachment of the mayor of South Bend. Political interests supposed to have clear knowledge of the situation are alarmed at the outburst. At first they believed the protest to be merely a passing affair, but it is now realized that the churchmen of the city are in earnest. No greater sensation has stirred the city for a generation.

**Boston**—Ninety churches in twenty-two towns have held meetings of their men since the close of the Boston Eight-Day Campaign, at which nearly 2,000 men were in attendance. Twenty churches will push more aggressively missionary activities. Twenty-three report plans for larger social service. Twenty-nine will endeavor to make personal and public evangelism more effective. Thirty-two will seek to increase the number of men and boys in Bible study, and to improve the quality of the teaching. Thirty-seven report definite plans for work among boys. In eight churches Men's Clubs or Brotherhoods have been established. Community extension meetings in shops and factories are going on at fifteen points, with 1,500 men attending per week. Three of these meetings are held at midnight, and twelve at noonday. The interest and attendance, instead of decreasing are increasing.

**Providence, R. I.**—Plans made at close of Eight-Day Campaign now being tried out. Main efforts thus far along social service lines. Bureaus of Research already established and under way, and making an exhaustive examination of social conditions in city, including hous-

ing conditions, matter of wages, sewerage, ventilation, lighting and heating of tenements, etc., with definite view of having untoward conditions remedied by the city government.

**Dallas, Tex.**—Special attention being paid to boys' work. Group of carefully selected laymen, numbering fifteen of the ablest citizens, making a serious study of boys' needs, and methods of influencing boys, under competent instruction, and using most approved text-books on the subject. Athletic teams organized in many Sunday-schools, with idea of linking Sunday-school work to all the boys' activities, and boys organized by districts to receive religious instruction, and to help each other in higher and nobler aims.

**Topeka**—A federatión of all the Social Service Workers of the churches has been formed to put into practical effect the message of the Men and Religion Forward Movement.

**Rochester, N. Y.**—Following the Eight-Day Campaign here, fifty-four social service committees were thoroug y organized in as many churches, and e fifty-four chairmen are working as a u t. One of the first steps taken was to dec e to apply for membership in the Ameri n Society of Sanitary and Moral Prop l laxis, with headquarters in New Yo k. Strong subcommittees were appointed o look after the housing problem, instr tion in sex hygiene, a remedial loan as ciation, public institutions and visitat n thereof, and law enforcement and nee d legislation. The committee reported vorably, commending the present chief f police for his success in reducing reso s of vice, and stated that since the M n and Religion workers had shown m d ern methods in work with prisoners, p sons held in jail charged with crime n the first time are now separated fr m old offenders and professional crimina s This forward step was taken principa y through the efforts of the district att ney and the sheriff, both of whom co e in for hearty commendation.


# What is the Advantage of National Affiliation?

**Answer:** The National Brotherhood maintains a general office, secretaries, clerks, stenographers and equipment necessary to propagate the movement.

The National Brotherhood is a modern specialist in men's work, furnishing expert guidance to Local Chapters, based on years of experience and investigation.

Stirs up men to activity in all departments of our churches.
Promotes general church interest.
Develops large classes of men for Bible study.
"Team work campaigns."
Men for the ministry.
Student aid fund.
Participates in great interdenominational movements for "Men and Religion."
Publishes a strong masculine religious journal of information and inspiration.
By affiliating we have a part in what the National Brotherhood does.

Through the National Brotherhood we are lent a helping hand in time of need and when strong we return the loan by assisting others who are struggling with the Man Problem. To be without the National Brotherhood means a severe handicap.

We should co-operate for the opportunity for good to be done, the benefits of the larger fellowship afforded by the National life, the greater self-respect when living not for self but for others.

# The Greatest Problem Before the Church Today

## Paper No. 1—Conditions

BY E. V. ZOLLARS, PRESIDENT OKLAHOMA CHRISTIAN UNIVERSITY.

E. V. ZOLLARS

ECIFIC ASK

Every organized movement has, or ought to have, a specific work, otherwise organi- tion is useless and wrong. It is folly to eate a machine, if there is no specific ork for the machine to do that is not ing done or cannot be done by ma- ines already in existence. The church the Lord Jesus Christ is no exception this common sense rule. It was cre- ed to do a work that no other organiza- n then in existence was doing, or could . In fact, it was created for the per- rming of a task that no human organ- ition could accomplish. This task may summarized in these words: "The sal- tion of the world through the preach- g of the gospel to the ends of the rth." Can anyone imagine any other ork that the church was created to do? n anyone conceive of a work that the ividual Christian man has to do other an to carry out the Commission of our rd? Whatever the church does im-

DS THE ME

mediately for education, for benevolence, for social bet- terment, or for political re- rm has for its ultimate purpose the rrying out of the great commission. Whatever the individual Christian does in the varied activities of life is wrought indirectly at least for the same end. This work should be constantly in individual thought and effort and in all the plans and purposes of the church. When we forget this we forget the fundamental work laid upon us by the head of the church. In short, the church covers the whole ground of human activities with the one great purpose in view of conquering of the world for Christ. For this, the farmer ploughs, the mechanic plies his trade, the artisan works and the professional man practices his calling. Would to God that all Christian men recognized this fact, because this would sanctify and glorify every legitimate activity of life.

THE QUESTION OF EMPHASIS

In order to the accomplishment of the fundamental work Christians individually and collectively find it necessary at different times to emphasize different things. To preach the gospel successfully demands certain conditions, and when any one of the necessary conditions is wanting emphasis must be placed upon the wanting condition until it has been recognized and supplied. For instance, when the Bible as a book had been taken

BIBLE PEOPLE'S BOOK

from the people and locked up in the cloister somebody was needed to emphasize the truth that the Bible is the people's book and belongs to every man, and that it may be read and interpreted by every individual, and that each is responsible before God for the manner in which he deals with it. Consequently, the great rallying cry of the Protestants has been the Bible, the whole Bible and nothing

but the Bible as the religion of Protestants, as Chillingworth put it.

THE CASE OF LUTHER

When salvation was made to depend on works of merit and acts of penance somebody was needed to lay emphasis on the fact that salvation is by faith, and Luther was God's man for the occasion.

THE CASE OF CALVIN

When the powers and prerogatives of God were being assumed by a fallible man who sat in the temple of God, showing himself to be God, some one was needed to emphasize the doctrine of the sovereignty of God and Calvin appeared as the needed man.

THE CASE OF ARMINIUS

When the doctrine of divine sovereignty had been so construed as to destroy the doctrine of human freedom someone was needed to emphasize the freedom of the human will in the divine plan of redemption and Arminius was God's man for the occasion.

THE CASE OF WESLEY

When worship was divested of its inner significance and was made to consist of mere outward forms and ceremonies, someone was needed to emphasize a doctrine of spiritual Christianity, and Wesley was the man of the hour.

THE CASE OF THE CAMPBELLS

When the progress of the gospel had been practically arrested by the sinful divisions of the people of God somebody was needed to emphasize the necessity of union in order to the conquest of the world for Christ, and Thomas and Alexander Campbell were God's men for the emergency.

In this brief summary I have merely touched the mountain tops of truth. It would be easy to show that many subordinate points of great importance have been emphasized at different times by different men in order for the success of the church in its conquest of the worl for Christ.

A NEEDED LESSON

As a people, the general le son brought out in the abov discussion should be studie with great diligence if we would accom plish the specific work that God has lai upon us. When we were an unorganize heterogeneous mass of baptised belie ers, without coöperation and consequentl without ability to concentrate our effor

ORGANIZED WE SUCCEED

upon the great work o world-wide evangelizatio we had men who were wis enough to lay the emphasis on organiz tion; men who understood that in unio there is strength; men who had hear the prayer of Christ and caught its spiri and knew that the world could not b evangelized by a divided and unorganize people. We have applied this doctrin of organization to the problem of benevo lence, to the problem of Church Exte sion, as well as to the missionary prob lem, district, state and national. But doe anyone imagine that we have come to th end and that henceforth it will neve be necessary to place a new emphas anywhere? Have all conditions now bee fully supplied that are needed for th execution in its fullest sense of ou Lord's commission?

WHAT MUCKLEY SAYS

Let me recite a few statistic Unfortunately there is not en tire agreement as to the exa figures, but sufficient for m purpose. George Muckley, the Secretar of our Church Extension Board, says tha we have 11,800 churches. He ought t know. It is his business to know, an he is a man who usually attends well t his business. He also tells us we hav approximately 2,600 preachers givin their whole time to the work. This talking in much smaller figures than ha been our habit.

HAT IEPHERD .YS

R. P. Shepherd says that we have 3,200 preachers. Some giving an estimate based on the names in the Year Book, ıd making certain allowances for losses : various kinds, place the figure at 4,000 : more. It is my conviction that 3,000 near the mark. In other words, we ıve four churches for every preacher day. There are many churches that cupy the time of one preacher, which eans that we have no preachers for a ıltitude of churches. R. P. Shepherd ys we have 3,240 churches absolutely without preaching at all. Is it not evident that it is high time to place a new emphasis and that upon ministerial pply? How can we have remained nd so long to this crying need? What the use of talking about world-wide angelization if we forget this important ıtter? The estimates as to our numrs were practically the same ten years o as they are today. We have been talking about a million and a quarter, or a million and a half of people for many years, and yet we have been adding seventy-five thousand to one hundred and fifty thousand people to the churches every year. Why do we not gain more rapidly in numbers as the years advance? The answer is plain—we are not taking care of our accessions. While we are gaining in front we are losing in the rear. We are allowing as many people who have once been Christians to perish as we are gathering from the world. What has become of our business acumen? What has become of our hard common sense? What has become of our devotion to the commission of our Lord? Does not the admonition of the apostle ring in our ears, "Awake thou that sleepeth and arise from the dead?" Here is a problem that we must face and meet, if we would stand acquitted at the judgment bar of God.

W PHASIS EDED

EDITOR'S NOTE:—The second installment upon the above topic will appear in the next issue of CHRISTIAN MEN.

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# The Brotherhood Movement—What is it?

The Brotherhood objectives of service a:

1. To win men and boys to Jesus Crist and the Church.

2. To promote the spirit of brotherlin s.

3. To magnify the Church and to enli men in the work and worship of the lcal church.

4. To coöperate with other boards in nking real their ideals for the establishmnt of the kingdom of God in the earth.

5. To enlist men in all worthy movemnts for social, civic and industrial bettement.

6. To promote and extend the Brotherhood work in the Christian Church by giving an annual offering to the General Brotherhood.

It is the hope and aim of the Board of Directors to have a men's organization, a Men's Bible Class or a federation of two or more Bible Classes in every Church, enlisted in work along the lines of these objectives.

An organization without an adequate objective in worthy service is not only useless but burdensome. But an organization of men whose hearts burn with a sense of responsibility and opportunity for great service, resulting from a clear

vision of duty will transform the life of any church. Such an organization will throb with vital power and things will be doing for God and folks wherever its life touches.

The organization packet will help start off. Send for it. Address E. E. Elliott, National Secretary, 420 R. A. Long Bldg., Kansas City, Mo.

## Application Blank

Believing in the ideals of Brotherhood, and desiring to coöperate with other groups of Christian Churchmen, the.....

.....

(Give Name of Organization)

of the.....

(Give Name of Congregation)

Christian Church of.....

(Postoffice and State)

hereby applies for membership in the General Brotherhood of Disciples of Christ. The present membership of our organization is.....members, for whom membership cards are requested. We agree to support the General Brotherhood morally, by our sympathy and coöperation, and financially, by making an annual contribution towa the expenses of the General Offices. W will strive to introduce the Brotherhoc magazine, CHRISTIAN MEN, recognized the official organ of Men's Work, to a men of our chapter.

The following are officers of our o ganization:

.....Preside

.....Vice-Preside

.....Secreta

.....Treasur

and the following are our committee

.....

.....

We hereto attach list of the names officers and the Chairmen of Comm tees.

Yours in His name,

.....

Secretary or other officer

I hereby approve the above applic tion.

.....

Minister

Please enclose 25 cents to cover co of certificate.

# Have You Read


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# Growth of the Playground Idea

Over in Brookline, Massachusetts, ıere was recently held a Recreation Inıitute for the New England States. The urpose of this Institute was to make ossible an exchange of ideas and a full iscussion of the problems of recreation. 'he city of Brookline is one of the few ties of America which constantly emloys a supervisor of recreation. In his pening address Mr. Joseph Lee, Presient of the Playgrounds and Recreation ssociation of America, made the followıg statement:

ROWDED OMES

"Play has been unfortunately largely banished from the home for lack of oom. Even domestic training now has be supplied by the schools because ıother cooks on a gas burner and has ot room to show her daughter how. he problem is to find a place where boys ıd girls can meet under rational conitions. The school buildings seem to ave the space, especially in the school alls; and I believe that a great developent in the future is going to be the pening of all school buildings for this ıd other social purposes. People do ot go wrong because they want to, but ecause circumstances are against them; ıd circumstances in the modern city, hich has squeezed its children out on the street and into dance hall and left ıem to get home any way they can in e small hours of the morning, are gainst our young people at the present me."

ECREATION UNDAMENTALS

All over New England the playground idea is showing a very marked rowth. The cities of New England are e most compact in the nation and thereore the recreation problem has to do with a fundamental part of the life of the entire community and is not one which concerns itself with the children alone. In a large number of cities playground commissions are coming into existence, dealing with the recreation problem comprehensively, first by learning facts, and second, facing them. Some cities are following the Brookline plan of employing a supervisor of recreation who gives his whole time, thought and energy to work out a recreation program for the entire community. A competent Board of Directors oversee the work of the supervisor of recreation and this Board rightfully claims a place alongside of commissioners of parks, schools and libraries. Even the smaller cities and many rural communities are going at the recreation problem vigorously.

SELF-GOVERNMENT

Some of the best playgrounds in New England are largely governed by children themselves, with the best possible results. This self-government idea is not a theory but a practical demonstration wherever it is handled with any degree of knowledge and forethought. This idea does not involve doing away with a regular supervisor. Mr. Ernest Hermann, Director of Physical Education, in the schools of Cambridge, Mass., in discussing this phase, says: "I do not say that you can take boys off the street; I do not say that you can develop self-management without instructing as to what it means and its value. If I start a team lesson I have to teach the children beforehand the value of coöperation. The supervisor should in a way see everything and know everything that is going on." The average boy learns most of his meanness—and his goodness, too—from

the boy a year or two his senior and hence the problem of supervision is greatly simplified by instilling into the older boys and girls the proper spirit and then calling on them to become leaders in play of younger children.

MORAL VALUE

The moral value of physical education cannot be over-emphasized. We are living in a new environment in which the home plays but a feeble part. The children must find their recreation outside the home, either at public or private recreation centers. If our moral standards are to be what they ought to be in business and in life in general the standards of morality in the playground must necessarily be of the highest order; such standards will remain with the individual throughout life. Athletics may be used as means of character-building but the sport must always be above the winning of games. Physical activity should never be the end but rather should be the means toward which things will contribute toward higher and better lives. Thus young people will soon begin to give expression to their cultural qualities through evenings spent at the community center in public schools or church. Evenings of story telling, folk lore, miniature dramas and inexpensive pageants are means by which settlement houses can give annual or semi-annual expression of their cultural qualities. Where such things have been tried they become milestones in the life of the community.

MUSIC

Music plays an important part in community life. In New York City, through the efforts of the Recreation Association, music for the people is dispensed in the parks and on recreation piers, where the best music is presented and received with enthusiasm by thousands of people from every walk of life. First-class music makes a distinct appeal to the finer instincts of the crowd.

THE IDEA GROWING

To give an idea of the extent to which the playground idea has gone within a compartively short time, please note the following: A number of cities in California have municipally-owned club houses with extensive recreation grounds many of these buildings and tracts being donated by philanthropic citizens. Without exception these centers are largely patronized for educational and social purposes and numerous associations which avail themselves of the facilities offered pay a small amount toward the running expenses of the center. These grounds are open every day, including Sunday with social and literary gatherings and Sunday-school services. Mass meetings of citizens are held immediately preceding public holidays. Saturday evening lectures and entertainment courses are provided, besides the usual gymnastics, games, social times, baths, libraries, bowling alley, cooking and sewing classes, kindergarten, etc. In the main these recreation centers are called club houses. Some of them have evening classes for both men and women. In some of the cities where municipal recreation centers are not provided, high school and other school buildings are being opened as neighborhood centers. If sufficient ground is available a public playground with instructors is established. Provision for playgrounds is being embodies in the budget of the cities whose charter will permit and if charter amendment is necessary, as in Sacramento, the necessary amendment is made. In San Diego, California, the Playground Association has plans for a $5,000 field house and a 50-acre playground.

The above reference to California, widely separated from New England, is given as an example only. The same

y be reported of Waterbury, Connecti-
; Washington, D. C.; Denver; Cairo;
cago; Decatur and Peoria, Illinois;
y, Indiana; Burlington, Iowa; Louis-
, Kentucky; Bangor and Portland,
ine; Baltimore; Boston and other
s in Massachusetts; Detroit; Minne-
lis; Kansas City; Albany and Buffalo,
even Fargo; besides the three Cs of
o—Cleveland, Columbus and Cincin-
; Philadelphia and Pittsburg; Seattle,
shington; San Antonio, Texas, and 26 cities and towns in Wisconsin. The playground idea has come to stay. If you are interested in the progress of the movement in your community address a letter to H. S. Braucher, Secretary, Playground and Recreation Association of America, who will place you in touch with a representative of the Association in your vicinity. The Association publishes a monthly magazine, called *Playground,* filled to the brim with expert testimony on the above subject.

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# Evolution of the Playground

ne of the greatest needs of the pres-
day is adequate facility for recreation.
where is it more apparent than in
cities of ten thousand inhabitants and
ards. A great mistake is being made
many churches throughout the coun-
in establishing playgrounds both in-
r and outdoor without making any
ision for supervision. The present
ls in the playground movement is for
e general, continuous and expert su-
ision, not merely for the sake of ad-
ing the idea but in order to prevent
tion. Experts in the playground
ement advise that unsupervised play-
nds are, as a rule, not making good.
en such playgrounds are not monopol-
by rowdies they are largely used
oys who are experts in leading games
who could be counted upon to find a
ce to play under almost any circum-
ces. The unsupervised playground
sed far less than it would be under
er supervision. If a church can afford a playground either indoors or outdoors it can afford to have it supervised.

The form of supervision is a difficult question. It will pay any church to employ for a portion of his time a properly trained supervisor, preferably one who is engaged as physical director or playground superintendent. Such a man will immediately prove himself to be an indispensable adjunct to the very life of your church. For the women and girls the same kind of a feminine supervisor should be obtained. If you are doing anything along the line of children this work should be supervised by women during the summer months and by men during the school term. Such persons may be found among the teachers of public schools who would be willing to give their time outside of school hours to work in your recreation center.

See article by H. G. Hill elsewhere in this issue, commenting further upon the above subject and bringing it closer home to our churches.

# Wireless Whispers

## Facts About the Brotherhood Class at Wichita, Kansas

BY C. A. MUSSELEMAN.

EDITOR'S NOTE: Judge J. N. Haymaker, Vice-President of the National Brotherhood, is teacher of this class.

The chief cause of the success of the class both in the contest and in individual class growth and interest is the initiative shown by almost every individual in the class. I never saw the spirit in this respect equalled. Every man did some thinking of his own and then acted without waiting to be urged on by some one else; and yet through it all there was a united effort; there was organization and men worked according to a certain system but the secret was that every man got into the game and went even farther than his assignment.

This spirit is still the characteristic of the class, and as long as it prevails there is no danger of failure. They are all busy; constantly at it.

The class was first organized two years ago with six members. We grew steadily. During the first winter we reached an enrollment of about twenty-five and on one occasion had seventy-five present.

But things started with a new spirit this fall and especially after the Billy Sunday meeting. We laid many plans and tried out all sorts of enlistment and follow-up schemts. They all helped, but success does not consist in any one scheme; after all, it depends on the personality of the individuals. That is what did the work and it will always so be.

We have an employment department. A fine social atmosphere always prevails. We used big bulletin boards on the street corner. We put the names of our members on chairs with an empty chair by its side to be filled by the one next to him. The town was districted and several persons assigned to each district to wake up and get out those living in that neighborhood. We are still using this plan with large success.

We are now dividing up into athletic and chorus groups, etc. This is keeping up interest in fine shape.

Members of the class are uniting with the church from time to time. Many are in the class that have not been in Bible school for five and six years. We had our members on the street on Saturday nights invitin the class on Sunday and some said it their first invitation in six years residenc Wichita.

It is by far the largest class of restri ages in the city and I doubt if there better in the state, 18 to 30 years. We now holding our attendance at 150 and not be satisfied with less.

Mr. C. A. McCorkle is president of class. He is a young attorney graduate Cornell. W. F. Hockaday, secretary, an accessory business. To him was due a l part of the success in building up the c W. F. Pieper is treasurer.

So the work goes on and every thin flourishing.

* * *

## Bible Class Statistics

The International Sunday-School Asso tion have issued a report showing the co tion of their affairs at close of busin March 25, 1912. The Christian Church st at the head of the list with 6,904 organ classes, with a membership of 155,783 261 classes reported for the first quarte 1912. However, the Methodist Episc Church shows a greater growth for quarter than we do. Report shows classes, making a total for Methodists 6,185 classes. However. with a member of 156,691 pupils, this is less than 1,000 p more than is reported by the Christian Chu

We doubt not that there are classes men, readers of CHRISTIAN MEN maga that do not hold the International Certific That would bring our enrollment very m higher than it is. Enrollment in the In national Sunday-School Association costs 25 cents and we strongly reccomend that Brotherhod classes and other Men's cla hold this International certificate. It will a splendid compliment to the Brotherhood tificate and any other certificate of affilia that you now have. If all of our M classes not already holding International tificates will make application through t State Bible School Superintendent, or di to the International Sunday-School Asso tion, 1415 Mallers Building, Chicago, Illin we can head the list without a particle o doubt.

## egarding the Louisville Convention

elping to work up carloads of Disciples nearly every state, personally answering dreds of letters every day. assigning head-rters for various delegations and answer-"a thousand and one" questions about the ing International Convention in Louisville ober 15th-22d, George A. Jones thinks he he busiest man in Louisville.

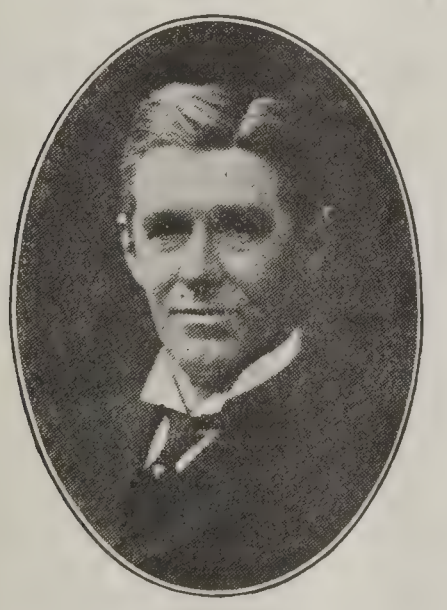
lthough hailing from the Badger State is.) there is no running backward with . He is always pushing to the front and n the Louisville committee wanted a man iron nerve, grit, go-ahead-it-ive-ness and k-to-it-ive-ness, it went to Bro. E. L. vell, whose associate he is at the great t Church, to tell him that they had picked Brother Jones.

ro. Jones fairly bubbles over with enthusi- when you talk to him about the Conven-. He says he has sufficient information to warrant his saying that the Louisville vention will be the greatest and most ely attended in the history of the Brother-d and he therefore urges everybody who emplates meeting their friends in the Old tucky Home, to write to him at once for r reservations, registration certificates or other information they may wish regard-the Convention.

he Brotherhood National Officers are ding a movement to carry a full "Special in" from Kansas City and Saint Louis to isville. This will be another treat such we had in our journey to Portland last mer, and those who went with us on that ride" branded it as the "best yet." If want your name on our diagram, drop line. It will only cost a cent.

* * *

## Grafton Leaves Kansas City



T. W. GRAFTON

ansas City is losing a mighty good cher, and a good citizen, and the men of son Avenue Church are giving up an r brother of the proper sort. The Brother-d movement is losing the chairman of its sory committee, though he will remain a ber of the Executive Board. This man is Thomas William Grafton, whose counterfeit likeness is presented herewith. Brother Grafton goes to the Third Church at Indianapolis, the home church of the editor of this paper. He has been in Kansas City two years and two months, but those have been busy times. He has *shown* Kansas City and Missouri and Kansas a few things that they will remember after he is gone away. Before coming to Kansas City Mr. Grafton was pastor at Anderson, Indiana, and before that at Rock Island, Illinois, for ten years, and before that he was at Ann Arbor, Michigan, where we have a Bible chair at the State University. Before that he was a student at Oskaloosa College in Iowa, and there he met his wife, daughter of the late B. W. Johnson. Before that he was the son of a farmer in Iowa, and drove eight miles to church every Sunday. He is the father of one daughter and one son and the husband of one wife who is almost if not quite as great a preacher and worker as her husband. Organization is the forte of the family. Mr. Grafton organizes the men and boys and puts them to work. Mrs. Grafton organizes the women and establishes Young Ladies' Mission Circles and helps on in the Aid Society, and the Mothers' Clubs, and Cradle Roll. They begin at Indianapolis on July 1st, and things will be stirring there shortly thereafter.

* * *

## A New Director

D. Y. DONALDSON

At a meeting of the board of directors of the Brotherhood of Disciples held at Kansas City, May 24th, an invitation was extended to Rev. David Yandell Donaldson, associate pastor of the Independence Boulevard Christian Church, of Kansas City, Missouri, to become a member of the Executive Board of the Brotherhood, and this invitation was later accepted by Mr. Donaldson. On July 1st he will assume the duties of chairman of the Advisory Committee of three members, in place of T. W. Grafton, whose removal from Kansas City to Indianapolis occurs July 1st. Mr. Donaldson was State Secretary of the Missouri Christian Missionary Society before he began to share the burdens and responsibilities with George Hamilton Combs. Before that he was pastor of the Wabash Avenue Church in Kansas City. Before that he was pastor in Kansas and before that a Kentuckian, which he claims to be still.

## Kentucky Bible School Institute

The Kentucky Christian Sunday-School Associations announces its first annual summer school for Sunday-School and Missionary Workers to be held at Morehead, Kentucky, June 17-23, 1912. Morehead is a magic place among the Disciples of Christ, due to the location there of the C. W. B. M. School with its beautiful campus and school building, dormitory, etc. Morehead is situated in the heart of the mountain district of Kentucky and the mountains are at their best during the month of June. The faculty includes Walter E. Frazee, State Superintendent; Robt. M. Simpson, Indiana State Brotherhood Chairman; W. J. Clarke, Myron C. Settle, Marion Stevenson and Robt. M. Hopkins.

Those interested in this institute should communicate at once with Walter E. Frazee, 616 Keller building, Louisville, Ky.

* * *

## Affairs at Glenville

BY B. HARRIS.

O. L. HULL

The Glennville Church of Christ at Cleveland is growing to such an extent that the Brotherhood and members are contemplating a large addition to the building. Our pastor, O. L. Hull, is a hard and diligent worker. Our Bible School superintendent, Dr. Neff, is a very busy worker—especially among the children. Brother Doty, McWade and Harris are at the front entrance to welcome strangers every Lord's day and have the glad hand of fellowship for every one present. They are a trio of the Lord's Disciples in the full sense of Christianity. We are a growing congregation for the upbuilding of the Kingdom.

* * *

## Springfield, Missouri, Announcement

One thousand in attendance. Brotherhood in charge. South Street Christian Sunday-School, June 9th. We want to make this the greatest Sunday-School Day Southern Missouri has ever known, and we want you to be there. Special music by orchestra and chorus. Assembly services in church auditorium at 9:0 a. m. Bring a friend.

### The Result

SRPRINGFIELD, Mo., June 9, 191

R. A. LONG,
Care Independence Blvd. Christian Chu
Kansas City, Mo.

Greetings. Overcast sky; occasional sho ers; Brotherhood in charge of South Str Christian Sunday-School; one thousand d thirty in attendance; large percentage of m great enthusiasm; the greatest Sunday-Sch day in Southwest Missouri. God bless e Brotherhood work.

F. L. MOFFETT, Pasto

### Mr. Long's Reply

KANSAS CITY, Mo., June 9, 191

REV. F. L. MOFFETT,
South Street Christian Church,
Springfield, Mo.

Your telegram received. Heartiest congra lations yourself and officers and Brotherho men in the ranks over today's success, es cially the magnificent Bible School attendar Permit me to predict that you are at the ginning of larger and better things for Kingdom in your community. Shall watch yo progress with interest.

R. A. LONG, President

* * *

## A Unique Announcement

BROTHERHOOD DISCIPLES OF CHRIST.

The Methodist Brotherhood have extend us an invitation to attend their Brotherhoo meeting Monday evening, June 10th, 8 p. It is up to us to make a good showing. W will meet at Christian church at 7:45 and in a body. Please attend without fail. good time is assured.—W. C. WESTLAKE, Pr ident.

Trenton, Mo.

* * *

## Inter-Brotherhood Council

Upon the occasion of the Christian Conservation Congress in New York, the natio secretaries of the various Brotherhoods a members of executive boards were graciou entertained at luncheon by Mr. Fred E. Task president of the Methodist Brotherhood. T luncheon was spread in the private dini room of Wanamaker's. Matters of moment the various national movements were discuss and a National Council of the Brotherhoo was organized, with Fred E. Tasker preside and Hubert Carleton secretary. Mr. Carlet is general secretary of the Brotherhood of Andrew. An executive committee consisti of the officers and three members was al appointed, the members being Walter Getty, the Presbyterian Brotherhood, Henry A. A kinson, of the Congregational Brotherhoo and Warren L. Bunger, of the Otterbe Brotherhood, United Brethren Church. T next meeting of the National Council will held in Chicago at the time of the Brothe hood of St. Andrew convention in Septembe

## A Report Worthy of Emulation

### Secretary's Report

ANUAL REPORT OF ELDORADO BROTHERHOOD DISCIPLES OF CHRIST, NO. 283.

| | | |
|---|---|---|
| m former treasurer | $19.00 | |
| ecial subscriptions | 11.00 | |
| ture course, 1910-11 | 72.50 | |
| es first half of year | 14.00 | |
| ches | 4.00 | |
| scription for chairs | 8.50 | |
| wers | 1.05 | |
| scription Men and Religion Forward Movement | 8.00 | |
| scription National Brotherood, January | 15.00 | |
| scellaneous subscriptions and ues | 14.10 | $167.15 |
| d for CHRISTIAN MEN | $10.40 | |
| rovements on room | 16.75 | |
| ture course, 1910-11 | 72.50 | |
| K. Shellenberger | 12.30 | |
| ional dues first half of year | 7.50 | |
| chase of University Church hairs | 12.00 | |
| L. Hays, sundries advanced | 7.65 | |
| ches | 4.00 | |
| wers | 1.05 | |
| n and Religion Forward Movement Campaign | 8.00 | |
| ional Brotherhood, January ffering | 15.00 | $167.15 |
| ruary 6th, 1912, cash in general fund | | $1.10 |
| ots | | None |
| nber of members | | 30 |
| scriptions to CHRISTIAN MEN | | 30 |
| n regularly attending Bible Class | | 12 |
| fessed Christians | | 19 |
| n-professors | | 11—30 |

* * *

## eath of Dr. Fayette L. Thompson

ne of the earliest advocates of the Brothood idea in the Methodist Episcopal Church Dr. Fayette L. Thompson, the first general etary of the Methodist Brotherhood. We ntly received word from New York of Thompson's death. At the beginning of Men and Religion Forward Movement, Thompson was a conspicuous figure at es of preliminary gatherings in campaign s and elsewhere, making stirring addresses n the various conference platforms. The mittee of ninety-seven very wisely chose as the chief associate of Fred B. Smith, campaign leader. Just prior to the open- of the campaign proper last September, Dr. mpson suffered a nervous collapse and taken off a train unconscious. He rallied n this first attack only to be the victim ecurrences and was not able to be at any of the Men and Religion campaigns which had so wisely assisted in preparing. His days were spent in a hospital in New k, surrounded by a sorrowing family and nds.

he Methodist Brotherhood has lost a leader are ability and the Brotherhood movement general will miss his counsel, for he was ve in the affairs of the movement.

On behalf of the thousands of men identified with the Brotherhood of Disciples of Christ we extend our sympathy to the bereft family and host of sorrowing friends.

* * *

## Ashtabula, A Brotherhood Church

BY S. G. BUCKNER.

We have a membership of 771 resident members, an enrollment in our Bible school of about 800, a C. W. B. M. society with almost 200 members, supporting Mr. E. C. Davis in India.

Our men's organization is a leading feature with more than 300 members, with an average attendance, stretching over a period of almost two years, of more than 100 men per Sunday. Our Brotherhood meets in our own property across the street from the church, where it does distinctive work in the community. More than forty men from the Brotherhood have been baptized in a little more than a year. Constant evangelism is our program.

Our church has a decided community conscience and makes itself largely felt in all movements in this city of 20,000 people. The pastor has for two years been president of the Ministerial Association and is now chairman of the Men and Religion Forward Movement, which is setting into our Brotherhood a scientific proportionate and effective program of work with a large Junior Brotherhood of about sixty boys.

The church is only nineteen years old in the midst of other churches in the community one hundred years old.

* * *

## Newark Again

The latest stunt of the local Brotherhood of the Central Church of Christ of Newark, Ohio, is the establishment of a fraternal association of the Brotherhood. A set of rules and regulations for the conduct of the association has been incorporatd and published. If space permitted they would make a very valuable contribution to CHRISTIAN MEN magazine. Those interested in similar matters would do well to send to A. B. Painter, secretary, 393 Eddy street, Newark, Ohio, for a copy of the rules and regulations. In fact, we are so much interested in them that we have sent for a supply to add to our organization packet.

* * *

## Regarding Brotherhood Hymns

"The Business Men's Bible Class of the Trenton Christian Church have authorized me to purchase twenty-five copies of Brotherhood songs for use of the class. Please ship me by express at your earliest convenience, together with the bill," so writes W. C. Westlake.

* * *

This is a "Rush" order for one dozen Brotherhood Hymns. Kindly ship at your earliest convenience. These are for a male choir of Wilson Avenue Brotherhood class, J. J. Tis-

dall, pastor and teacher. We will take an offering for Brotherhood work later on. Two confessions on Conservation day.—J. J. TISDALL, Columbus, Ohio.

* * *

## Morris Still Busy

C. T. MORRIS

C. T. Morris, who has been one of our faithful, unpaid representatives, and who has traveled extensively among the Churches of Christ all over the country, sends us a list of twenty-four subscribers to CHRISTIAN MEN, this time from Yoakum, Texas, and with the list this letter:

"I have not been idle, even if silent, in t part of the Lone Star State, where the Disciples are hardly known. The enclosed list of twenty-four names for CHRISTIAN MEN are from two small mission churches in two towns of a few thousand population each. The Disciples are so few that two brothers paid for four subscriptions each; two others paid for two each."

* * *

## Book Review

L. C. OBERLIES

"Mission in the Bible School" is the title of a neat booklet of sixty pages issued by L. C. Oberlies, State Bible School Superintendent, of Lincoln, Nebraska. Crowded between the pretty covers is a wealth of information and inspiration that means business in the mission-ary line with our churches. Chapters de with the fundamentals in missions and al with our specific fields. The questionnai method is used to great advantage.

Copies of the booklet may be secured for cents each by addressing the author at Li coln, Nebraska.

* * *

## Appreciation of Christian Men

I consider CHRISTIAN MEN about the be reading that comes to my desk. Let us ha even more "Flesh and Blood" achieveme writeups. Sincerely yours,

FLOYD A. BASH.

* * *

Have enjoyed CHRISTIAN MEN very muc Each number is a treat. Could hardly do wit out it.—ERNEST MOLLOY, Bethany, Mo.

* * *

Allow me to express my appreciation of t recent issues of CHRISTIAN MEN. It is the mo valuable magazine of its kind I know.—R. E. HUNT, Duluth, Minn.

* * *

## Ohio Brotherhood's New Secretary

BY WM. SPANTON, AKRON.

WM. SPANTON

D. W. Teachout, of Cleveland, was elect secretary and M. E. Baker president at t State Brotherhood sessions at Canton. M work as superintendent of our Bible scho here is as much as I can attend to. To the work properly the secretary of the Oh State Committee on Brotherhood has enou for one man without anything else, and the is no use trying to do two full jobs and sligh ing both of them. It has been very pleasa work, and I have made some very dear frien in the process. Of course my interest w still be with the movement, even though may not be connected with it in an offici capacity.

* * *

## More Volunteer Field Secretaries

On our recent journey through the East pr senting the merits of the Brotherhood Mov ment, it was our pleasure to confer with se eral groups of our ministers regarding o future work, and we are pleased to report th

number of them are vitally interested in the ovement—so much so that their services have en volunteered in making addresses before al groups and at conventions. This is a most mmendable action and augurs well for in-eased growth in Brotherhood work. Scores our churches should take advantage of this portunity to have men's work presented ade-ately in their local field. Any one of these n will be able to bring before your people larger vision of service, without which the urch cannot hope to succeed. Those vol-teering their services for this character of rk were as follows:

C. M. Watson, Norfolk, Va., 505 12th St.; P. Atkins, Richmond, Va., 500 N. Meadow .; Geo. A. Miller, Washington. D. C., 9th d D Sts.; John R. Ewers, Pittsburg, Pa., 02 Adler St.; J. W. Underwood, Pittsburg, ., 7241 Race St., E. E.; A. P. Finley, Beth-y, W. Va.; Howard Cramblett, McKeesport, ., 422 Penny St., State Bible School Super-endent.

* * *

## Quartette Makes A Hit

At the district convention at Albia, Iowa, a artette of preachers made a big hit with ngs from Brotherhood Hymns, especially he Church in the Wildwood." They have eady been engaged to sing at the Iowa con-ntion at Oskaloosa in September. We have t for a photograph of the quartette, which s not yet arrived. We understand two of e group are C. C. Davis, of Chariton, Iowa, d B. S. Denny, State Secretary.

* * *

## Argument for the Bible

'Some time ago you asked this question: he Bible or CHRISTIAN MEN?' alluding to inserting of the Bible lesson along with notes. *Give us the Bible.* We all have bles. If not, we ought to get one. Give the ce to other valuable material." So writes C. Gresham, Minister, Sioux Falls, S. D.

* * *

## Regarding Men and Religion Movement

n the May number of *Everybody's Maga-e* appears a very splendid write-up of the pe of the Men and Religion Movement, m the pen of H. E. Rood, a writer of rare lities. Mr. Rood was in charge of a portion the publicity work during the Men and ligion campaigns and the article from his is illuminating and worthy of a wide read-.

* * *

## Brotherhood Sessions, Bethany Park, Indiana, August 17th and 18th

We have received the program of Bethany embly for 1912. Crowded between its neat vers is a program of education and enter-nment that compares favorably with any similar program that has come to our desk in some time. The sessions begin on July 25th and close on August 18th. Temperance, Politics, Preaching, Concerts, Equal Suffrage, Children, Sunday-School Movement and the Brotherhood Movement come in for a generous share of attention. There are the usual number of celebrities as speakers, lecturers, entertainers and faculty, well distributed throughout the length and breadth of the program. The gates of Bethany open inward and wide. The hospitality is of the genuine Hoosier sort. The cottages, campus, hotels, tabernacle, etc.; the lake and forest, and the country roads around about are extremely inviting. The editor of this paper anticipates a few days' sojourn for rest and conference at the Bethany assembly this year. We hope to meet a great host of our friends there on August 17th and 18th for the exchange of information and inspiration upon the very vital subject of men's work. The orators for our Brotherhood session will be Robt. N. Simpson, State Chairman, of New Albany, and Chas. C. Wilson, Lecturer and Traveler, of Milwaukee.

* * *

## Patterson Moves Up

WILLIAM B. PATTERSON

William B. Patterson, former General Secretary of the Methodist Brotherhood, has resigned as Editor of *Methodist Men*, of which magazine he was one of the founders. He has accepted the Social Service Secretaryship of the Inter-Church Federation of Philadelphia. Mr. Patterson has been a member of the American Institute of Social Service for several years, and of the committee of that society which is publishing, under the editorship of Dr. Josiah Strong, lessons in "The Gospel of the Kingdom." He was one of the original group which organized the Laity League for Social Service in New York City, now operating autonomously through the Federation of Churches, and was the Vice-Chairman of the Social Service Committee of the New York Men and Religion Movement.

* * *

## Oklahoma University Expands

In the great simultaneous educational campaign of the various schools and colleges during the next three years, Oklahoma University promises to have a large part. Their present plant, located at Enid, is said to be worth

$150,000, including twenty acres of campus and several fine buildings. The school has an enrollment this year of 350, 94 being ministerial students. The school has no debt, and an endowment of $50,000. Twenty different states and countries are represented in the student body. The three years' campaign proposes to raise an endowment of $250,000; also to establish a Student Aid Fund of $10,000; an additional $10,000 for an industrial farm; $15,000 for married students' homes; forty acres of campus; additional buildings and equipment and an enlarged enrollment placed at 1,200. They are on the lookout for a strong man with energy, determination and a great vision to become the leader in this great campaign. E. V. Zollars is the President; O. N. Roth, Chancellor.

* * *

## Annual Letter from Our Indiana Brotherhood President

ROBERT SIMPSON

I have done the best that I could do as President of the Indiana Brotherhood and the visible result of the year's work has been the organization of Brotherhoods at Corydon, Thorntown, Howard Park, and an affiliated class at Scottsburg. I attended and addressed five of our District Conventions, delivered the Brotherhood address at our State Convention, and am on the program at Bethany Park. In addition to these I have spoken to a dozen more groups of men in the interest of the Brotherhood. I have met with some discouragement, but that is to be expected in any new work, and the subject has not been apparently a popular one at our conventions, but I have presented it in the very best way that I knew and have sown seed that I am sure will bear fruit.

* * *

## Alexander Campbell as a Preacher

BY ARCHIBALD M'LEAN.

This book was published in 1908 and has had wide circulation among the Christian Church public. No man in our Brotherhood is more eminently fitted to speak upon the personality of the Campbells than Archibald McLean. The neat booklet on Alexander Campbell is a worthy compliment for that other book—Thomas and Alexander Campbell—by the same author. The book is well printed on good paper; contains 48 pages, with a wide margin and a neat paper cover, durable and attractive. Copies of the book may be secured from the Foreign Christian Missionary Society, Box 884, Cincinnati, or from Fleming H. Revell Company, the publishers, 158 Fifth Ave., New York City.

* * *

## The American Bible

### Why there is no Demand in this Country for a New Version

To the Editor of *The Sun*—Sir: In *The Sun* of March 24 was an article headed "See No Need of Again Revising the Bible." The reason why scholars here are not interested in a revision, as you correctly state, is that in nearly ten years we have had in this country such a Bible, the American Standard Bible, prepared by the greatest body of American Christian scholars ever assembled in this country. These scholars, representing the evangelical denominations and selected for their special fitness for the work, gave nearly thirty years of unselfish and unpaid labor to the preparation and translation of this version of the Scriptures and it has commended itself not only to America but to the scholars of the whole world.

The Congregational Sunday-school has the Bible in use and the denominational Sunday-school lesson literature uses it exclusively. I am informed that many of the other denominations do the same. The statement is made here, and I believe truly, that the text of this version is used in all the theological seminaries and in colleges which have courses in the English Bible, as well as the Young Men's Christian Association's Bible study courses. Three carloads of these Bibles were shipped to California to supply the hotel bedrooms on the coast by the Gideons.

The accuracy of this version has so commended itself to the missionaries throughout the world that wherever the Bible is being translated into the language where they are at work, this text is used. The Rev. Jacob Chamberlain, M.D., D.D., LL.D., Coonoor, India, who was the representative from America of the Reformed Board, writes as follows:

"After reading the testimonials from Occidental Bible scholars it has occurred to me that you might like to know how the American Standard Bible strikes one who looks at it from the standpoint of an Oriental Bible translator and reviser.

"Having been engaged for more than twenty years as chairman of the Telugu Bible revision committee, in the retranslation of the Bible from the originals into one of the principal languages of India, and having at times had open before me on my table translations of the Bible in eleven languages to note the peculiar turn of an idea in particular passages and having watched with intense interest the work of the English and American revisers from the first, and now having used the complete work of the final American revision committee since its first issue in 1901, I am free to say that I regard the American Standard Bible as the most accurate and vivid rendering of the Hebrew and Greek originals of any version yet issued in any language."

e facts show why churchmen are not in athy with a new revision of the Bible for ountry, for we already have The Stand- English Bible of the World, the product e ripest American Christian scholarship.

O. W. BINKERD.

w Canaan, Conn., April 12th.

* * *

## Moving Pictures of Boy Scouts

ving pictures are now utilized to show aneuvers of the Boy Scouts. This will the scouts in one portion of the coun- have a view of their soldierly brethren other part when being reviewed by Vice- lent Sherman. The pictures will do to show the boys how a soldierly bear- not altogether associated with the carry- f guns. The Boy Scout movement is g into the very blood of young America, ere could be no more enthusiastic leader e movement than President Colin H. gston. The story of his association with couts came about in rather a rounda- nanner. Two years ago in Washington s visited by Mr. W. D. Boyce, who asked tive interest in the Boy Scout movement. ivingston suggested several men whom t were better qualified than himself to old, but he promised to help out as best uld, if it was not possible to get anyone Not long after he received a peremptory ge to come to New York, and before he catch his breath he was elected President American Boy Scouts.

was right on hand at the organization of merican movement, was placed in the as president without ceremony and has been able to get out of the office since.

*Mitchell Chapple, in National Magazine.*

* * *

## Regarding Modern Knights of St. Paul

. L. SCHOFIELD, GEN'L SEC'Y Y. M. C. A., BLOOMINGTON, ILL.

purchased the book and all of our com- read the same, and they were so well d with the general outline that they ne to Cincinnati for a conference with under. Last week I spent a day in Cin- i and for five hours was in a conference Mr. Jemison. Three hours on boys' work nior Brotherhood, and two hours on work or Senior Brotherhood.

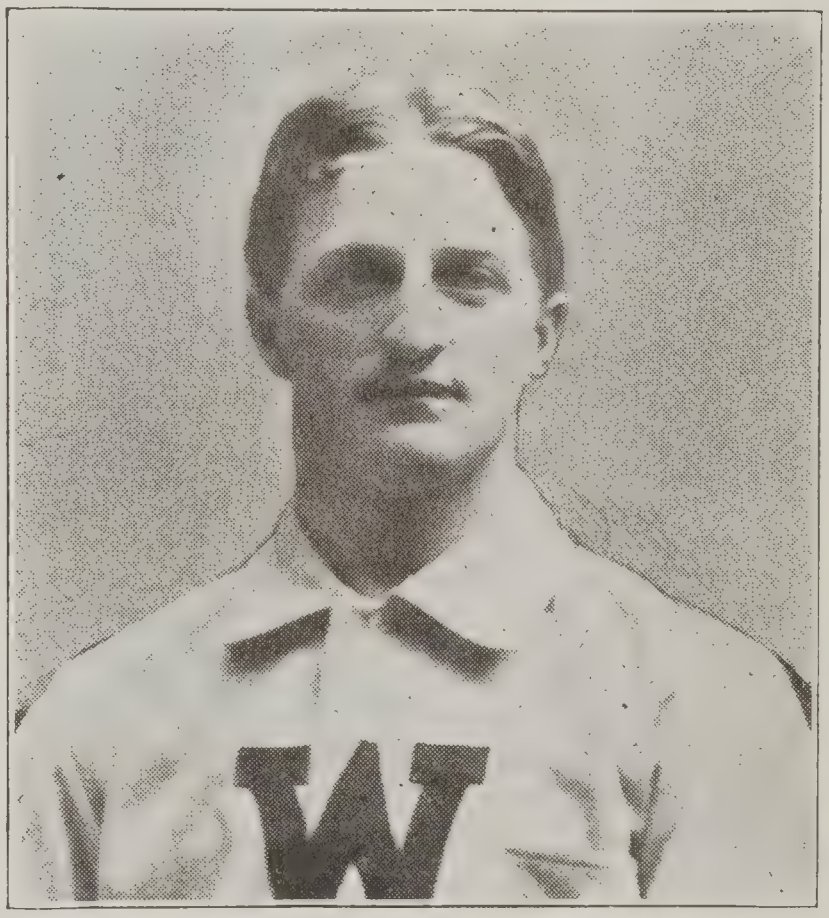
my mind it is the best outline I have seen or heard of for a definite work boys and men. It's adaptable to the church, to a small community, and is a id organization for the Y. M. C. A. to its inter-church work.

have had two informal meetings since ing home—one of the Religious Work inance Committee, and now we are sub- g the plan to the Boys' Work Committee, will be formally adopted for our Asso- at the next Board Meeting. We ex- o begin at once on the Boys' Brotherhood, Modern Knights of St. Paul, and take up the men's department as soon as possible. It has as its one great central thought the winning of the boy to Jesus Christ, have him join the church, and keep him busy in Christian work. The men's organization naturally follows the boy's work, for when these young fellows become 18 or 19 years old they want something different. The men's department has two degrees and the boy's three.

Personally, I am delighted with the plan. It has been working now some six years where time has been given to it. After my conference with you in Bloomington the other day, I am of the opinion that if CHRISTIAN MEN could suggest a definite line of work for boys and assist the churches in getting started through the Brotherhoods in each church, it would be the greatest piece of work yet attempted, and I would not hesitate to recommend the Modern Knights of St. Paul for the boys and Fraternal Brotherhood for the men.

* * *

## A Letter From Florida



E. S. NORTON

When the Bellavben class was young, E. S. Norton was its president. Norton was one of the leaders at the time of the Pittsburg Centennial. For some months he has been in Florida and wherever he goes he is interesting himself in the man problem. We are in receipt of a long and interesting letter in regard to his experiences there, all of which would make pleasant reading in CHRISTIAN MEN, but space forbids its publication. While Brother Norton is happy in his sojourn in sunny Florida, he yearns to be back among the noise and bustle of the smoky city and we doubt not that some day his path will lead to "Dear Old Bellavben."

# Men's Movement at Mexico, Missouri

## A Meeting Prophetic of Good

BY W. A. SHULLENBERGER, MINISTER.

W. A. SHULLENBERGER

Last Sunday afternoon the men of the Executive Committee of the Men's Movement met in joint session with the officers of the Church Board to plan coöperative measures for the successful termination of our church year and to survey the field of probable and imperative progressive enterprises. With one or two exceptions our entire Board was present, and the Men's Executive Committee was in attendance. The spirit of the meeting was one of mutual congratulation, the Board receiving the compliments of the men from the Men's Movement because of a year's work so triumphantly carried through and the men of the church being greeted with praise by reason of their well-backed revival and the marvelously well collected "Increase and Betterment Fund."

The treasurer's report showed that $565.24 of the "Increase and Betterment Fund" had come in during the three weeks of the revival, leaving outstanding of that fund but $37. This enabled them to pay off the note of $300 at the bank—a sum necessitated by renewal of three years' insurance on the building and installation of steam heat—and in addition paying the expenses of the revival and forwarding $50 to our brethren at Fulton to apply on their new building there. It will be remembered that when we built they did a similarly gracious act for us.

After jointly considering the year's work, the Men's Executive Committee made some suggestions and recommendations to the church for our advancement and larger work. They, moreover, declared emphatically that they were ready as representatives of the church's men to back every recommendation whenever the Board and membership thought fit to launch such enterprises. Following are the recommendations:

1. That good, strong arc lights be placed over the south and west entrances to the church.
2. That electric fans be installed in the auditorium.
3. That the church grounds be groomed and beautified by shrubberies.
4. That a nursery be provided in the church proper and equipped with folding cradles and all other conveniences, that mothers may have a place to leave their little ones.
5. That not less than 400 packets of D plex envelopes be put out this year; tha t number of contributors to the church be r s from the 517 to the 650 mark, and that e person who will use said Duplex enve be however young they may be as member so provided.
6. That a Financial Secretary be pro d with an office on the business square o the court house. This Financial Secreta e look after the church's finances under d tion of the Finance Committee, and als a as stenographer and private secretary t t pastor.
7. That this be made a record year i t collection of pledges made, so that at ou a nual meeting, June 5th, there should minimum of uncollected contributions.
8. That more room must be provide f general church purposes. The men pointe how our Bible School was hampered i work, and how the building was too sma f church services to such an extent that 100 to 300 had been turned away from g services for the past two months. A ba in the auditorium received mention and e ommendation looking toward the erection f church annex providing a gymnasium, s ming pool, shower baths and reading r also large dining room and kitchen, an torium with gallery seating 1,200 peopl main floor and so arranged as to give tional Bible School rooms.

Such was the interest on the part of men in the discussion of the suggestions heard that the meeting lasted over two a half hours to be then adjourned becaus the lateness of the hour. The beautifyin the grounds was given into the hands o ladies of the church. The Repair Comm was instructed to look into the matter o arc lights for outside use and to secure p on electric fans for the church to be inst in the near future. The Finance Comm reported the 400 packets of Duplex enve ordered. The Board unanimously appr the increase to 650 contributors. Everyon clared the problem of more room to be a one, but for lack of time only a general cussion ensued on the subject. It was th best to bring some of the recommenda up before the membership at the annual ing of the church June 5th. The joint me of these men of the church will go dow our local history as the most significant years.

Editor's Note.—The author of the above cle was formerly pastor at Trenton, Missouri. fore that he was a student at Drake. En rou our Portland Convention he was aboard the Br hood train and took part in the several discus upon men's work in the Chapel Car. That labors with men have not been in vain is self-ev

Say you saw it in "Christian Men"

### There's a Moral Here

ou have to get "all wrapped up in a thing before can get 'sold.' "

### A Free Ticket

ith each attack of delirium tremens goes a free t to a moving picture show.

### What Is Money?

oney is the universal provider of everything but iness, and the universal passport to everywhere heaven.

### And She Gets It

e—"Do you give your wife an allowance, or does ask you for money when she wants it?"
—"Both."—From Answers, London.

### Estimation

lwin: "So your father speaks very highly of me, he?"
gelina: "Yes; he says you're the highest- d doctor in town."

### Nothing in a Name, Eh?

ere's a man over in New Jersey running a hard- store by the name of Reckless. He added nall stock of celebration goods last Fourth of time, and his store blew up!

### Faulty Family Tree

illie—Has Jack a good reason for being ashamed is ancestors?
llie—I should say so. His Grandfather struck four times in a world's series.—From the Phila- ia Record.

### Reward for Faithful Service

see one of our big corporations is going to do thing for its old clerks."
ood luck! What form will it take?"
Vell, after a man has been with them twenty-five s they'e going to give him a gold stripe on his e."—From Tit-Bits.

### Prize Contest

the request of my 9,759,312 readers, I am offer- a reward of ten pins for the name of the author e following poem:
a rule, a man's a fool,
hen it's hot he wants it cool,
hen it's cool he wants it hot,
ways wanting what is not.

### The Ten Most Dispensable Men

merous lists of the ten greatest men now living been prepared, but there has been no list of ten who could be the most easily dispensed with. with is a tentative ten:
ctor Cook, Upton Sinclair, James Eads How, rt Hubbard, Secretary Wilson, Richard Ballinger, inand Pinney Earle, George Cohan, Senator mer, Count Boni de Castellane.

### No—He Works

A little girl, becoming separated from her mother in a crowded street, was picked up by a policeman and sent to the station. The deskman fancied a family resemblance between the wee maid and one of the officers of the station.

"Is your papa a policeman, little girl," the big desk sergeant asked.

"Oh, no," she replied. "He works."

### Introducing His Successor

The old beggar, who called on Herb Meyer at his office in New York every week for his quarter of a dollar, came in last week with another man.

"What do you mean?" asked Meyer. "Isn't it enough to give you something each week without bringing in another?"

"Well, Mr. Meyer," answered the beggar, "I thought I would bring him in and introduce him—as I just sold him my route."—From the Saturday Evening Post.

### A Brave One.

A merchant had ordered a jug of whiskey, the man who delivered it let the cork slip out and spilled a little on the floor. A rat in the corner came out and took a sip and scooted into his hole, then he came again and scooted into his hole, the third time he did not get back to the hole, he continued to shorten the distance every time, until he just stayed and licked all of the liquor up. Then he stood upon his hind feet and looking all around, said, "Now, where is that cat?"

### The Celestial Telephone

In China, when a subscriber rings up the exchange, the operator may be expected to ask:

"What number does the honorable son of the moon and stars desire?"

"Tohi, two-three."

Silence. Then the exchange resumes:

"Will the honorable person graciously forgive the inadequacy of the insignificant service, and permit this humble slave of the wire to inform him that the never-to-be-sufficiently-censured line is busy?"—From the St. Louis Post-Dispatch.

### Willie's Idea of Santa Claus

"Mamma," said Willie, "does Santa Claus get in his sleigh on Christmas eve and drive round to all the houses of the little boys and girls?"

"Yes, dear," replied Mrs. Johnson.

"And does he stop at each chimney as he goes along and leave just the right things?"

"Yes, dear."

"He must be pretty quick to visit all the little boys and girls in one night."

"He is, dear."

"I don't believe he does it that way," declared Willie, thoughtfully.

"How do you think he does it?" asked his interested parent.

"I think he plans ahead and does some of the work beforehand."

"What makes you think so?"

"Well," said Willie, "I notice that he's got all my presents put away in one of the closets already."
—The Youth's Companion.

# From Brotherhood Hymns

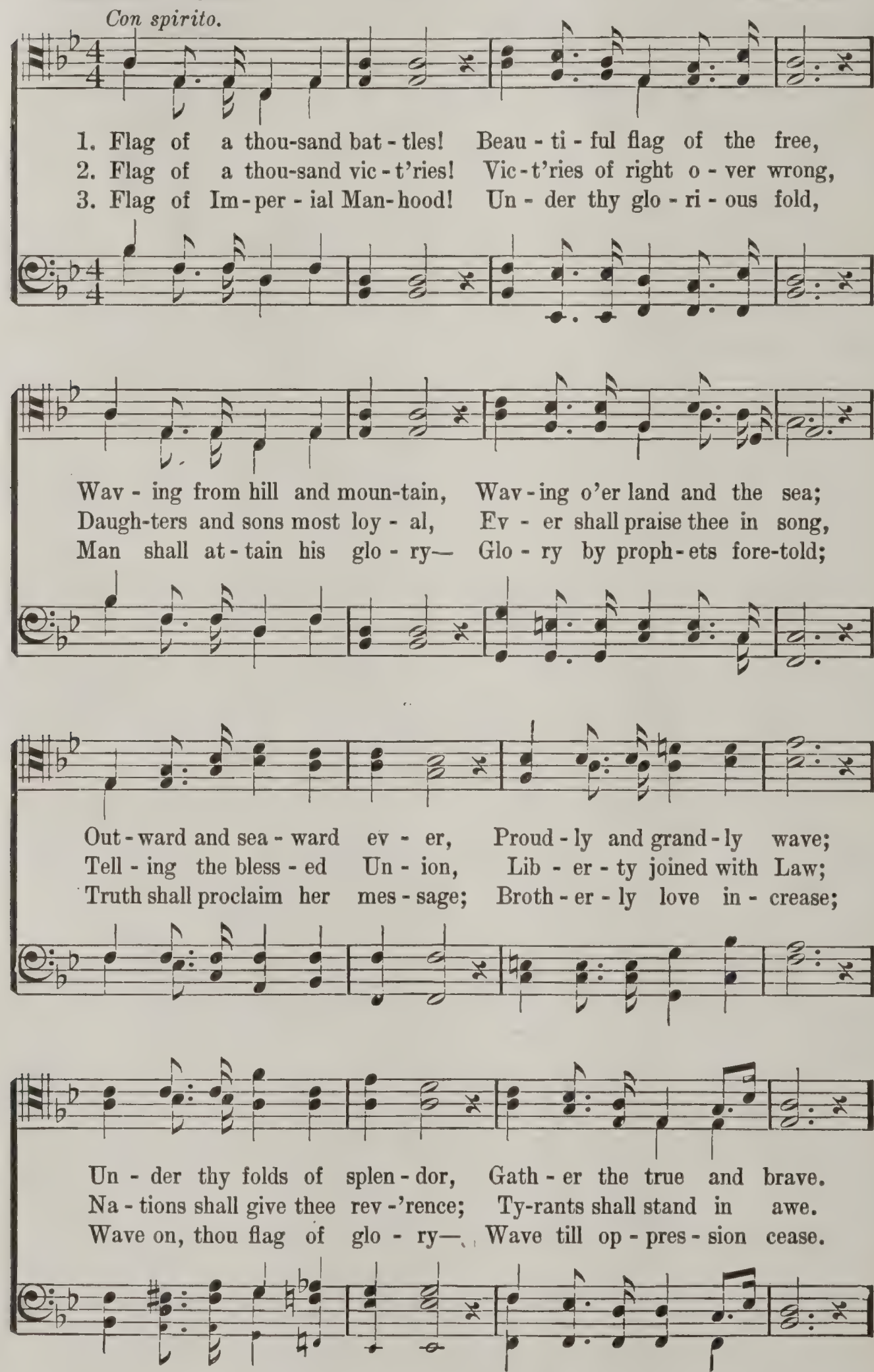
## No. 67. Old Glory.

COPYRIGHT, 1898, BY W. E. M. HACKLEMAN.

(*Princely Knights' National Hymn.*)

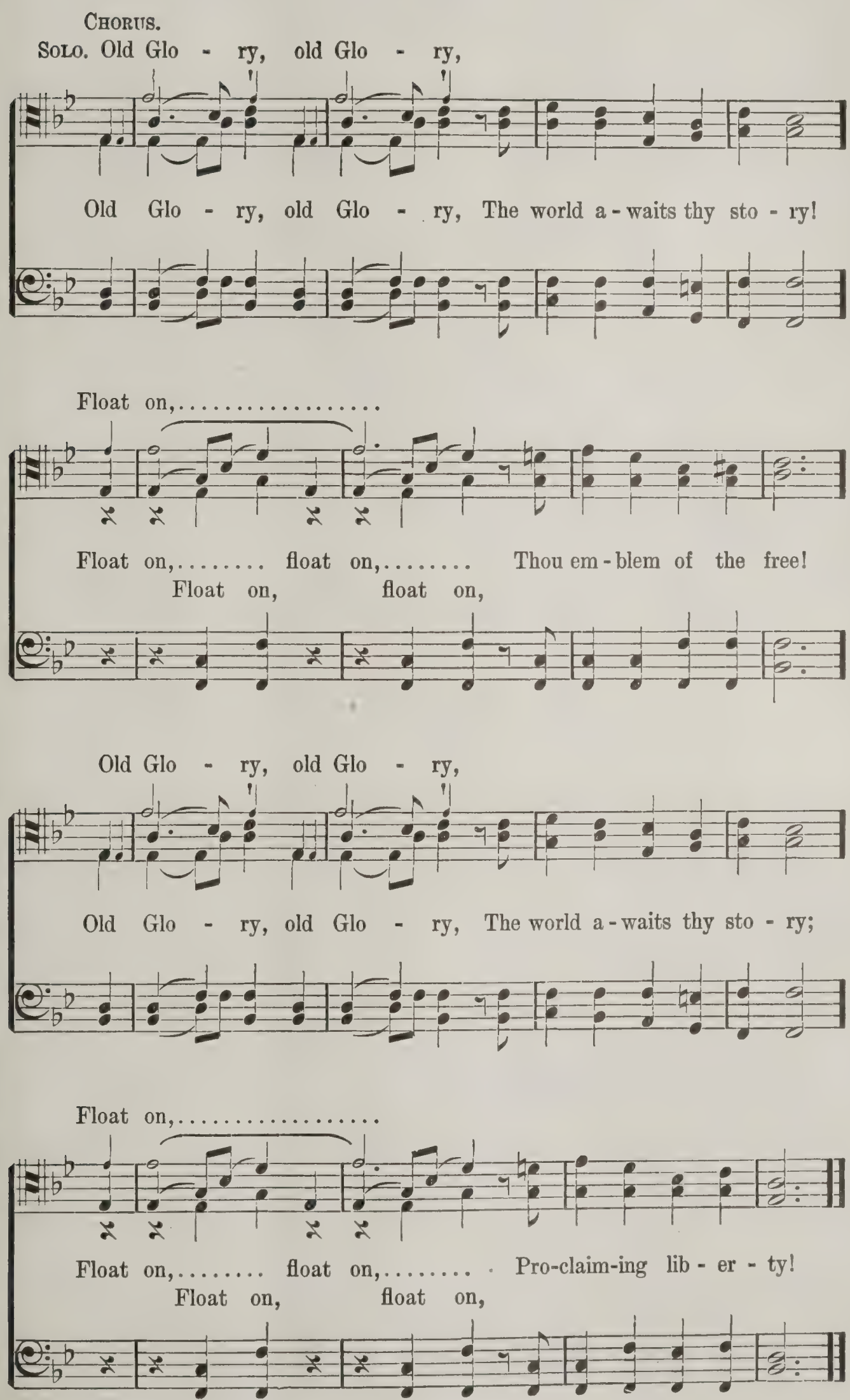
**Americus W. Conner.** **W. E. M. Hackleman.**

*Con spirito.*



# From Brotherhood Hymns

## Old Glory.



# Programs for Local Brotherhoods

## PROGRAM FOR JULY.

### No. 2.

**TOPIC—Religious Books.**

**I.—Devotional.**

1. Hymn, "Old Glory," see page 32.
2. Prayer.
3. Scripture reading.
4. Male Chorus, from Brotherhood Hymns.

**II.—Cultural.**

Address: Devotional Books.

a, Why as men we should read devotional books.

b, Some devotional books that have helped me.

c, How the Prayer Book came to be. Should we have one today? If not, what should we have in its place?

Address: The teacher training course.

a, Its scope and purpose.

b, Its value to the Bible School and to our men were they to take it.

Address: The Church and the N School.

a, The necessity for a night school.

b, The night school as an open door the church to the heart of the Foreig

c, Teaching others who cannot afford ordinary means of education as an nue of expression for many who w like to do good.

**III.—Business.**

Roll Call.
Minutes.
Reports.
Unfinished Business.
New Business.
Reception of new members.

**IV.—Recess, Social and Closing.**

Offering.
A good time for ice cream, and good lowship.
Hymn.
Benediction.

## PROGRAM FOR AUGUST.

### No. 1.

**TOPIC—Christ in Modern Industry.**

**I.—Devotional.**

1. Hymn, "God will Take Care of You," Brotherhood Hymns.
2. Prayer.
3. Scripture Reading, Col. 1:14-20.
4. Hymn or special music.

**II.—Cultural.**

Address: Christ and Labor.

a, Labor fundamental in the social order.

b, Christ dignified labor by being a laborer.

c, Selfishness the dry-rot of labor as well as capital.

d, The Golden Rule applied to labor problems.

Address: Christ and Capital.

a, Capital only a convenient means of exchange.

b, Christ as a capitalist. He had ALL things at His command.

c, Christ's lesson to Capital. "Thou Shalt not live by bread alone, but by every word that proceeds out of the mouth of God."

d, The value of wealth when consecrated to doing good, and its hellishness when used for selfish ends.

Address: The place of "The Kingdom God" in the social order.

a, The Kingdom of God first.

b, Was Jesus right in saying prospe of a community depended on the tablishing of the Kingdom of God? lustrate by actual examples.

c, Which was Jesus' first thought: to us to heaven, or to establish right lations between us while we are earth.

d, The Golden Rule as a solution of Capital and Labor war.

**III.—Business.**

Roll call.
Minutes.
Reports.
Unfinished Business.
New Business.
Reception of new members.

**IV.—Social and Closing.**

A good time for a lawn party. Lad invited.
Lemonade and good fellowship.
Offering.
Hymn.
Benediction.

## PROGRAM FOR AUGUST.

### No. 2.

**IC—Business in Christianity.**

**evotional.**

1 Hymn, Selection from Brotherhood Hymns.
2 Prayer.
3 Scripture reading, Luke 7:1-5.
4 Hymn.

**Cultural.**

dress: Business in the local Church.
, The lack of business in the conduct of the church.
, The Brotherhood can correct this condition if it will.
, The loop holes in our own church management.
, What the Brotherhood can do to close them up.

dress: Church Extension.
, What is the Church Extension Society?
, Its history, its purpose, its aim.
, The time we should make an offering for the work.

dress: The value of a church building to a community.
, Its financial value.
, Its civic value.
, Its social value.

dress: Church Extension Annuities and "Named Loan Funds."
a, Show what they are.
b, They afford a safe investment.
c, Care for your money in old age without trouble or taxes.

(Note—Geo. W. Muckley, New England Bldg., Kansas City, Mo., will furnish all the information you can use on Church Extension free of charge. A postal card will get it.)

Clincher: That the Missionary Committee plan so that every member of the congregation is personally solicited in behalf of the Church Extension Offering.

**III.—Business.**

Roll Call.
Minutes.
Reports.
Unfinished Business.
New Business.
Receiving new members.

**IV.—Social and Closing.**

Vacation is over. Renew your fellowships. Introduce the strangers. Cultivate the family spirit in the Brotherhood.
Offering.
Hymn.
Benediction.

## PROGRAM FOR SEPTEMBER.

### No. 1.

**IC—Christian Publicity.**

**evotional.**

1 Hymn.
2 Prayer.
3 Repeat the 23d Psalm in unison.
4 Music (Special).

**Cultural.**

dress: Successful advertising.
Everybody knows where the opera house is. Why?
So few can tell a stranger where the church is. Why?
The value of advertising as illustrated in business. Object: to let people know we are in town.
Advertising must be sane.
Must tell the truth.
Avoid mere sensation. Notice the advertisements in the magazines. They are winning but not sensational. They make known the merits of their goods.
Must be continuous. Say the same thing over and over. A trade mark is as good for a church as for a business. "Unceasingly at it" is a good motto.

Address: Promotion Literature.

For this address we would suggest that the one to give it would write to a dozen of our most active Brotherhoods and classes for samples of their promotion literature. Theories about good promotion literature might be all right and they might not. Find out what has worked, and make a display before your men.

Clincher: That a publicity Committee be appointed to see that the church and its work is constantly and sanely kept before the public. If about three men want to really serve the Kingdom let them become responsible for this task.

**III.—Business.**

Roll Call.
Minutes.
Reports.
Unfinished Business.
New Business.
Reception of new members.
Offering.

**IV.—Social and Closing.**

LESSON 2—JULY 14.

## THE SEED IN FOUR KINDS OF SOIL.

TEXT—Mark 4:1-20.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had not root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 8 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. 13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that sown upon the rocky places, who, when have heard the word, straightway receiv with joy; 17 and they have no root in th selves, but endure for a while; then, v tribulation or persecution ariseth becaus the word, straightway they stumble. 18 others are they that are sown among thorns; these are they that have heard word, 19 and the cares of the world, and deceitfulness of riches, and the lusts of o things entering in, choke the word, an becometh unfruitful. 20 And those are that were sown upon the good ground; suc hear the word, and accept it, and bear f thirtyfold, and sixtyfold, and a hundredfol

GOLDEN TEXT—Jas. 1:21.

21 Wherefore putting away all filthiness overflowing of wickedness, receive with m ness the implanted word, which is able to your souls.

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A new note is sounded today in Jesus' te ing, or rather, a new mold is used in gi form to truth. Hitherto His message simple, direct, unmistakable. He called th by their names, dealt with sin fearlessly condemned wrongdoers in language that c not be misunderstood. But He now char His method of address. "He taught t many things in parables." From this time the great doctrines of the Kingdom are sented under the guise of familiar incide whose real meaning was only disclosed those who were in sincerity truth-seekers. reasons for this seem to be two-fold: F to hide the truth from those whose only ob

s to pervert it and by misrepresentation to ke it the instrument of His destruction; ondly, to help those who wanted to know truth about the Kingdom, to see it more rly and to awaken their interest in the per things of God. So to conceal the truth m those who had no appetite for it, and to eal it to those who loved it, He spoke in ables, and has enriched our language with choicest gems.

**he Field of the Heart.** This parable wers the question of the repeated failure of le school and church to regenerate the ld. It is neither the fault of the seed nor sower. It is not God's fault that lives are ul and unfruitful. It is the fault of the , the field of the heart. To present this h Jesus used a familiar scene. Perhaps, as taught by the seaside, the farmer, far up ng the hills but still in sight, was putting is crop. Some of the seed thrown broad- would fall into unpromising places, some good ground. Familiar with the Master's estness of purpose, the disciples knew e was some hidden truth in this simple in- nt. So, when alone with Him, they iously sought the meaning of the parable learned that it was illustrative of a great damental principle. The real field was the an heart. The seed was the word of God. kinds of heart-soil are presented, three of ch are unfruitful and three of which bring h fruit in varying abundance. For the owing analysis, I am indebted to R. A. rey. It seems to most fitly present the erent types that were in the Master's d:

**he Hard-Hearted Hearers.** Note in each Jesus is speaking of those who hear, and of the great heedless masses who absent selves from all kinds of religious gather- . "These are they by the way side." They like the hard beaten path on which some fell from the hands of the sower. The falling upon it remained only to be hed by the on-going traffic, or to be de- ed by passing birds. It was so with the an heart. Impulses unheeded, convictions d, opportunities neglected, had left the t like the beaten highway. It becomes el-hardened. As a result the truth finds iding place. "Straightway cometh satan taketh away the word which hath been ." They sat in the Bible class last Sun- but the life-giving Word found no lodg- . The most earnest appeals to duty ened no response. Swiftly some winged enger of the world snatched the seed and the small impression is gone, and the goes on in its selfish, sinful way as though ppeal to one's better nature had been .

**e Shallow-Hearted Hearers.** The stony nd of the parable was not ground full of s, but soil on an outcropping ledge of The shallowness of the earth and the th of the dry underlying rock caused the to germinate quickly, and grow for a season with promise. Then the conditions contributed to its premature growth were the barriers to its fruitfulness, for it was soon burned up in the overheated soil, "and because it had no root it withered away." The application in the light of modern observation and experience is not difficult to make. We have here illustrated a certain emotional type that responds to the emotional appeal. In the superheated atmosphere of the great revival they quickly come to decision and gladly respond to the invitation. There is no deep-seated conviction through the knowledge of the truth. There has been no well defined path of service in contemplation. They are ignorant of the real meaning of the step they have taken. In a few months, at farthest, every religious impulse is gone and they are living the old life of careless indifference to the things of God. The Bible class, with its careful training in gospel truth, deepening conviction, enlightening the intellect, at last bringing the student to intelligent decision, is the best remedy for the evil of shallow-hearted hearers.

**The Half-Hearted Hearers.** In this case the soil is preoccupied. Before the seed is sown, hidden away from view is the germ or root of briar and thistle. Springing up with luxuriant growth, the thorn chokes the good seed, and the early promise comes to nothing. There is not room enough in any soil for a crop of grain and a crop of thorns. This is also true when the field is the heart. The application made by Jesus presents one of the perpetual tragedies of religious experience. "And others are they that are sown among the thorns." Who are they? Usually men and women of largest possibilities for service in the Kingdom. They are capable, talented and skillful. They might be a power in building up the Kingdom of God. But the roots of worldly love are suffered to remain in the heart. The affections are divided. They, for a time, try to serve two masters. With the multiplying of worldly cares and the increase of riches and the glamour of worldly pleasures they begin to lose interest in the church and Bible school, become indifferent to the needs of the Kingdom, turn a deaf ear to the appeals for help and service. These things in the end "choke the word and it becometh unfruitful." The shores of eternity are strewn with the wreckage of such lives.

**The Whole-Hearted Hearers.** How refreshing to turn from these pictures of failure and despair to one of promise and abundant fruitfulness. After all a larger part of the seed fell on good soil and made the heart of the sower glad at harvest time. There are a lot of good folks in the world. Through the touch and inspiration of the gospel, which has fallen into their hearts as seed in good soil, they are bearing fruit in a thousand ministries that bless the world. They are the pillars of the church, the angels of mercy in every neighborhood, the messengers of hope to a dying world, "bringing forth fruit, thirtyfold and sixtyfold and a hundredfold." What encouragement for the sower today! Do not despair that every sinner does not respond, that all do not hold out, that some fall under the stress of temptation. It has always been

so. Rejoice rather that the harvest has been as abundant as it has, and that as its fruitage we have a great multitude of noble men and women who are today enriching the world with their service.

**Arrow Points.** If more teachers and preachers would follow Jesus' example and throw aside conventionality, and teach men the simple word by the wayside as well as in the Bible class room, the harvest would be multiplied in fruitfulness. V. 1. * * * It is not everyone that sits in the pew who hears the sermon. It would be quite an easy thing for some whose minds are on worldly things to prove an al V. 12. * * * How busy the devil is af the benediction has been pronounced destro ing the impression of the sermon by frivolo remark, and sending the listener home witho any new impulse to better living. V. 15. * * If only the word of God could be plant before the thorns of worldly care and mater ambitions were rooted in the heart, how ma a religious shipwreck would be escaped. V. * * * The happiest man is the one w finds growing up in his heart the fruits of t spirit and whose harvest is a life of help service. V. 20.

LESSON 3—JULY 21.

## THE GROWTH OF THE KINGDOM.

TEXT—Mark 4:26-32; Matt. 13:33.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he puttéth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

GOLDEN TEXT—Matt. 6:10.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth.

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The parable of the sower, in our last lesson, presented the difficulties in the way of complete gospel triumph. A chain of parables follow, dealing with various aspects of the Kingdom of God. In a number of familiar incidents Jesus presents the law of its growth, the further hindrances to its triumph, its inestimable worth, and the final elimination of everything that would mar its beauty. Our lesson today deals entirely with it growth, linking together the parable of the mustard seed and that of the leaven. It is well for us to remember that the prevailing notion of the Kingdom of Heaven was that it was to be political and material, and its benefits primarily for the Jews. The Kingdom, as presented by Jesus, was to be no less real, though spiritual and invisible. It was destined to extend its sway and blessing over the whole earth. Hence the prayer, "Thy kingdom come. Thy will be done, in earth as it is in heaven."

**The Mystery of Growth.** The lesson he taught is much needed in these days of t agnostic teaching of science. "The Kingdo of God is as if a man should cast seed up the earth." Having fulfilled his task, the sow sleeps and rises, night and day, and in time t apparently lifeless seed becomes a growi plant, "he knoweth not how." Since we ca not understand the growth of the tiniest se that springs from the soil at our feet, it shou not stagger our faith that we cannot fatho the greater mystery of the Kingdom's grow How very humble we should feel as we fa the miracle of growth anywhere. We pu the little seed down into a sunny nook of t garden. In its dark, silent chamber it at on begins a task, drawing from the soil its su stance, and transforming it into plant a flower and fruit. "Modern science," says Pr Thompson, "has failed to find the slightest e planation of what the life in a seed is." B more marvelous and mysterious is the grow of the life of God in the human soul.

**The Law of Growth.** "First the blade, th the ear, then the full corn in the ear." Go laws are uniform throughout nature. Hen Drummond, in his "Natural Law in the Spir ual World," shows how the law of change a growth in the material world is the law of G in the regeneration and spiritual uplift of t race. All about us nature moves upward t ward the goal set by the great Architect being. In the plant life that goal is fruitfu ness. In the animal it is maturity and t multiplication of its species. In man it is t gradual unfolding of the character after t divinely fashioned pattern, until we come to "the measure of the stature of the fulne of Christ." Each thought and act aids hinders in the realization of that ideal. Som one has said, "Sow a thought and you reap deed; sow a deed and you reap a habit; sow habit and you reap a character; sow a cha acter and you reap a destiny."

**The Joy of the Harvest.** In the old da when harvesting was done by more primiti methods than now, the writer remembers st the thrill of pleasure as the last sheaf w carted into the barn, and the boys were giv

lay for fishing. It was to such a harvest ne that Jesus called the attention of that ilean congregation. "He putteth forth the le because the harvest is come." But a re thrilling scene is ours today, as there tch away before us in every direction fields te unto the harvest. How the home field ripened with the growth of the adult Bible ses and the men's movement. At the great servation Congress in New York one felt t we were at the millennial dawn of the ld, as the way was pointed to fields of velous promise that only awaited the sickle. re marvelous still is the transforming grace t is working miracles of redemption in an lands. The harvest is come; and the vesters, in increasing numbers, are going th everywhere into ripening fields. The who does not feel a thrill of joy for the ilege of living and having a part in Christ's k today has failed to catch the meaning of at movements that are going on among .

**he Visible Triumphs of the Gospel.** "Like rain of mustard seed." The figure is fitly sen. Perhaps no plant from so small a seed duces such growth in a single season. That e seed is full of persistent energy. How the growth of the Kingdom. Before Pentst there was a small, insignificant group disciples. Their Master had died an ignoious death. The world hated them. They e without support or influence. You can lly imagine a more hopeless beginning. l yet that little seed has grown to become mightiest agency in all the world. It has illed, in large measure, Jesus' parable of nise. It flourished in the face of the hate opposition of the Jew. It conquered the an Empire. It gave the world its domt civilization. It fashioned its government, uggested its laws, it moulded its institus. No clime into which its branches have pushed their way. It has flourished under heat of the equator and in the frozen es. Whatever it has touched has flourished. one hundred and thirty years, from one l of neglected children, brought together loucester, England, to study the Word of , it has grown until it is able today to shall an army 25,000,000 strong. From one l of young people in Portland, Maine, y-one years ago, there has grown a great itude of several million, bound together by common ties of fellowship and service. From a handful of consecrated pioneers in Western Pennsylvania has grown a great body of Disciples, a million and a quarter strong. Everywhere is this miracle of growth. Jesus lives and reigns today over a vaster, richer domain than was ever dreamed of when Cæsar sat upon the throne of Rome.

**The Leavening Influence of the Gospel.** If the mustard seed was the prophecy of the external growth of the Kingdom, the leaven was the type of a subtle hidden force that is permeating all lands with Christian influence. Take any community; the acknowledged followers of Jesus aligned with our churches represents the growth of the mustard seed. But the leavening influence of the gospel has reached beyond church boundaries, and has exerted a transforming power on the entire community. It is the leaven of the gospel that has inspired the spirit of brotherhood expressed in scores of fraternal organizations. It is the leaven of the Kingdom that marked the difference between society in Christian and non-Christian lands. "Like the leaven which the woman took and hid in three measures of meal," the all pervading power of this grace is seen in the deep underlying progress of the gospel. Its silent unobserved energy will continue until it has permeated the whole mass of mankind and all nations, all hearts, all institutions are transformed into the ideals of the Kingdom.

**Arrow Points.** More potent than the seed cast into the ground is the seed sown in the heart of others by our example and influence. V. 26. * * * Seeds of doubt and seeds of indifference, as well as seeds of faith and service, spring up, we know not how, and produce a harvest of blight and misery. V. 27. * * * We should not be too impatient of results for, as from the seed in the soil, so from that in the heart, there must be first the blade, then the ear, then the full corn in the ear. V. 28. * * * Measured by its visible progress, the growth of Christianity through the centuries, in the face of adverse conditions, is the miracle of the age. V. 32. * * * The gospel is powerless without the agency of human hands. The man plants the seed, the woman hides the leaven, the loyal disciple must be the bearer of God's message of love and mercy if the world is redeemed.

## Lesson 4—July 28.

## THE WHEAT AND THE TARES.

Text—Matt. 13:24-30; 36-43.

Another parable set he before them, sayThe kingdom of heaven is likened unto a that sowed good seed in his field: 25 but e men slept, his enemy came and sowed s also among the wheat, and went away. ut when the blade sprang up and brought n fruit, then appeared the tares also. 27 the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until

the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

Golden Text—Matt. 13:30.

30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

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We have presented in this parable another hindrance to the triumph of the gospel. In the parable of the sower the obstacle to success was in the people themselves. In the parable of the wheat and tares it came from without. In one case it was unfavorable conditions in the soil that limited the bounty of the harvest. In the other it was the malicious sowing of harmful seed. The parable answers the question of the presence of evil in the world, and reveals God's plan in dealing with it. Jesus foresaw what his followers have experienced in all these centuries of Christian conflict. For every messenger of truth bearing the good seed of the Kingdom there are messengers of evil throwing up barriers in the path of Christian progress. On the average for every church in our land there are three saloons. In opposition to every effort for human betterment are three hindering forces, the world, the flesh and the devil. But notwithstanding these, when the harvest time comes there is an abundance of ripened grain.

**The Div'ne Husbandry.** "He that soweth the good seed is the Son of Man." The Bible, from beginning to end, records the work of the divine Sower. With man's downfall, God began the sowing that has gone on unceasingly to the present time. The seed He has sown has been "the children of the Kingdom." Before the flood He scattered as good seed such men as Abel, Enoch and Noah. In patriarchal days He gave the world such men as Abraham, Joseph, Moses and Joshua. Down through pages of Jewish history are Samuel, and David and the prophets. With the establishment of His spiritual kingdom, what an army of heroes and martyrs and saints. T children of the Kingdom are still the g seed. Every neighborhood has them. T are scattered broadcast, growing up in likely places, in the world, but not of world. It is through them that the Gos is winning its triumphs in the world toc Are you allowing yourself to be used as seed of the Kingdom? It is by sowing Word of God that the Son of Man sows "sons of the Kingdom." We become His laborers as well as the seed when we br men to the knowledge of His Word or to place where His Word is taught. Every m won to the Bible Class and to its ideals i new seed sown; and every new seed me a more bountiful harvest of spiritual bl ing.

**The Devil As a Farmer.** The world longs to Christ. It is His field. He bou it at a fearful price. But by stealth anot sower has entered. "His enemy came a sowed tares." In explaining the parable the tares to His disciples Jesus declares t "the enemy that sowed them is the dev This is the devil's old trick. In his role farmer he always sows in somebody el fields other than his own. If his sowing co be confined to those who are already his voted followers, the world would soon itself of tares, for the seed of sin speed ripens into a harvest of death. At the r of a hundred thousand and more a y death would soon end the drink business, it were not for recruits from the ranks innocent boyhood. The clods of namel graves would soon cover the forms of fal womanhood but for the fresh sowing in hearts of pure girls. But he enters by stea into Christ's great world field of innoce and purity and plants the seeds of vice a shame in the hearts of boys and girls t sometimes come out from our best hom and the harvest of ruin follows. Then sows seeds of deception. Wheat and ch are much alike. It is difficult to distingu the young plants. So are the beginnings wrongdoing. The by-path of Christ seemed to run parallel to the great highw and was more inviting, but led to the ca of Giant Despair. The wine cup has b looked upon as harmless, but "at the last biteth like a serpent and stingeth like adder." Beware of giving hospitable recept to any seed that you even suspicion the d has had a hand in sowing.

**The Good and the Bad Together.** Th is a suggestion here of the problems of di pline. The roots of the wheat and the ta were so intertwined that the tares could be pulled without uprooting the wheat. " both grow together until the harvest." the harvest time the separation could ea be made and the tares gathered up and stroyed. So good and evil are mingled in world. To destroy the bad might work inj to the good. And God is so tender in compassion that He is not willing that " of His little ones should perish." He clared his willingness to save Sodam with its wickedness if ten righteous were fou

if Abraham had had faith to ask it the might have been saved for a much less nber. The lesson we need is tender care dealing with the wheat. God will take e of the tares. In its moral application, not men of faith made hardier and nger because of the presence of evil in world? The wreckage on the shore is varning to other vessels to keep off the den rocks. One Titanic disaster changes whole route of ocean travel. One blos-ned nose boozer is worth a dozen sermons the curse of intemperance. "Let them w together." The good grow strong by isting the evil. It is the war against wrong wrongdoers that makes mighty men. Then can know until the harvest time which be the wheat? Sometimes even the good d is choked by the cares of the world the deceitfulness of riches and becomes ruitful. And I am sure I do no violence the figure when I say that which we class tares may by its very proximity to the eat be transformed, and through the mira-of His grace be made to contribute to the itfulness of the harvest. Bad people are en changed into good people because of ir association with the good. Bad coun-s are made into good countries by the nting of good seed in its tare-infected soil. counteract the effect of the devil's sowing the mission of Christ and His disciples, it is our mission today.

**The Reaping Time.** "The harvest is the end of the world and the reapers are the angels." No warning is more needed today than that we will have to face the results of our sowing. The harvest time will come, a time of joy or a time of sorrow, as we have sown good or bad seed. "For whatsoever a man soweth that shall he also reap." Here is a never changing law. It is true in the material world and also in the realm of the spiritual. Wheat produces wheat. Tares ripen into a harvest of tares. The man who sows kind words, good deeds, helpful services will find ripening about him a perpetual harvest of joy. The man who sows to appetite, or passion, or greed, or hate, cannot escape the result of his sowing, for he that soweth to the flesh will of the flesh reap corruption. When the angels are sent to reap in your field what will they find?

**Arrow Points.** What a magnificent field for sowing this world presents, with its billion and a half of people to be won to the ideals of the Kingdom. V. 38. * * * Since the task of sowing has been undertaken by the Son of God himself we need not despair of results. V. 37. * * * Evil seed of Satan's planting may flourish for a season, but in the end will come to destruction. V. 39. * * * As there have been two sowers, two kinds of seed, two harvests, so there will be two destinies. Toward which are you turning your face? Vs. 41-43.

LESSON 1—AUGUST 4.

## THE WORTH OF THE KINGDOM.

TEXT—MATT. 13:44-53.

4 The kingdom of heaven is like unto a asure hidden in the field; which a man nd, and hid; and in his joy he goeth and eth all that he hath, and buyeth that field.

5 Again, the kindom of heaven is like unto nan that is a merchant seeking goodly rls: 46 and having found one pearl of at price, he went and sold all that he had, bought it.

7 Again, the kingdom of heaven is like o a net, that was cast into the sea, and hered of every kind: 48 which, when it filled, they drew up on the beach; and sat down, and gathered the good into sels, but the bad they cast away. 49 So ll it be in the end of the world: the angels ll come forth, and sever the wicked from ng the righteous, 50 and shall cast them the furnace of fire: there shall be the ping and the gnashing of teeth.

1 Have ye understood all these things? y say unto him, Yea. 52 And he said them, Therefore every scribe who hath n made a disciple to the kingdom of heaven ke unto a man that is a householder, who geth forth out of his treasure things new old.

3 And it came to pass, when Jesus had shed these parables, he departed thence.

GOLDEN TEXT—Matt. 6:23.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness.

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We all have possessions that money cannot buy. You would, perhaps, sell your farm for so much an acre, but at what price would you part with your health? You would dispose of your stocks for a fair advance on the cost, but what would you take for your boy? If you are half a man, there are other possessions that no man is rich enough to buy; your honor, for example. Among the invaluable assets of the world Jesus places the kingdom of heaven, and that He may impress its value upon the materialized multitude before Him, He uses the language of the market. But you will note, in each case, the price of the purchase means all that the man has. Nothing less would express the worth of the institution He was soon to establish.

**The Hidden Treasure.** The illustration was not improbable. In the absence of trustworthy banks, and gilt-edged securities, it was no uncommon thing for the family treasures to be buried in some secret spot. Later, through the death of the owner or as a result

of the ravages of war the treasure is lost, until one day it is accidentally stumbled upon by a passerby, who, with the knowledge of its hidden worth, "selleth all that he hath and buyeth that field." Everything that this man possessed was of small moment in comparison with this. To buy it doubtless involved the sacrifice of some things that he held dear. But the field must be his at any cost. "The kingdom of heaven," said Jesus, "is like that!" It is a hidden treasure, buried within the pages of the gospel, concealed from the eyes of those who refuse to read. But through accident or misfortune or sickness, or a pressing invitation to the Bible class or an especially illuminating sermon its real value is discovered, and a desire to posess it enters the heart. How can it be had? The parable is the answer. We must give up all if we would gain Christ and the treasure that is in Him. Nothing but a surrendered life will provide the purchase price. Nor is it unreasonable, when we come to know its blessing. Paul speaks of it in these terms, "the unreachable riches of Christ," and "the love of Christ which passeth knowledge." No wonder he could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." My brothers, would you have this treasure? It may be yours if you will pay the price of surrender, and what you give up is little indeed in comparison with what you get.

**The Pearl of Great Price.** This parable differs from the other in one important particular. Here the finding is the result of seeking. "The man that is a merchant is seeking goodly pearls." He is interested in pearls. He will be satisfied with nothing but the best, and when one of surpassing splendor is found he sacrificed all else that he had to make it his own. It was in seeking goodly pearls that he has made the discovery of one of great price. The man who seeks the goodly pearl of wisdom and character is sure to find, if his search is honest "the one Pearl of Great Price." True science in seeking goodly pearl leads to the discovery of the priceless in God's kingdom. "The astronomer," said Herschel, "thinks out God's thoughts after him." "The geologist," exclaimed Agassiz, "moves along paths worn deeply by the divine footprints." Jesus is the one pearl of great price, in whom all truth and wisdom is incarnate. To make Him ours, no price is too great.

**The Modern Drag-net.** This parable s been a source of great comfort, as I h e looked over the results of a great evang- istic ingathering. The Gospel drag-net s thrown in. When the haul is made one fi s "gathered of every kind." It was so then, i s so now. There are some born of God wh hearts enkindled with the spirit of love a d loyalty. Some are drawn in by the tide wi- out conviction or purpose. Some take th r places among the converts as a cloak to co r up selfish designs. Here are all kinds f goodness and all varieties of badness. Do t be discouraged with the results of your me- ing, or the fruit of your labor. Jesus fo saw it as He walked among men, and He l s forecast the final results. "The good w e gathered into vessels and the bad were c t away." Today an invisible line runs betw the one class and the other, but "in the e of the world" the separation shall take pla and the angels are to be God's messengers.

**Things New and Old.** The Bible is e disciples' treasure house. It contains d truths, truths that have been the bread of l to the hungering since they were first penn by the inspired writers. God and love a loyalty are old truths, but they are as sential now as when first revealed. But are not to reject the new, for new light is co- stantly breaking from the Word of God. T spirit of union, the social aspect of Chr tianity, the practical application of the gr commission, are new truths long hidden fr the religious leaders of the world. Cling the old truths, but cherish a spirit of hos- tality toward the new.

**Arrow Points.** The Gospel of Christ offe a treasure of infinite value to every individu who will pay the price of a surrendered li V. 44. * * * Wisdom, culture, refineme are all goodly pearls, but that which makes li worth living, the source of greatest blessing the inspiration to noblest character, is t possession of the priceless pearl—citizensh in the Kingdom of God. V. 46. * * * Ou is to throw in the net, and gather in the fish the final separation of the righteous and t wicked is the task of angels. V. 49. * * Jesus offers no comfort, holds out no hop promises no future probation to those wh choose the path of wickedness. V. 50. * * We have not outgrown the old truths that ha been the inspiration of centuries, but th would find readier acceptance if clothed in ne terms and applied to present-day needs. V. 5

LESSON 2—AUGUST 11.

## A TROUBLED SEA AND A TROUBLED SOUL.

TEXT—Mark 4:35 to 5:20, inclusive.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

GOLDEN TEXT—Ps. 46:1-2.

God is our refuge and strength, A ver present help in trouble. Therefore will w not fear, though the earth do change, An though the mountains be shaken into th heart of the seas.

lesson marks the close of a busy day. is just such a day as often comes in n experience when everything seems to moring to be done first. Jesus had just ned to Capernaum with His disciples a tour of Galilee. He entered the house friend (Mark 3:19), and immediately ls began to assemble around the door. s a motley gathering of human afflic- blind, dumb, demon-possessed. Forget- f everything else He took up the task of ng and healing, not even taking time to From the city Jesus went to the sea- the multitude still following, crowding Him in such throngs that He was com- to enter a boat and push out from the Then followed the series of parables ave been studying. At last, weary and sted, Jesus dismissed the multitude, and shades of evening gathered He direct- s disciples to row across the lake, while ested from the strenuous effort of the

**Life-Preserver on Board.** The sea has s been man's peril. The waves are less. Man's strongest crafts have been n by wave or iceberg or hidden rock. hip-building was thought to have reached tion when that mighty palace of the he Titanic, sailed upon her maiden voy- As wise men looked her over, they said annot sink. The sea has been conquered. n that fateful night, within a few hours her sides had been rammed by an iceberg, as resting in the bottom of the deep and rave was the grave of fifteen hundred and women who had committed their to her keeping. The horrible human loss ue to inadequate provision for the preser- of life. On board the little boat that ighting its way through a perilous storm Capernaum there was adequate provision for the safety of its occupants. The was frail, the storm was furious, the was great, but Jesus was on board. the storm arose "He was in the stern ship asleep on the cushion." He was cer of our nature. He was worn out he day's toil. He knows how weary the millions get today. But as the storm ses its fury, alarm fills that little com- That He had power they did not doubt. He was asleep. "Master, carest thou not ve perish," they cry. Jesus then rises in majesty as the Son of God, and His , be still," hushed the winds and calmed aves. You are on a voyage, my brother. will be many perilous storms and erous waves before you reach port. you made adequate life-preserving pro- ? Have you taken Jesus on board? If ave, there is no need of fear.

**nsforming Grace.** There is one miracle sus that has been repeated wherever His l has been preached. It is the transfor- n of degraded manhood through the of His faith. I saw him on the street ay vile and loathsome and profane. Six s later I welcomed him into the church penitent child of God. The transforma- was complete. The old life, with its degrading vices was abandoned. The old marks of sin vanished. His countenance as he sat with God's worshiping people was radiant with new-found joy. He was clothed and in his right mind. What power had wrought this change? It was Jesus sending forth afresh His transforming grace. There was Jerry McCauley and Samuel Hadley and an army of redeemed men who have confirmed the miracle wrought on the demoniac.

**Manhood or Property.** It seems strange that any fault should have been found with Jesus for His kindly ministry to an afflicted man. But it had involved property loss. A man had been saved, but a herd of hogs had been lost. And hogs, then as now, represented money. So "they began to beseech Him to depart from their borders." The same problem confronts many a community today. The question of the elimination of the saloon is up. The fight is to rescue men from the demon possession of drink. No question but scores of men will be saved from their enemy, home brightened, children better fed and clothed, and the morals of the commmunity bettered. But it involves the destruction of property, a few saloon doors are closed, a few pieces of property lose their rental value. Manhood or property, which shall it be? Many a man who prides himself on his respectability says property, and votes the saloon to stay.

**Saved to Serve.** It was natural that a man so marvelously blessed should desire to be near his benefactor, and what better credential of Jesus' saving power than to have such a man in His company. "Howbeit Jesus suffered him not." He had something far better for the man than to follow idly in His foostep. There was a field in which he could put his new found life into action. "Go home to thy friends and tell them how great things the Lord hath done for thee." We have been slow to learn the value of service in personal salvation. Nine-tenths of those who fail in the Christian race do so because no definite task has been assigned or undertaken. The mission of every Brotherhood Bible Class is to give its men something to do, and what greater task than to help Jesus through personal evangelism, to win this old world to His standard.

**Arrow Points.** There was no need of modern devices for the safety of passengers and crew so long as Jesus was on board the boat. Many modern makeshifts might be dispensed with if we only would keep near Him. V. 36. * * * Let no one question the Father's love because storms arise or danger threatens. Not a sparrow falls to the ground without His notice. V. 38. * * * In the hour of peril there is always one to whom we can go, and if we listen quietly we will hear His "peace, be still." V. 39. * * * To those who have passed through life's storms and have felt the presence and power of the Man of Galilee, there is but one answer to the question, "What manner of Man?" He is the Divine Man. V. 40. * * * Men with swinish natures will always prefer swine to the Redeemer of Men and Redeemed Manhood.

LESSON 3—AUGUST 18.

## THE RULER'S DAUGHTER.

TEXT—Mark 5:21, 24, 35-43. GOLDEN TEXT—Mark 5:41.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. 24 And he went with him; and a great multitude followed him, and they thronged him.

35 While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? 36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. 42 And straightway the damsel rose up, and walked. for she was twelve years old. And they were amazed straightway with a great amazement. 43 And he charged them much that no man should know this: and he commanded that something should be given her to eat.

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The sojourn of Jesus in the country of Gadara, when He healed the demoinac, was brief. He had proved Himself an undesirable citizen to those who were more interested in material possessions than spiritual blessings, who valued a drove of swine above a redeemed man. So at their urgent request, He withdrew to the neighborhood of Capernaum. Jesus never forced Himself upon any community. He did not remain where He was not wanted. Nor does He today. He knocks, but you must open. He asks admission, but you must welcome. He offers salvation, but you must accept it. He has rich blessings to bestow, but you must receive. With the experience of twenty centuries behind us, it is strange that He is not universally received and welcomed today.

**Parental Solicitude.** The most direct route to the hearts of right thinking fathers and mothers is by way of the kindergarten. The prophet, long ago, recognized it, when he said, "A little child shall lead them." Many a s unyielding heart has been won to Jesus b example or tender pleading of a child. a proud-hearted Jewish leader is bro humbly to the feet of Jesus because of solicitude for an afflicted daughter. He forgotten all about his position as the man in the synagogue, and the prejudice o associates, and in his anxiety for the wel of the child, "he falleth at Jesus' feet." row has brought more men to Jesus most anything else. Under the hand of fliction the heart that has forgotten God proudly reissts Him, is brought to feel need of help that can come from no c source. If only men could feel the same cern for their children when the danger threatens them is moral blight, and be bro to the acceptance of the gospel that they m guide their children by example and pre and prayer into the safe path.

**Faith Under Difficulty.** "Thy daughte dead; why troublest thou the Master furth Responding to the ruler's earnest entre Jesus hastens toward the home of afflic As He goes along the way two incidents cur, one that strengthens faith and one puts upon it the severest test. In the jos crowd that accompany the Physician on way to the sick room, a poor afflicted wo touches the garment of Jesus, is healed acknowledges His power. But the short lay of this miracle of healing brought a trial to Jairus' faith. Messengers came nouncing the daughter's death. It seeme if Jesus was now too late. "Oh, that the M ter had not delayed by the way." He m have healed the sick, but she was dead. "V troublest thou the Master any further?" was a moment of greatest trial. Wha Jairus' faith should fail! It is to meet crisis in the soul that Jesus buoys him up the assuring words, "Be not afraid, only lieve." Jesus proposes but one cure for still, and that is faith. "This is the vict that overcometh the world even our fai Wherever faith is, fear vanishes and victo are wrought. Faith and fear cannot co-e in the same heart.

**The Chosen Three.** As Jesus goes into chamber of death He chooses His comp He is particular who is near Him in sacred moment. "He suffered no man to low Him save Peter and James and Jo Why this inner circle? There are other preme moments in Jesus' life when He inv their companionship alone. On the Mount Transfiguration they are with Him, and ag in the Garden of Gethsemane. Why th three? It was not an expression of favo ism that led to their selection. It was a m ter of their fitness. He simply uses those v had demonstrated their ability to enter m sympathetically and helpfully into His

ous experiences. He did what every er does in the school, select the best pre- l pupils for tasks requiring special fitness. e is no questioning or complaining upon part of the other disciples. By common nt, since all could not go, it was best that and James and John should accompany It was a great privilege to be near Him ch an hour. It is worth while to so learn essons of the Master today that He may se us and be able to use us in the further- of His great plans.

**ath Transformed.** The presence of Jesus ie death chamber of Jairus' home has ged many of our expressions. "The el is not dead, but sleepeth." "Lazareth eth." Falling into Jesus' manner of ex- ion, Paul said of the witnesses of the rection, "Some are fallen asleep." Today orld's burial grounds are no longer cities e dead, but cemeteries, "sleeping places." ie light of faith, death ceases to be the l enemy it was before Jesus came. It is od night to earthly scenes, with a happy ow in prospect. Our friends may not as soon as Jairus' daughter did, but they surely wake, if faithful, to the experience glad new day.

**e Authoritative Voice.** How Jesus' s on the mountain thrill us! How quiet- ing His tones to the forces of nature as He utter His "Peace, be still!" How majestic His utterance as He commands the evil spirits to depart! But no words of His have thrilled the world like those spoken in the presence of death: "Talithe cumi," "Young man, arise," "Lazareth, come forth." In each instance that voice is obeyed. "The maiden straightway arose." The widow's son is again in his mother's embrace, and Lazareth is once more the center of that happy Bethany circle. That voice has lost none of its authority or power, for the time is coming when "they that are in their graves shall hear His voice and come forth."

**Arrow Points.** How many men there are today that proudly resist the claims of Christ until the hand of death is laid upon some loved one or misfortune overtakes them. V. 22. * * * If we would pray for our children when in moral peril, then there would be fewer delinquent youths and Godless men and women. V. 23. * * * Death placed no greater barrier in the way of Christ than disease so long as faith survived. "According to your faith" is the measure of His blessing. V. 36. * * * Jesus does not condemn sorrow or tears, but despairing, tumultuous grief is a mark of faithlessness that He will not tolerate. V. 39.

LESSON 4—AUGUST 25.

## THE VISIT TO NAZARETH.

TEXT—Luke 4:16-30. GOLDEN TEXT—Jno. 1:11.

16 And he came to Nazareth, where he had brought up; and he entered, as his cus- was, into the synagogue on the sabbath and stood up to read. 17 And there was ered unto him the book of the prophet . And he opened the book, and found ace where it was written.

18 The Spirit of the Lord is upon me, Be- he anointed me to preach good tidings poor: He hath sent me to proclaim re- to the captives. And recovering of sight blind, To set at liberty them that are d, 19 To proclaim the acceptable year Lord. 20 And he closed the book, and it back to the attendant, and sat down: he eyes of all in the synagogue were ed on him. 21 And he began to say them, Today hath this scripture been ed in your ears. 22 And all bare him ss, and wondered at the words of grace proceeded out of his mouth: and they Is not this Joseph's son? 23 And he nto them, Doubtless ye will say unto me arable, Physician, heal thyself: whatso- we have heard done at Capernaum, do ere in thine own country. 24 And he Verily I say unto you, No prophet is able in his own country. 25 But of a I say unto you, There were many s in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elijah the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

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Since Jesus laid down His carpenter's tools at Nazareth and joined the throngs that were pleading to hear John, a great change had taken place. From an obscure village peasant, He has become the best known man in all Palestine. His fame as a teacher and healer has spread everywhere. Crowds throng Him. The ignorant are eager to hear His words, the sick to receive His healing touch, the curious to see Him. And now that He is back home, neighbors and townspeople are anxious to discover what there is about this plain carpenter, whom they used to see on the streets of their

village every day, that has made Him the object of so much adoration. It is pretty hard for a neighborhood to fully appreciate genius or greatness that has been nurtured unobserved in its midst. After all He is only a carpenter's son to them.

**The Church-Going Habit.** Coming back to the village "where He was brought up," no spot was, perhaps, dearer to Him than the meeting-house where, as a child and young man, He had spent so many happy Sabbath days in communion with His Father. He had formed the church-going habit in youth. His parents were church going people, and they always took Him with them. Wherever He went the Sabbath found Him in the house of prayer. And now that He is back amid the familiar scenes of childhood, "as His custom was, He went into the synagogue on the Sabbath day." What men need to acquire today is the church-going habit. It is not difficult to form, but is easily broken. After a half dozen consecutive Sundays in Bible school and church you wonder that you had not always gone. An absence of two or three Sundays and you are careless about starting again. As you value your spiritual welfare and religious growth, follow the example of Jesus and cultivate the habit of church-going.

**The Gospel for the Age.** The peculiarity of Jesus' preaching was that it fit into the needs of the common people. Hitherto they had been overlooked. The teaching of the scribes had been on subjects of theological dispute, that did not concern them. But Jesus came preaching good tidings to the poor, healing the broken-hearted, restoring sight to the blind, proclaiming the acceptable year of the Lord, doing the things that their most honored prophets had foretold. His message touched the real heart-need of the age. As a result "the common people heard Him gladly." And they hear Him gladly still, when the gospel is preached in simplicity. That the rank and file are so largely out of the church today is discreditable to the church and its ministry. Too often they come for food and are given a stone. A basket of flowers is handed them from the pulpit, when what they need is a loaf of bread. The gospel of Jesus is still the gospel for the age.

**The Prophet in His Own Country.** At first Jesus' message to His old neighbors seemed to meet with hospitable reception. They wondered at His gracious words. The message appealed to their deeper need. But the Messenger,—who was He? Just a carpenter's son. They had known Him from childhood. His relatives were just ordinary people whom they met every day on the street. He had made furniture for their houses, and had never enjoyed privileges beyond those of their own sons. It seemed ridiculous that this common man should pose as teacher and assum exalted role of one foretold by their cher prophets. They were saying among t selves, "If He is such a marvelous ma Him do here some of the wonders tha reported to have been done in Capern Jesus' answer to these taunts was "No pr is acceptable in his own country." How to common experience. James is al "Jimmie" to his home folks and neighbors they never can understand why people making such a fuss about him in the where he is hailed as a man of destiny. great men are accepted at their worth b generation they served. Washington was ligned, Lincoln was ridiculed, the great neglected and suffered to starve. Jesus not escape the common judgment of those have risen above their environment or led men out into some new field of thoug

**An Example of Moral Courage.** quickly admiration turned to ridicule and to wrath. "They rose up and cast Him out of the city." With murder in their h they sought His destruction by hurling from one of the lofty precipices above town. Nowhere does the example of J reveal the majesty of His person to gre advantage. "He passing through the mids them, went His way." There was a m courage that overawed them. Conscious their own inferiority in every element moral worth, to this Galilean Prophet, maddened people did not dare to lay t hands upon Him. So He passed on His never to return. The people of Nazareth their opportunity, but they threw it away. rejecting Him, they rejected themselves. I often this tragedy is being repeated an men. Jesus knocks through conviction, in rejecting Him, conviction itself is t away and He never passes that way or kn again.

**Arrow Points.** How many hearts have stirred after years of absence from the country neighborhood, where they spent t youth, by the sentiment "No spot is so dea my childhood as the little brown church in vale." V. 16. * * * How wondro Jesus' ministry fits into the old phophetic ure of the coming Messiah, and how it all into the heart-needs of our toiling millions day. V. 18. * * * It was a great op tunity the people who attended church day might have enjoyed if prejudice and li ness had not blinded their eyes. V. 21. * Jesus' power to help and save is still lim by human barriers reared through unbe V. 23. * * * Force is still the only a ment which vanquished error can comm and that is sure to fail in the end. V. * * * In rejecting Jesus, men have injured His cause, but have brought ruin u themselves. V. 30.

LESSON 1—SEPTEMBER 1.

## THE DEATH OF JOHN THE BAPTIST.

TEXT—Mark 6:14-29. GOLDEN TEXT—Rev. 2:10.

And king Herod heard thereof; for his
e had become known: and he said, John
Baptizer is risen from the dead, and there-
do these powers work in him. 15 But
s said, It is Elijoh. And others said, It
prophet, even as one of the prophets. 16
Herod, when he heard thereof, said, John,
n I beheaded, he is risen. 17 For Herod
elf had sent forth and laid hold upon
, and bound him in prison for the sake of
dias, his brother Philip's wife; for he
married her. 18 For John said unto
d, It is not lawful for thee to have thy
er's wife. 19 And Herodias set herself
st him, and desired to kill him; and she
l not; 20 for Herod feared John, knowing
he was a righteous and holy man, and
him safe. And when he heard him, he
much perplexed; and he heard him gladly.
nd when a convenient day was come, that
d on his birthday made a supper to his
, and the high captains, and the chief
of Galilee; 22 and when the daughter of
dias herself came in and danced, she
ed Herod and them that sat at meat with
and the king said unto the damsel. Ask
e whatsoever thou wilt, and I will give
ee. 23 And he sware unto her, Whatso-
thou shalt ask of me, I will give it thee,
the half of my kingdom. 24 And she
out, and said unto her mother, What shall
? And she said, The head of John the
izer. 25 And she came in straightway
haste unto the king, and asked, saying,
l that thou forthwith give me on a platter
ead of John the Baptist. 26 And the
was exceeding sorry; but for the sake
s oaths, and of them that sat at meat, he
d not reject her. 27 And straightway the
sent forth a soldier of his guard, and
nanded to bring his head; and he went
beheaded him in the prison, 28 and
ght his head on a platter, and gave it to
damsel; and the damsel gave it to her
er. 29 And when his disciples heard
of, they came and took up his corpse, and
it in a tomb.

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r lesson today has been selected with a
to impressing the gospel of temperance.
subject of drink is not mentioned, but the
feasts of that day were usually drunken
s, and the conduct of Herod that of a
in the advanced stages of intoxication.
is only one of many martyrs to the
of righteousness and temperance, and
d belongs to a long line of conspicuous
whose lives have been blighted and
d by the curse of drink. Today the war
en the forces represented by these two
goes on. There is no neutral ground.
member of the Bible class is on one
or the other. A vote for the saloon puts
n Herod's crowd. A vote for its overthrow, for country wide, or state wide, or nation wide prohibition of the liquor traffic puts one in company with John and the best and noblest of all these Christian centuries. In the hands of the men who study their Bibles today are enough votes to free any community from the drink curse.

**The Accusing Voice of Conscience.** The fame of Jesus was awakening widespread speculation. Who was He? Opinion differed. But the general conclusion was that one of the old prophets, who had illumined the earlier pages of Jesus' history, had returned. But one man, high in authority, had reason for a different opinion. He said, "It is John whom I beheaded; he is risen from the dead." The memory of his crime haunted him. The accusing voice of conscience filled him with terror. With the ghost-haunted Macbeth he could say:

"My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain."

More terrible than the condemning sentence of the judge, is the sentence of this inner judgment seat. Professor Webster, of Harvard, imprisoned for the murder of Dr. Parkman, sent for his jailor one morning and asked to be placed in another cell. "At midnight," he said, "the prisoners in the next cell tap on the wall and whisper 'thou art a murderer.'" Now there were no prisoners in the next cell. The whispers were only the echoes of a guilty conscience.

**The Fearless Preacher of Righteousness.** There is need of more men like John the Baptist today. Modern matrimonial mix-ups in high places call for the severest condemnation from pulpit and press. Instead, the gross licentiousness of society is condoned under the mild term of "affinity," and the tragedy of home-breaking and law-breaking goes on unchecked. Herod's offense was only a case of modern so-called affinity, but John, undaunted by the high position of the offender, said, "It is not lawful for thee to have thy brother's wife." The exalted station of the wrong-doer only emphasized the need of rebuke. Herod's course was bringing untold evil upon the people, involving the country in war with the indignant Aretas, and setting an example that was sure, sooner or later, to corrupt the morals of the lowest ranks of his subjects. It was the voice of the patriot as well as that of the religious teacher that was heard in John's fearless reproof. Patriotism, if not religious conviction, should today demand the practice of Christian morality.

**The Tragedy of the Wine Cup.** Wine and women were the final undoing of Herod. Social drinking and social dancing have led to the downfall of unnumbered millions since.

Herod, in his sober moments, had a profound respect for John and received his message gladly, and was able to resist the clamor of his adulterous wife. But the birthday feast, with its accompaniment of wine, its wild revelries with dissolute princes and nobles, its lascivious dances and voluptuous music, left Herod a fit subject for the caprice of the vengeful Herodias. None but a drunken king would have endangered his realm by so rash an oath, or so lost sight of right and wrong as to have kept a wicked oath by the commission of so heinous a crime. That men will today trifle with a demon that steals reason, debases manhood and leads to moral ruin, is one of the moral mysteries of the universe. The age-long experience of the race was long ago expressed in these words of wisdom: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."

**The Vengeance of a Wicked Woman.** When John fell into the hands of Herod, his fate was sealed, not because the king willed it, but because back of him was a wicked vengeful woman. What she could not accomplish by entreaty, she secured by a cunningly devised trick and the sacrifice of, what every mother should hold sacred, the modesty of her daughter. The steps to the accomplishment of her purpose were swift,—the drunken feast, the voluptuous dance, the foolish oath, the ghastly request, the weak compliance, and a great reformer has met his fate and a wicked woman's vegeance has been satisfied. But the sweets of such vengeance are soon changed to bitterness. Not long after she was disowned by the king she had outwitted, and died in exile.

**The Fate of the Prophet.** John belongs to that great company of martyrs who have made the centuries luminous by their unselfish service. But for the men who, like him, stood fearlessly for the right in the face of dominant wrong, the kingdom of righteousness would have long since perished. The unflinching loyalty of John has saved thousands from destruction. But to save others, he could not save himself. In him was exemplified a great utterance of Jesus, "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." John did not live very long. He died when he was only about 32 years old, but "he has lived all down the ages as one of the foremost heroes of the world."

**Arrow Points.** Ghost-frightened men should reckon with conscience and pursue the sinful way. V. 14. * * * One way to escape condemnation for sin is to imprison the preacher of righteousness, another is to amend one's life. V. 17. * * * When ministers of the gospel follow fearlessly John's example in condemning sin in high places, there will be a new role of martyrs. V. 19. * * * The vengeful woman has often done more to hinder the work of the church than a score of male disturbers. V. 19. * * * Many a man, like Herod, has lost his head and plunged into crime because of a beautiful dancer. V. 22. Victory over an enemy at so great a cost is sure to be short lived. Herod soon lost his throne and died in exile. V. 27. The seemingly conquered servant of God lived while the seemingly triumphant Herodias miserably perished.

# Our Men's Bible Class

The comments on the Bible Lessons as outlined by "Our Own" Bible School Editor, are eliciting favorable comment. These notes are exclusive. Not a syllable appears in any other publication. Students desiring originality in thought and expression should not fail to refer to the terse, complete exposition outlined in the issues of "Christian Men." "Your neighbor's cat may have seven kittens, but it is not necessary that you know about it." There are things about every lesson that are true but not necessary for the commentator to dwell upon. "Christian Men" eliminates the superfluous and presents to its readers the gist of the lesson boiled down and concentrated.

# CHRISTIAN MEN

A Bi-Monthly Publication, Being the Official Organ of
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E. ELLIOTT, Editor — FRANK LAUDER, Circulation Manager



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## FALL IS HERE

Only six weeks until frost," was the ificant bulletin posted by the Kansas weather prophet last night. "Fate en the day," echoed from half a mil- parched throats. "Six weeks until Louisville Convention," we rejoined urselves, and battled at the type- er harder than ever Yes, it is only v days until the gathering hosts will nble at our sixty-third annual con- on, the fourth one for the Brother- movement. Louisville entertains is time, and we are looking forward even delightful days of true Ken- hospitality. It is fitting that our ention should meet in Louisville this To begin with, it is in almost the r of our people. Kentucky alone s of 150,000 Disciples, and Indiana, , and Illinois are close seconds, while uri, that great state of hogs, hominy, and the typical Missouri mule, has upwards of 200,000 at last count, and that has been some years ago. This will be a great home coming time for Kentuckians. The states are full of Kentuckians, and the "Corncrackers" are legion everywhere the world over. Thousands of them will turn their faces homeward along about the time of the National convention. "But what is Louisville to do with a million and a half of Disciples?" Well, in the first place, they are not all coming. Some have married a wife and can't come, and then we will need to leave some at home to care for the stock and attend to the chores, and fill the pulpits, and carry on the affairs of the congregations in our churches. But even then there will be many who could just as well make the journey, and bring back inspiring messages that will

put off serious consideration until too late. Kentucky will be there, and the great hosts from the neighboring states and from throughout the Nation will make a large and enthusiastic company. We look for the largest attendance at any similar gathering excepting only The Centennial, and so does Louisville. The committee of one hundred of Louisville's foremost citizens are busily arranging accommodations for all who may come. The hotels will be filled early, of course, but hundreds of homes will open their doors outward and take us into their arms, so none of us need sleep in the park. The convention hall, where the Brotherhood and other general sessions will be held, has a seating capacity of 20,000, and if that mammoth place proves inadequate, there are other halls and churches, for be it known, this modern city is blessed with meeting places, and none of them more handsome and commodious than our own First Christian Church, whose counterfeit presentment adorns the cover pages of CHRISTIAN MEN this month. The Vanderbilts, Morgans, Rockefeller and Pennsylvania lines have tracks leading Louisville way, and the great Ohio river is free to those desiring to come by boat. The questionable period will come when you go to take the train and find it fully occupied and you have to stand up. But you will get to Louisville all right if you can get a handhold. There are lots of good things to see and bad things to drink in Louisville, but we will have no time for that as we are there on important business. There will be some history made at this convention. The Committee on Unification will make its report, and we doubt not there will be some valuable and clarifying discussion of this long-debated topic. The Council on Christian Unity will have an inning, as will the Bro hood, the C. W. B. M., the A. C. M the Foreign Society, the Benevolent sociation, the Temperance Board, Sunday-School, the Christian Ende and what not. It will be a simple, d fied convention, with reports, addre and prayer—yes, we need more tim prayer in our conventions, and wer permitted a voice in the framing of grams, we would say that we have sufficient addresses at past conventio last us for awhile, and what we most now is conference and prayer. our conventions are top-heavy speeches—sermons—and the like, enough in their place, but out of in our conventions. You will note it program of the Brotherhood Conve elsewhere in this issue of CHRIS MEN that we have left a place for pr right in the middle of our afternoon gram, and this is preceded by an of real downright business of the ol The addresses on the Brotherhood gram have to do vitally with the p ress of this movement, and we are ing forward to an unprecedented cessful gathering.

**THIS MONTH'S MAGAZINE**

We present for your sideration this mont array of literature think measures up to any past issu this journal. The articles this m were all prepared especially for C TIAN MEN, and the very names of authors bespeak careful reading an sure interest. Oliver W. Stewart, presents the cause of temperance in issue, is not unknown to our peopl he has been in the limelight of Chri politics these many years, and preacher-statesman of the highest o Mr. Stewart will be one of the spea at the Brotherhood Convention in L

i. Secretary I. N. McCash, presents n is inimitable style, the great cause of ne Mission Week, and Muckley on rch Extension, gives an old topic a style, while P. F. Jerome, one of our good business men, a Secretary of h International Committee of the ng Men's Christian Association, is an enlightening essay on "Foreign sions at home," that is worthy of e than a hasty glance. President ars finishes his treatment of the Call he Ministry in this issue.

**BROTHERHOOD MOVEMENT**

The Brotherhood Movement is moving along in many ways factorily. The office in Kansas City nding out literature in liberal proions. The movement has been preed at many of the state and district entions during the summer, by the etary and others chosen for this imant post, and the encouragement aced us on all sides is gratifying. There many things that we wish might be red, among thm we may be permitted ention, a closer fellowship with our churches through affiliation of herhoods, Leagues and Bible Classes, xtension of the circulation and useess of CHRISTIAN MEN magazine, a r observance of the semi-monthly rams for Brotherhoods and Bible es, and the sympathetic coöperation greater number of our ministers. e who have been chosen to guide direct the energies of this movement half of our own people, deserve all and more. The officers and dirs of this movement make bold the that the program of the Brother, including as it does, all the work e church, local, state, national, and national, will materially assist all ork of the church, and with the men of our local churches actively engaged in this coöperation, a better condition of affairs in general will prevail, than would otherwise be the case. The movement has long since passed the experimental stage. Its progress, like all new movements, has been necessarily slow. It takes time and talent and energy to promote new things, and this is no less true of the Brotherhood Movement. First-blush impressions unfavorable to the movement have retarded its progress. Many well meaning persons have misrepresented the work and thus placed a block in the path. Some have not taken kindly to the Brotherhood for commerical reasons, others this, and others that, but thanks to the group of officers and directors who have met together month in, month out, from the inception of the movement until the present day, pouring over the difficulties, altering plans and programs, pushing here and planting there, many good Brotherhoods are growing up among us, and you are to hear about them at Louisville. For the National Secretary, and editor of CHRISTIAN MEN Magazine, we may say that the work is hard—very hard, beside which our years in railway offices and traveling were sinecures, indeed. There have been many discouragements, but they have been met. Work among men anywhere is hard, and the man who succeeds will have to pay the price, whether in the local church, the District, State, or Nation. There are few easy things to accomplish in the church, we all know that. We did not know when we entered this work that the difficulties would be so many and varied, but if we had to do it over again, we would not have swerved from the path a digit's length. This work is not for a day, or a year, but for eternity. Brethren, don't you want to have a larger part in it?

## The Editor's Vacation

VACATIONLAND

Vacationland, that elusive commonwealth of rest and recreation, lies everywhere but at home. To the north, south, east and west, it may be found, with tempting allurement. The anual trip "back home" is the diversion of many, and the magnanimity of the transportation lines by rail and lake, in the proffer of "reduced fares" makes it almost criminal to remain at home with its discomforts and "inconveniences." Whether we accept this logic at the beginning or in the end makes little difference. If we go away, we often wish we had stayed at home, and if our decision is to stay at home we are almost sure to wish we had gone away, and so there you are. For ourselves, we early determined to go away, so shortly after the noon of June, we packed as much of the editorial office, and our family, as bulging suit cases would accommodate, and took to the rails.

GALESBURG

Pastor James A. Barnett, and his good men at Galesburg do not believe in vacations. As testimony thereof, we were taken bodily off the train at midnight, put to bed in a good hotel, compelled to make public address no less than four times in the succeeding twenty-four hours, and again placed aboard train at the noon of night. But this is only a way station on our journey to Vacationland.

CHICAGO

All roads lead to Chicago, and all trains stop there. Our train pulled into the Union Station, which is a twin of the Kansas City Union Depot and resembles Noah's Ark, and as we passed through the gate we instinctively looked for the "high water mark" upon the wall. That we did not see it is not the depot's fault. It ought to be there, for be it known to Chicago's discredit, that station has long since outlived its usefulness, and our observations ar always has a waiting list of trains tr to gain access to its tracks. Chicago i is growing apace. Every time we the place we wonder if it will cease building. Pedestrians can navigate its downtown streets for the structions about towering skyscrapers while the outlying sections are cumbe with increasing flats and dwellings k spatter from an artist's pen.

CHICAGO UNIVERSITY

Twenty years ago, we John D. Rockefeller not as rich as now, he conceived the of founding a University that would up and call him blessed in his old and proceeded to pour his millions up the prairie round about Jackson Pr and the then notorious Midway-Plaisa The piles of stone and mortar that sponded to the clink of coin in that recent day are a modern marvel, and Oil King builded better than he kn Here are a group of buildings that to shame the halls of far famed Harv and we conjecture, compare favora with any similar group in the Educati universe. Chicago University, altho ostensibly a Baptist School, is not ac gether unknown among the Disciples Christ. Its fame has gone out am our churches far and wide, and m than three hundred of our preachers teachers are said to have at some t in their educational careers, had th names among those of its student bo It is in connection with the Univer that the Disciples of Christ maint a Divinity House, with a corps of tea ers, and trustees, to give expression our own peculiar history and to teaching of the Bible and its kind studies, similar to the work of Bi Chairs maintained in connection w several of the State Universities. Char M. Sharpe, late of the Bible College Missouri, is the Dean of the Discip

Divinity House, and a valuable addition to our group of educators about the University. We did not study under Sharpe, nor Willett, Ames or Gates. We make this statement for fear that some who read these lines may place a question mark beside our own name, similar to that which already adorns several in the Disciples' Year Book. We came to the University, not to study at the feet of these men—although we might say in passing that we would delight in an opportunity of investigating their particular kind of philosophy—but rather to brush some of the cobwebs off our clouded brain in lines of more practical usefulness to us in the special work in which we are engaged. The University of Chicago is a great school, and the Disciples' Divinity House, when it comes into its own with our people, we are reasonably sure is to be one of the greatest educational agencies maintained by the Disciples of Christ anywhere. The five weeks we were permitted to attend the classes were of great profit. Five hours daily in the class room, with additional hours devoted to reference and study, though far from a vacation, were well expended. The fellowship in the divinity halls with ministerial students of every known and some unknown and unfathomable faiths, was delightful. We roomed on the top floor, dividing the study room with a Baptist theolog who ought to be, and thinks he is, a Disciple. Across the hall roomed a couple of Mennonites, while Japanese and Negroes shared facilities along the halls. It was a cosmopolitan crowd, from every part of this Nation and many foreign countries, all searching after that elusive something called knowledge. While we were busied with our studies, we found time to receive and answer our usual office mail, thanks to a faithful and efficient stenographer, and also to make short pilgrimages to adjacent Brotherhood groups at Valparaiso, Whiting, Peoria, Springfield, and several within the limits of Chicago. It was our privilege to attend and speak briefly at the annual dinner of The Disciples' Assembly at the university and to speak later to the regular meeting of that august body of believers. It was a great vacation. We are ready for another of the same sort, and some day we hope to have it. We believe Chicago University has exceptional facilities for advancement of knowledge and that our preachers and educational leaders should take advantage of them increasingly. The fact that this year we had representatives from several of our own schools and colleges and a number of our preachers, teachers and missionaries studying under the experts of Chicago University bids fair that such recognition will prevail. We are convinced that a mistaken conception of what the University has to offer in the way of science and philosophy, as well as religion, exists among our people, and while we are not crying the merits of this school to the exclusion of our own stable and efficient church colleges and Universities, it is our firm belief that expert direction in many lines may be here obtained.

**HOME AGAIN**

The office has not suffered during our absence. The R. A. Long Building still stands, and we are buckling down to business of the Brotherhood with greater zest than ever.

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## The Brotherhood Emblem

The Brotherhood of Disciples of Christ has adopted an emblem for members of Local Chapters, and general members to wear. The cut of this emblem appears at the heading of this article. Thousands

of members of Brotherhoods, Leagues, Clubs and Men's Bible classes are already wearing it. When you see this emblem upon the lapel of a coat, or adorning the cravat or linen, you may be sure you have found a friend, and may feel free to fellowship with him, as Christians only can. There is no other emblem that specifically denotes a Brotherhood man. Thousands of our men who are not wearing the emblem would delight in doing so if the matter were called to their attention. Here is a field of activity for Local Brotherhood Secretaries. The colors of the emblem are red and gold, the gold for consecration and the red for life.

## Who May Wear It?

Members of Local Chapters, affiliated with the National Brotherhood, and general members, may wear the emblem. If your Brotherhood, Club, League, or Men's Bible class is not a chapter of the National Brotherhood, it ought to be. There is no tangible argument against such affiliation, that will not be dispelled by investigation into the merits of the movement. We have half a million men in the Christian Church in America, and thousands of organized groups in local churches, Bible classes and other forms of organization that ought to become chapters in this National coöperation. By enlisting in this National Movement, your men will be a part of the National Brotherhood, and have a voice in its affairs and assist in extending the idea of efficient coöperation among men. Our women have an organization that is doing a magnificent piece of work. Their movement was cordially received and grew rapidly from the beginning. Why cannot the men have a similar National Movement in fact as well as in name? This is the question that has been distressing leaders of our men's work since before the inauguration of the National Brotherhood. We started to write about the emblem. YOU ought to wear it. Your men ought to e a part of the National movement, and a- tation on your part may be all that s necessary to bring it about. Returnale sample of the emblem will be sent fr 15 cents in stamps. Address

BROTHERHOOD OF DISCIPLES OF CHRIST
Kansas City, M.

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## Christian Men Magazine

CHRISTIAN MEN Magazine is no rounding out its fourth successful yea Beginning without any subscription li it has gathered together the names more than sixty thousand men who ha at one time paid their annual subscri tions, and more than fifteen thousa paid up subscribers are at this writin upon our books. Figuring the number readers according to the publishers' scal we have something less than fifty thou sand readers, men, women and childre The publishers of this journal have neve been satisfied with the circulation figure and it has been the aim of the editori department to make the magazine so ap pealing that the subscription list woul materially increase. That we have faile in many respects we humbly admit. W have no paid agents, and rely entirel upon the loyalty of friends of the Maga zine to promote its circulation. We fee abundantly able, with the assistance of host of good writers whose contribution are on our waiting list, to direct the polic of management so that our subscriber will be enthusiastic over its contents. W receive hundreds of letters of sympath from our friends throughout the country which, for reasons of modesty and lack o space, we do not care to publish. Wha we more desire is that these letters shoul be accompanied with lists of subscribers and checks that may be cashed at the bank. It is only occasionally that we make public appeals through the news columns for assistance in this regard. We

e a feeling that our subscribers are y as loyal to us as to any other publi- on in which they are interested, and has been demonstrated hundreds of es during these four years, but— hren—our lists expire each year and necessary for some one with grit and ermination to seek the renewals and subscribers. We are holding our old scribers wonderfully well, in fact, bet- than we at first expected. We long adopted the policy of discontinuing nagazine when not promptly renewed. s is necessary for financial reasons, if those who read these lines will take nour's time and personally solicit the scriptions of men of the church or the e Class, or the Brotherhood, League, Men's Club, the trick will be turned. no trouble to obtain the subscriptions scores of men by simply presenting matter to them. We know this is , for we have taken thousands of scriptions ourselves at gatherings of in local churches and know how easy . It is only necessary that you hold your own copy of the magazine and e the following talking points:

HRISTIAN MEN'S Magazine is full of s and figures relating to men's work e Christian Church.

contains up-to-the-minute articles re- ling all missionary and benevolent in- sts.

It has a department of Bible Study with the International Uniform Lessons prepared by "our own" Bible School Editor, that appeals to the busy man.

Its news items are snappy.

Its record of achievements of local groups are veritable exchanges of ideas and methods.

It is convenient for the coat pocket.

The typographical appearance is excellent.

We will soon inaugurate a department of Social Studies, without any increase in price.

Its page of "About the Board" is rich and rare.

Hundreds of Men's Bible Classes order CHRISTIAN MEN as the class paper.

It may be paid for quarterly in quantities all to one address.

The individual subscription rate in clubs of 20 is only 25 cents per year; in clubs of ten, 35 cents, and indvidual subscriptions 50 cents a year.

Others take it, why not you?

Don't wait for samples to distribute, but begin now to ask your friends to subscribe.

"Put me down" cards and subscription blanks free on request. Address,

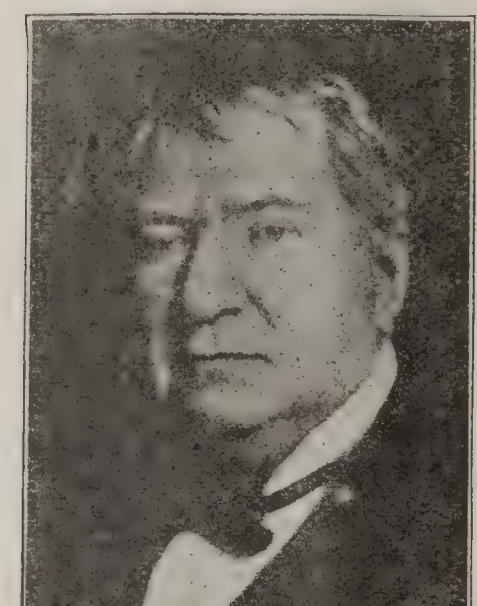
FRANK LAUDER,
Circulation Manager,
420 R. A. Long Bldg., Kansas City, Mo.

Says I to my class, says I—

"'Christian Men' is the Paper to Buy"

—says I.

## Thos. W. Phillips is Dead



THOS. W. PHILLIPS

Thos. W. Phillips, one of the earliest and most persistent advocates of the masculine idea in religion among the laymen of the Churches of Christ, died at his home in New Castle, Pennsylvania, July 21st, 1912. Mr. Phillips, in his life time, was one of the most conspicuous business men among us, and his opportunities for usefulness in extending the Kingdom upon the earth are rarely exceeded by any man. The story of his life and work was set forth in the May, 1909, issue of CHRISTIAN MEN Magazine. He was a keen business man; a student of political and social conditions; a trenchant and forceful writer; a liberal philanthropist, and in all of these realms exerted an influence the like of which is rarely seen in the same personality.

Mr. Phillips believed in the Brotherhood idea. He assisted in the organization of a Men's Missionary Society in his church at New Castle before the National Brotherhood came into being. He talked the idea and wrote about it. Only a year and a half ago the writer visited with Brother Phillips in New Castle; the weather was stormy and Phillips had not been well, and yet took time to visit with us for sev hours at the hotel, supping with around the dinner table. In almost e sentence Mr. Phillips betrayed his a iety for the success of the enterpr of the church, and manifested that k interest that has been his these m years.

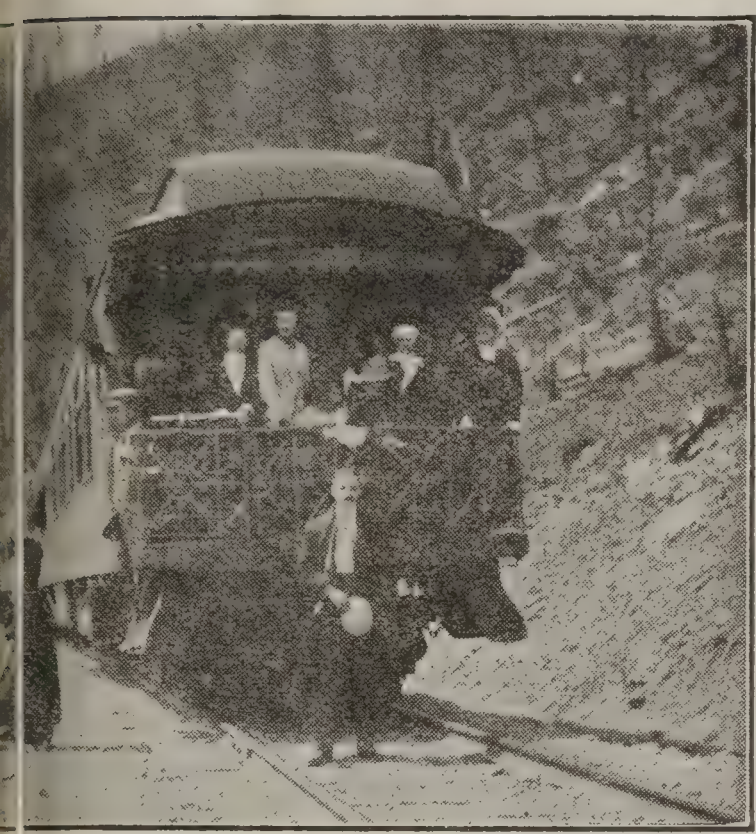
He leaves a widow and family fa fully devoted to the work of the K dom and while our Brotherhood and world at large has lost a wise couns and a worthy exponent of religion, has left behind him a heritage of wh any man should be proud.

Mr. Phillips was born in Febru 1835, being, at the time of his death, years of age.

## The Million Dollars in Sight

"A Million Dollars in our Church tension Fund!" This has been our and it is a pride and satisfaction to kn that we are now within $40,000 of rea ing this goal. The day of Offering now just ahead of our churches and can and ought to raise this amount the month of September and go to Lou ville in October to report at our Natio Convention the $1,000,000 raised. N only will it be a time of great jubilat at a convention; but it will bring a ble ing to many struggling churches w must have help in building. Let churches everywhere take the Offer for Church Extension in September a help the Board to reach this Million D lar Goal.

# Brotherhood Special Train to Louisville



Last Year's Train at the Continental Divide

r the third time in the history of Brotherhood of Disciples of Christ, officers and Directors announce a CIAL TRAIN PARTY to one of National Conventions. The first ed by the Brotherhood officers was ttsburgh, through from Kansas City, second train ran to Portland, with enient stops for sightseeing and visit- t a number of points, and the train uisville, while a bit less in distance, be none the less grand in its con- nce and deportment. It is planned ther our friends from Kansas, Okla- and Nebraska, at Kansas City on norning of Tuesday, October 14th. e will be a complimentary automobile about the boulevards and parks of as City, to while away the few s between trains. Then we will board Brotherhood Special Train de , waiting for us in the Kansas City n Depot, shortly before noon, and for St. Louis. A table de hote eon will be served at a moderate aboard the train, so you will not have to bother with luncheon before starting. Our train, which will consist of solid-vestibuled, electric-lighted chair cars, coaches and sleepers, the latest and best, will run through to Louisville, stopping en route only for coal and water, and to pick up parties by the way, who make arrangements in advance for accommodations. We will arrive at St. Louis in the early evening and it is planned to hold a reception and dinner at some convenient place, where we can meet and greet our St. Louis friends, and will be joined by friends from Omaha, Des Moines, and others from the Southwest. It will be an evening of glorious fellowship, and one long to be remembered, should you be with us, and regretted if you are not with us. Special street cars will be at the St. Louis Union Station to transport us to and from the reception. Our train will be in waiting for us at the station as early as ten o'clock, but we will not leave St. Louis until the clock strikes midnight. We will then cross over the broad Mississippi River into Illinois and spend a pleasant night, with assurance that we will be in Louisville at eight-thirty. A table de hote breakfast will be served aboard the cars, so you will not suffer inconvenience and loss of time upon arrival at Louisville.

Special street cars will be at the Louisville Railway Station to carry our party direct to the hall of registration, and we will have a full day to locate our accommodations and get settled before the opening of the convention that evening. This will be a glorious journey. The fellowship of friends en route will be one of the delights of your lives. Nothing will be left undone that will minsiter to your comfort, and you may be sure of a pleasant and safe journey all the way. It is hoped at

this writing to include in this issue of CHRISTIAN MEN the schedule of rates of fare from the principal points, but if this is not possible, this office will be very glad to place you in possession of detailed information, giving full particulars, upon receipt of a postal card. The route will be over the Chicago & Alton Railroad, Kansas City to St. Louis, and the B. & O. S. W. Railroad from St. Louis to Louisville. These are the official routes lected for members of the Brotherh and those of our friends desiring to lowship with us en route are reque to buy their tickets over these lines.

For further information address

E. E. ELLIOTT,

Manager Special Train Party,

420 R. A. Long Bldg., Kansas City,

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# Official Call for Brotherhood Convention

The fourth annual convention of the Brotherhood of Disciples of Christ is hereby called to meet in Louisville, Kentucky, Wednesday, October 16, 1912. The National Advisory Council, consisting of Chairmen of State Brotherhoods, where such organizations exist, and one representative at large from States without such organization, will meet at the Henry Watterson Hotel at 8:30 a. m. for consideration of such business as may properly be brought before the Council. At 2 p. m. the convention will be called to order and delegated representatives from Local Brotherhoods will constitute the business body of the convention. Reports of officers and directors will be there presented, and plans announced for the conduct of the work of this movement for the ensuing year. Local Brotherhood chapters are hereby called upon to appoint one representative for each fifty members, and to advise the National Secretary at his office in Kansas City, Missouri such appointment. Reports from e Local Chapter will be made from t floor. Please be prepared to have re of the achievement of your chapter in hands of your representative. The b ness of the convention will be conclu with a banquet session with three dresses by men of world-wide experie

Your fraternally,

Robe

President

N. B.—All General Members will seated in the delegate section of the C vention, and will be entitled to vote in election of officers and directors. T business relating to Local Chapters will administered by Local Chapter delega only.

Kansas City, Mo., August 25, 1912

# Brotherhood of Disciples of Christ

## Fifth Annual Convention

### Louisville, Kentucky, Wednesday, October 16, 1912

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## PROGRAM

### AFTERNOON SESSION

Presiding Officer, Judge J. N. Haymaker, National Vice-President

2:00 p. m.—Song Service led by . . . . . W. E. M. Hackleman

2:15 p. m.—National President's Address . . . . . R. A. Long

2:45 p. m.—National Secretary's Report . . . . . E. E. Elliott

3:05 p. m.—Roll Call of Chapters, and Business Session.

Report of Committee on Resolutions.

Report of National Advisory Council.

4:00 p. m.—Devotional Period.

4:15 p. m.—Spiritual Address by . . A. B. Philputt, Indianapolis, Indiana

Adjournment.

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### EVENING SESSION

Presiding Officer, R. A. Long, National President

6:30 p. m.—Banquet Hour.

7:30 p. m.—Address . . . . . "The Duty of Good Citizens"
Hon. Oliver W. Stewart, Chicago, Illinois.

8:00 p. m.—Address . . . . . "The Call of the World"
Dr. J. E. Williams, Vice-President Union University, Nanking, China.

8:45 p. m.—Address . . . . . "Massing of the Masculine"
C. M. Chilton, President American Christian Missionary Society, and National Director Brotherhood of Disciples of Christ.

Benediction.

# Church Extension Down to Date

BY G. W. MUCKLEY, CORRESPONDING SECRETARY, BOARD OF CHURCH EXTENSION.

G. W. MUCKLEY

Every movement must be judged by its accomplished results. Men are impatient of theories. When a man says I have a theory as to how this and that thing can be done the world says,—"Put it to work. Show us results or we will cast your theory to the scrap heap of the impractical." Many men waste lifetimes in vain imaginings. They propose things that never work out in real life. To meet the serious problems of life and help solve them are worthy the best effort of man.

ANCIENT PRACTICES

Before our Church Extension Fund was started we had the most indirect and expensive methods of trying to house our homeless congregations that could not build in the nick of time. There was the Charity Chain craze that went around the country. By this plan a man or a woman on a busy day receives a letter from an earnest worker at a mission point requesting that you send a dime to help complete their church building. Besides you are asked to write three letters, duplicates of the one you received, to three of your most particular friends asking them to each send a dime to the mission church and write three letters to their three particular friends making similar requests, and so on *ad infinitum* until a sufficient amount is secured to complete the mission church building. You are earnestly requested to not[illegible] in writing the letters, for if you do[illegible] chain will break at some link and [illegible] whole scheme will come to naught [illegible] the mission be left unhoused. The t[illegible] ble with the Charity Chain scheme [illegible] that it accomplished nothing, because [illegible] chain always broke at some link and [illegible] whole thing fell to pieces. And the [illegible] writing the three letters it always [illegible] *nine cents* to get *ten cents* until the [illegible] letters came in and these never came [illegible] cause some one would not write the[illegible] ters and links in the Charity Chain [illegible] broken. This plan was abandoned.

CHAIN LETTERS

Then, there was the "ni[illegible] for every member nove[illegible] that went around the cou[illegible] for a while. By this plan some one f[illegible] the homeless church writes both the [illegible] tor and Sunday-School Superinten[illegible] of a stronger church, asking them to [illegible] five cents from every man, woman [illegible] child. The men are asked to do w[illegible] out cigars and tobacco to give five c[illegible] or a multiple of five cents. The la[illegible] are asked to do without a flower[illegible] plume on their hats, a ribbon, or a [illegible] ling design of a hat pin to give a ni[illegible] or quarter. The young people are to [illegible] without popcorn, peanuts, chewing g[illegible] soda water and the like to give five ce[illegible] When all the nickels are in then t[illegible] names are to be written in a little b[illegible] and that book is to be deposited w[illegible] the corner stone of the mission cha[illegible] is laid for the perpetual memory of [illegible] multitude of five-centers. But this p[illegible] failed also. Then came the women [illegible] the church to the rescue by inventing [illegible] Autograph Quilt. This was an app[illegible] to all good men and true women eve[illegible]

e to send 50c to the Ladies' Aid ety at the mission church, together your autograph. There were to be blocks in each quilt and forty s were to go into each block. The was to get as many distinguished s as possible. The name of your tor or Representative or Governor preferred. The more famous the s the higher price the quilt would . When all the money and auto- hs were in, then, by the delicate rs of the Ladies' Aid Society, these s were to be wrought into the quilt riegated and beautifully colored silk d, forty names in each block, forty s in each quilt. Then the quilt was p at auction and the auction money, her with that which came from the graphs, was to complete the mission ch building. But this scheme failed was abandoned.

TRAVELING DIRECTOR

Now all these *schemes* are unworthy, but the *schemers* are worthy. heir desperation to get a church they get up such plans to secure necessary funds. Then our churches gling to build began sending men the entire country to collect money g the stronger churches. Some worthy and some were unworthy. y unworthy preachers used this od of collecting money for them- s. A case in point is that of a man came to Washington City at the in- ration of Grover Cleveland. He to F. D. Power and asked permis- to speak in his church, and at the ask for an offering to help com- our church building at The Dalles, on. He was permitted to make ppeal and he received $72. Brother er asked him to give the name of reasurer of the church at The Dalles he would forward the money. This represented himself as the pastor at The Dalles and had letters that purported to show that fact. He said he had been in the habit of forwarding all the money and he was therefore given the $72. On Monday Brother Power wrote to the Elders of the Christian Church at The Dalles and in ten days found that no such man had ever preached for them. This rogue came to Washington, got a collection and paid his way to and from Washington to see the inauguration of Grover Cleveland and was never heard of afterwards. In many cases this same thing happened. Generally the men were worthy.

THE MODERN METHOD

Finally our Church Extension work was organized to take the place of all this indirection and for the purpose of aiding worthy mission churches to build that could not build without borrowing and that could not borrow locally, except at an exorbitant interest rate and on short time. This was but to invite disaster to the struggling little church as proven by the fact that churches that borrow at such rates today finally come to the Board of Church Extension for relief in saving their buildings from being sold for debt. The Church Extension Fund is a financial friend to the mission church that has no friend financially. That was the definition given to our Church Extension Board long ago by the lamented George Darsie, the best preacher friend Church Extension ever had.

The church is aided to build in the following manner: When a congregation applies for help the Board at once finds out if the church is worthy. This can be done through a State or District Board or City Missionary Society. An application blank of four pages is sent to the applicant for aid. In this blank many necessary questions are asked, such as population of the town or city, number of members, size of Sunday-School, and

general prospects of growth. The size and cost of lot and its location are found out. The brethren are asked to send a written statement from a reliable real estate firm as to the value of the lot. Then a description of the church building is asked and the material. The Board furnishes up-to-date plans and encourages churches to build only up-to-date buildings. If everything is satisfactory and the money is available the Board grants about one-third the cost of the lot and building, governed of course by the town or city where the church is located. Sometimes closer loans are made in cities where lot values are permanent.

**HOW LOANS ARE MADE**

The money is loaned at 4 per cent from the General Fund and Name Funds, and at 6 per cent from the Annuity Fund, to be paid at the completion of the building and when all other debts are paid in cash except what the loan will pay. This means not only debts which may become liens against the property but all other indebtedness as well. This precaution is taken so as to avoid liens. The loans are made at arms length and must be made with care. Old line insurance is required in every case, both fire and tornado. In short, every care is taken to protect the loan and at the same time protect the mission church in business and legal proceedings. The church must have an absolutely clear title to its property, and the Extension Board takes first mortgage security.

The loan is made to be returne five annual installments so that it ca out again to help some other missic build that has been on the waiting lis months. This is a provision of the tional Convention. It is a remark fact that since the beginning more $1,273,000 has been paid back to go again, and over 900 churches have their loans in full of the 1,528 that been aided. In handling the orig fund of $965,000 plus the $1,273 which has been returned and reloa the Board has lost only $1,026 in el cases where churches gave up and d ed their property to the Board to sell mortgages. They quit voluntarily cause only a few were left. This los $1,026 is only one-twenty-fourth of per cent of the $2,238,000 handled. mission churches have shown great tality in making such a record.

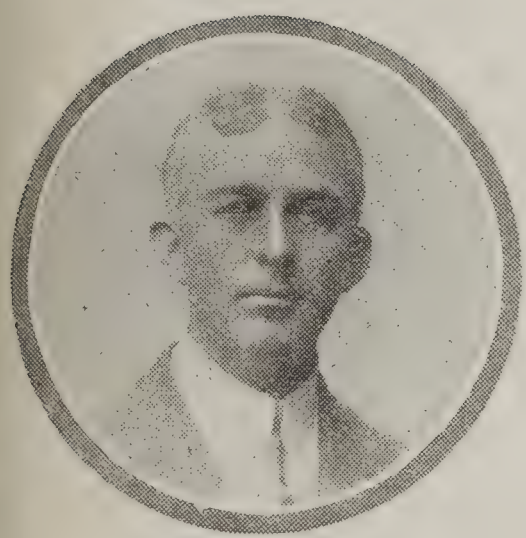
**MOVING ON THE CITIES**

According to statistics the Unity Foundation T of April, 1912, we h 1902 congregations without buildi The same Tract shows that we have d 3.8 of all the Protestant membership cities. We must now move upon cities with solid ranks and move quic This means a larger Church Extens Fund and our men will see the point give it. Let us do our first wor thing in this direction by complet the Million in September. Thirty- thousand dollars more will do it. M altogether now! Let us get the M ion! The goal is too close to fail.

# Foreign Missions at Home

## Work Among Russians in New York

BY P. F. JEROME.



P. F. JEROME

ROMANCE OF MISSIONS

Yes, even in home missions! And a romance which leads to improved social conditions, better housing, living wages and families united. This is the story of the work among the Russians in New York City. Starting with a small group of Christian men, the Disciples in New York have established relations with the group of Christians in Russia, who may nearly equal in number our brotherhood in America. They have been found to be identical in faith and customs to ourselves. Fraternal greetings have been exchanged and the time is ripe for a closer relation to be established. My own interest started at the language school. I had an office four years ago named Julian Zelenko, a young, raw Russian, who brought to our notice the group of Russians who have since formed the nucleus of a Russian Church. The point of contact came through the teaching of English.

VARIETIES

Our opening night in November in the Y. M. A. on the Bowery had 57 students, and for that beginning the school has been in operation with over 100 different men as pupils. The figures "57" suggest the "varieties" of another kind, but we had variety enough on our opening night. Men in peasant costume, in high top boots and coats lined with sheep's wool, fresh from Ellis Island. Others longer in the country and more Americanized, bravely wearing celluloid collars and red neckties. Some showed discouragement with the little progress towards success in a free land. On the faces of all was the hope of help in the struggle for life, liberty and pursuit of happiness. The first lesson of the series of ten on the domestic duties of the home is entitled: "Getting up in the morning." The lesson story was translated into Russian, describing the man asleep in bed, waking, dressing and getting ready for breakfast. The teacher illustrates the sentences to the pupil who imitates the teacher in action and speech until the imitation becomes perfect. The first sentence, "I awake from sleep," with a stretch and a yawn, is soon followed with others by the delighted students.

THE EDUCATIONAL WORK

The most pressing needs of the immigrant is to acquire the English language. His opportunities are so limited in this country when he cannot speak the language. You can imagine yourself in a foreign land, and unable to secure employment for this very reason.

In the school the beginners study courses in domestic life, commercial and industrial topics. The advanced class is studying the history of the United States. Each student learns to speak, read and write and when the beginner

finishes his term he has acquired a vocabulary of three hundred words useful in his every-day life.

Some of the students were unable to read or write the Russian language and their new accomplishment is a great wonder to themselves.

THE LESSONS

The subjects of the lessons in the domestic series taught to the beginners are these:

### Domestic Series

1. Getting up in the morning.
2. Getting wood to light the fire.
3. Lighting the fire.
4. Preparing breakfast.
5. Table utensils.
6. Eating breakfast.
7. A man washing.
8. A family of eight.
9. Welcoming a visitor.
10. Going to bed.

You will note that these subjects cover lessons which can be immediately applied to the daily life of the student.

UNCORKING THE BOTTLE

Of course, many amusing incidents occur in teaching the lesson. One I remember in particular occurred on the evening on which we were preparing the table for dinner, on the table were found the plates, cups and saucers, salt and pepper and the vinegar bottle, the teacher taking the cork out of the bottle, asked the class to describe the action, one student immediately said: *"He opens the door* of the bottle." He had just remembered the lesson previous in which the phrase occurred "He opens the door to the bedroom." On another occasion in the industrial series, the workman comes home soiled from his day's work, and goes to the bathroom to wash, the teacher in describing the bathroom did not seem to make much impression on the stud he repeated "bathroom, bathroom, l room," and drew a picture of the bat on the blackboard.

One student more advanced than others, said, "We understand 'bathro but none of us are married." This be made clear to you by the fact these students are mostly young men, must live in very crowded quar where the bathtub is scarce, and when a man gets married does he that a bathtub is a necessary additio his living rooms.

Two men landed at Ellis Island, following week found both in sch These men were married. The you man had had more school training the older man, who spent some year Siberia as a Russian soldier. Work found for both men, the younger going to work in a piano factory at e dollars per week, the other man secu work as a presser in a Jewish clot factory at four dollars per week. next fall the wife of each of these came to this country and two new ho were established in meager quar The older student paid four dollars per month for one room, the other dent lived in two rooms, paying dollars and fifty cents rent for him his wife and their year old boy. A a year in this school the older stu received eight dollars per week and younger one thirteen dollars per w They are both able now to carry o working conversation in English. ter living-rooms are now being use a result of their increased prosperit

YES! RUSSIANS ARE WHITE

When a man comes u you and says, "How-you-do-sky," it is sign that he is not like the rest of us. Pittsburg at the Centennial, a dele went up to Johnson, our Russian d gate, and said, "Well: I'm glad to se

sian and to know that they are white, ways thought they were black."

ne of the students, Peter, out of work met on the street by a man who told he could get him a job for five dol-. The student had a twenty dollar at home and together they went to room and got the money. The nger took him to the entrance of a artment store and told the student to for his return with the change and job. Says Peter: "I wait and wait he comes not again." In the same ner many a foreigner has been idled by short change deals, by quack ors and tenement agents.

**MAN OF HOUR**

The teacher of the school finds himself consulted as to the method of naturaliz-n, to settle with natives imposing on s, to find employment for needy, to est hospitals for the sick and under-rs in case of death.

his unselfish work for the Russians created a bond of friendship which e it easy to be of service to them in organization of a Russian Christian gregation. Friendship counts with Russian just as much as with the erican. There are ten thousand Rus-s in New York City needing the same and opportunity as this Congrega-of Russian Christians. The attitude friendship toward them wins their pathy and confidence.

he school and the congregation meet e ground floor rooms in the Olivet norial Church, at 63 East 2d Street. cost of these rooms is fifty-five dol-per month. The rooms are used y day in the week and twice on Sun-. There are thirty baptised mem-in the congregation and the meet-have a seriousness of purpose which ot frequently found in a Christian sion.

ecently a stereopticon address was n in connection with one of the school sessions, showing pictures of men who made the nation, dealing principally with the characters of our war for independence. There were fifty-seven men present and on the following Sunday evening thirty new men were in attendance at the evening service.

**THE RELIGIOUS WORK**

Out door services on a street corner of avenue A are held twice a week. Here Johnson, the missionary, and his helpers speak to the throngs of this crowded district. Only recently Johnson was interrupted by a Russian who shouted, "Don't listen to him, it's false, he lies." "There is no GOD." Johnson invited the man to go with him to the meeting which followed in the church building. He refused, but the following Sunday found him at the service. He is now an inquirer.

That such a spirit of evangelism should be communicated to the fatherland is but natural. A student of the school, Dimitry Dadianoff, returned to his home in the south of Russia and started a Christian mission among his associates, and letters from him tell of the glad news that he has over one hundred in the congregation.

**A DEATH IN THE FAMILY**

Another incident of more shadow than sunshine occurred in a winter month. Johnson called on me and quickly told me of the death of one of the little girls in the family of one of our Russian members of the church. Johnson had remembered how I had helped his brethren in some legal matters and had come to me for advice and assistance. He said: "I know you will help us now, because we do not know what to do, you must help us get an undertaker, and see about the body." I arranged for an undertaker and a grave. Johnson said: "I remember when I came first to this country my baby died, and I did not know what to do with the body, so I gave it to a police-

man. They told me that was the way. I know differently now, and we want to have a funeral service if we can." So the next day, with the father of the child and three or four members of the school, Johnson, the undertaker and myself took the body to Mount Kisco Cemetery. Here we had secured a grave which gave us the privilege of placing three bodies, one above the other in the same opening, this child being the first. At the request of the father, the men lowered the body into the grave as the others stood around in the snow and cold, and from the undertaker's manual I read the burial service, and then the grave was filled and we came home. From that day there has grown a tie of friendship between the Disciples of New York and the Russians which cannot be broken.

MORE RUSSIANS COMING

Every daily paper tells of immigrants now on the sea bound for this country. Ought not the heart of every patriot thrill with the privilege of welcoming this great host into the Christian citizenship of our land. The quality of the Russian citizenship depends upon the Disciples of Christ. The responsibility for the Russians is ours. Shall we not get into action and do our duty? T easy way is to sit down in ease and co tent and rust away.

Will the work grow? Can this gro influence others? What are dividend Three points to be remembered: 1st. O of the students has gone back to Russ and has started a church with nearly hundred in the congregation. *Tha home missions abroad!*

2d. The second school has be started, primarily by Johnson, among group of twenty-five Polish young m speaking Russian, in a free school roo *That's the golden rule!*

3d. On a recent Sunday twenty-fi Russians went to Flushing bay on Lo Island Sound and witnessed there in t salt waters of the sea the baptism three young men who came to this st through the work of the congregatio *That's the real thing!*

In the larger aspect of our relation Disciples of Christ to the World Field, would seem that when connection is e tablished with the Disciples in Russia will prove to be the greatest contributio to our brotherhood in a generation.

New York City.


# Hear Ye! Hear Ye!! Hear Ye!!!

## The Fourth Annual Convention

— OF —

## The Brotherhood of Disciples of Christ

Will be held at Louisville, Kentucky, Wednesday, October 16th.

See detailed program elsewhere in this Magazine.

# ıe Churchman's Relationship to the Liquor Traffic

BY OLIVER WAYNE STEWART, FIELD SECRETARY OF THE NATIONAL TEMPERANCE SOCIETY.

OLIVER WAYNE STEWART

H LAW

The liquor traffic enjoys the protection of the law.

hat is the worst thing that can be said ɔıt the present situation. It is bad ıgh that men are drunkards. It is ɔe that men are willing to coin profit ıof the drunkard-making business, but ıvorst is, that a Christian government ıes provision by its law for the legis- n of the saloon and for the protec- of the liquor traffic by the power of tate. The relationship of the church- to the liquor traffic is that of every r citizen, who consents to the present ity, except that the sin of the church- is the greater because he is presumed ıve the finer vision of the high ideals uty.

HIGS TO

The churchman has two things to save—his church and his country, for the protection of aloon by a Christian nation is demor- ıg to church and state and both are to the Christian man.

may be true that the liquor traffic d exist in fugitive form if the gov- ıent did withdraw the protection of ıw, but as a fugitive from justice, ıpering and begging for mercy, it d not be a thing to be feared. Protected by the law, it is strong and powerful; it is in position to dictate policies, control primaries and determine elections. Once it loses its legal standing, the rest will be easy.

CHURCH MUST LEAD

The churchman must lead in the fight to bring about this desirable result. If we cannot turn to him for leadership and help, the case is hopeless.

Two things should be emphasized. The first is the wisdom and value of total abstinence. The qustion is not, can a strong willed man curb his desire for drink so as to indulge and yet avoid the rock of drunkenness. The real question turns on the wisdom of any man attempting so to do and it is safe to say that for the one man who finds himself able to pursue that course, hundreds of others go down to destruction. Every drunkard in the land today comes from the class of men who intended to drink in moderation. Not one drunkard ever was produced by total abstainers. The business world is helping to teach the value of total abstinence and it is not too much to say that at the present rate of progress, the great affairs of the world will be handled in the near future by the men who take no chances with intoxicants but follow the practice of total abstinence.

The second point to be emphasized is the necessity of a right governmental policy toward the liquor traffic. The churchman as a citizen should stand opposed to any form of license for a bad and vicious thing. It may take years to suppress the liquor traffic by the prohibition policy, but it could be done. But the saloon will never die by the license system. It is better for a Christian man to stand for a policy, which will some day

put an end to the liquor traffic than to throw his influence for a policy, which however perfected, still leaves the liquor traffic enjoying the protection of the law.

EDUCATION NECESSARY

These results can never be achieved except by education, and here again the churchman becomes invaluable. He can by personal example, in conversation, in public addresses, by the circulation of literature and in many other ways help carry the truth to those who are in r of it. He can give his moral and finan support to organizations acting as pu teachers and agents for the suppressio the liquor traffic and he can go to ballot box and cast his vote against liquor traffic. It is the churchman's of opportunity and I believe he measure up to it.

Chicago, Ill.

# Liquor Traffic Statistics

(Report of Anti-Saloon League, 1911)

## Expenditures of the United States

| | |
|---|---|
| Foreign Missions | $ 9,000,000 |
| Brick | 95,000,000 |
| Churches | 165,000,000 |
| Potatoes | 205,000,000 |
| Silks | 230,000,000 |
| Furniture | 235,000,000 |
| Sugar and Molasses | 295,000,000 |
| Public Education | 310,000,000 |
| Flour | 435,000,000 |
| Boots and Shoes | 435,000,000 |
| Woolen Goods | 460,000,000 |
| Cotton Goods | 650,000,000 |
| Lumber | 685,000,000 |
| Printing and Publications | 725,000,000 |
| Tobacco | 800,000,000 |
| Iron and Steel | 1,100,000,000 |
| Meat | 1,500,000,000 |
| Intoxicating Liquors | 1,750,000,000 |

There is one (1) church to every fifteen hundred and twenty-seven (1,527) persons.

There is one (1) saloon to every five hundred and four (504) persons.

# The Greatest Problem Before the Church Today

## Paper No. 2—Remedies

BY E. V. ZOLLARS, PRESIDENT OF OKLAHOMA CHRISTIAN UNIVERSITY.

O IS PONSIBLE?

If adequate ministerial supply is the burning question of the hour, as ied to show in Paper No. 1, the ques- n arises, where does the responsibility for the accomplishment of this work, ich is fundamental to all our activities a Christian people. I answer first of *upon our preachers.*

E MINISTER'S DTY

It seems to me that ministerial duty requires a man to study this ques- n of ministerial supply as a matter of st and chiefest importance. Jesus said, ray ye therefore the Lord of the har- st to send forth laborers into His har- st." This laid upon the disciples the ligation of preparing an adequate min- ry, and the preacher is in a position day to do more than any other one n possibly do in this direction. He or ought to be, in close touch with e young men of his church. He has opportunity to know them as no other n can know them—yea, better than ey know themselves. He has their nfidences; they look to him for advice. is possible for him to so magnify the eatness of the work of the ministry at young men will fall in love with and see in it the greatest possible ance for effective service to men.

CTS ITERATED

8,000 more churches than preachers! 3,200 churches that have no preaching at ! How can a preacher sleep quietly the face of such a condition, having ade no attempt to meet the emergency. seems to me that this burning need should so press upon the heart and conscience of the preacher that he would have no rest day or night, unless he do his utmost to enlist volunteers for this great service. I verily believe if every preacher would do his duty the ministerial students in our various schools would be multiplied many times within a few years. But to be more specific, what can the preacher do? Answer:

SELECT VOLUNTEERS

1. That he can select such men as seem to him to have the needed qualifications and gifts and talk to them upon the subject, encourage them, show them the glory of the service and importance of it, and instill into them the spirit of heroism and devotion. For the time has never been—I presume the time will never come—when it will not require real heroes to become preachers. Men who can turn their backs upon the emoluments of the world and accept a lot of hardness for Christ's sake; but praise God, it is the men who endure hardness for conscience and Christ's sake who have the greatest joy.

PREACH SERMONS

2. He can preach an occasional sermon on Christian Education and Ministerial Supply. In fact, I doubt whether he is guiltless before God if he allows even a month to pass without making some reference to the subject from the pulpit, and once a year—certainly as often as that—there ought to be a great rally day for volunteers for the ministry. The indifference on this subject is really disheartening were it not for the fact that

Christ is over all and will in some way overrule our indifference to His glory. Last fall I sent out about eight hundred letters to as many preachers, asking them to observe Educational Day. I sent a second letter, enclosing material, statistics, etc., that I thought would be helpful in observing the day. I wrote the third time to the same preachers, asking them not to overlook this important matter. Out of the eight hundred I received less than fifty replies, and did not get enough money in return to pay for my postage stamps and stationery. I make no complaint. I am not saying this in anger. I speak in sadness. I say it in the hope and in the belief that greater things and better things are near at hand. Perhaps someone may say that I had no authority to write to these preachers, and that I had no reason to expect a reply. Perhaps this is true, but if so, it only shows that the time has come when we should have a great educational organization, with someone selected who has the right to send out such letters and to urge coöperation in the great work of ministerial supply. One of the youngest movements among us is the great Brotherhood movement. How I have wished that this great organization, so potent for good, could adopt ministerial supply as its central point of emphasis. There is no organization among us that can do it so logically and so effectively.

ANSWER LETTERS

ORGANIZATION NEEDED

3. He can call the attention of church boards to the importance of this question and have it considered in every officers' meeting. This would have a wonderful effect upon the churches. This would stir up the Brotherhood. Imagine a church board at every meeting considering the question of ministerial supply as one of its regular items of business. If t were done it would not be long un every church would have one or mo men in training. If this were done t would not be long before our colleg would be well endowed. O! let me s to the preachers that they have it their hands to solve this great proble in a large way. In the next place, pe mit me to say the obligation rests up our church boards.

TALK IT OVER

This is involved in wh I have said above. T carry out the commissio of our Lord is the pr mary business of the individual Chri tian, of the local church and of ou churches collectively. The local churc exists not simply for its own sak Whenever that idea takes possession o a congregation the seeds of death ar sown. The church that would grow mu enlarge its vision, and an enlarged visio means adequate ministerial supply fo the church at large. No local churc has any right to be satisfied because has a good preacher, yet there are man churches that feel perfectly complacen as long as its pulpit is filled with wha they call a strong man. What brooks i to such churches that there are 3,200 an more churches that have no preaching Alas! I fear there are many churche that never take this fact into considera tion. To preach the gospel to every creature requires us to plant and foste churches as a basis of supply, and to plant and foster churches is a question of men. No church of any considerable strength can meet its responsibilities before God and the world that does not consider questions outside of purely local importance. When boards and officers get together in their meetings one of the things they ought

OFFICIAL BOARDS RESPONSIBLE

CHURCH RESPONSIBLE, TOO

talk about is the question of minis-rial supply. They should ask, "What n we do as a church to increase min-erial supply?" They ought to cast out for suitable men for this work, d lay plans for sustaining them while curing the needed preparation. They ould get down on their knees and ead mightily with God over this ques-n, and feel that they cannot meet the dge at last unless they have done erything in their power to meet this isis that confronts us. Last of all, the sponsibility rests upon men of means.

**CH MEN SPONSIBLE**

By "Men of Means" I mean men of moderate means as well as upon ry rich men. There are many brethren moderate circumstances that feel they e under no obligation in the matter of llege endowment or ministerial prep-ation, because they are not able to give large sums. The man who cannot ve $100 will not give at all, because cannot give $1,000. The man who nnot give $1,000 will not give, because cannot give $10,000, and the man who nnot give $10,000 will not give at all, cause he cannot give $100,000, and so e matter goes. I have worn out my e in trying to persuade men to join nds in this great work of ministerial pply. I am getting near the end. I pe and pray that the Lord will give a little longer time to live that I may His salvation in this matter. Some-

**CEAT TINGS IN SORE**

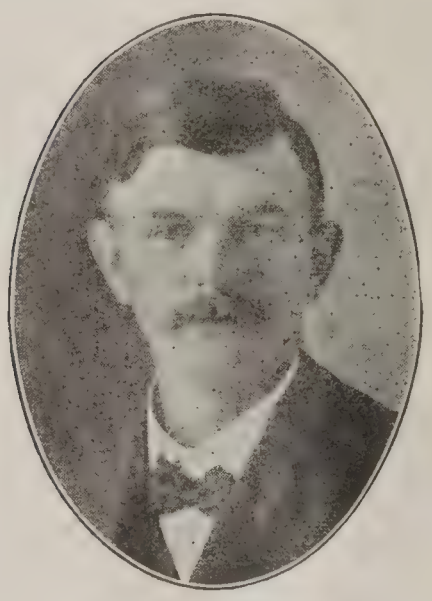
how, down in my heart I have a feeling that great things are in store for us in the near future. Somehow I feel that d will let me see some of our schools h a million dollars of endowment; t He will let me see some schools that nber their ministerial students by the hdred, and if this day shall ever dawn men of means, moderate means, as well as wealthy men, must do far more than they ever have done before. We must give in a larger way for this work of ministerial supply, which involves the founding and endowing of colleges. The young men who enter the work of the ministry are poor, in most cases very poor. To secure the needed preparation

**THE CASE OF THE STUDENTS**

for the ministry is a herculean task. It not only requires time, but a considerable amount of money. After the expenses have been reduced to a minimum, still it costs no small amount for clothing, books and other incidental matters, to say nothing of the tuition, which most of our colleges find it necessary to charge. Expenses must be kept to the bottom. Many schools as they grow richer grow more expensive. This ought not to be so among us. Opportunities should be provided for young men to assist themselves by different forms of work. All this means more money for our schools; all this means that a great obligation rests upon men of means. Give me $50,000 and I will guarantee to support 100 young men, with their own coöperation, while they are preparing for the ministry, and do it perpetually. If a few of our schools had a million dollars and would administer it properly a long step would have been taken toward solving the question of ministerial supply. There are thousands of men and women who love our Lord and are devoted to His cause who could have a hand in this work who have never so much as touched the burden with their little fingers. Our ministerial problem could be solved in a few years' time if those who are able to assist would undertake this work. Brethren, what will your answer be?

# Wireless Whispers

## Federated Brotherhoods of Yakima County



BY PAUL G. KRUGER.

For a long time I have been considering the possibility of bringing together the entire Brotherhoods of the various churches in this City. I did not stand long on ceremony neither did I consult any one, realizing if there was to be anything accomplished, some one must take the lead. Thus I issued a call through the newspapers, heading it CHURCH MEN WILL UNITE. On Tuesday following the call I had the pleasure of seeing representatives from the different churches at the meeting to whom I explained the nature of the call. To-wit: The object of this meeting is to bring together the different Brotherhoods of this city to unite upon a common basis for civic righteousness and closer fellowship of all the men laying aside all questions of denominations, and blending in one harmonious whole, all workers for the uplifting of the church. The response to this call was spontaneous and before the meeting closed we had effected a temporary organization and appointed one delegate from each Brotherhood as well as delegates from churches having no Brotherhoods as a committee, to perfect a Constitution. One week from that date we met at the Salvation Army Hall. In the early part of October, the Executive Council well meet at the Y. M. C. A. and begins it work for a better Yakima. I am also working on the proposition of bringing the different women organizations together, to be known as the Federated Sisterhood of Yakima county and i possible to have these coöperate with the Fed erated Brotherhoods. I hope and pray tha this movement will spread and thereby brin together the different churches in a mor perfect understanding pertaining to the Hono and Glory of God and His Kingdom. In thi movement, I am not neglecting the colore Brethren, whom I have already addressed.

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## International Christian Missionary Convention, Oct. 15-22

**Louisville, Kentucky, Convention Railroad Rates**

Final word has been received from the vari ous railway associations, and published sched ules have been issued. The regular 2 cent rate without any concession, will obtain in the West ern and Central associations. The Southeast ern and Southwestern Passenger Associations including all the territory south of the Ohio River and southwest to the border of New Mexico and Colorado, will give one and one third fare, and, by the deposit of the ticket at Louisville, for validation, and the paymen of $1.00, the time will be extended to No vember 11, 1912. Beyond the southwestern limits, a round-trip minimum of 2 cents eacl way, up to the gate-ways, to Louisville wil be charged. Tickets will be on sale, October 14th, 15th and 17th, in the central parts o our country, and in the more remote regions October 13th, 14th, 15th and 16th. All persons desiring to attend can get the scheduled rates from local points of their railway agents

Extension of this time to November 11th is a great boon to the Convention, and will furnish an opportunity for hundreds of former residents of the Central States, especially Kentucky, to visit their old homes after the Convention.

I. N. MCCASH, Secretary.

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## Recent Brotherhood Achievements

The biggest thing our Brotherhood did within the last year was to give $50.00 to the building fund and a few other little charitable things. We expect to build in the near future. —G. J. CRYMES, President Local Brotherhood, Washington, D. C.

## Ordained to the Ministry at Franklin Circle

W. F. ROTHENBURGER, CLEVELAND, OHIO.

Mr. Earl Brown, son of the late Russel Brown, was ordained to the Christian Min-ry in the Franklin Circle Church, in which was reared, on the evening of June 20th. r. Brown took his Bachelor degree at ram College and his Master's degree at le, and enters upon his work with a church Beaver, Pa., with a splendid equipment as ll as a passion for service. The pastor was sisted by Walter S. Goode, pastor of the kewood Church; Frank C. Ford, pastor of West Boulevard Church, and Alanson ilcox, one of the veteran preachers of Ohio, d one of the active elders of the local ngregation. The service was a most im-ssive one, and the church is rejoiced in the ntribution it has made to the ranks of the sciple Ministry in this day of its greatest ed.

The Franklin Church has been fortunate in ding ten men into the ministry and one ung lady into the mission field in the last o decades. The following is a list of minis-s with the dates when they entered upon ir active work and their present location as rly as obtainable; Earl Brown (1912), Beav-Pa.; William Hennesy (1912), Highland enue, Cleveland; Marion Bradshaw (1911), a, Ohio; C. C. Wilson (1907), Milwaukee, s.; Mrs. Edna Kurtz Settlemeyer (1907), nkin, China; Harry Knowles (1905), S. D.; uis Getcher (1900); Dr. Fred Kline (1890), nevelont Association; J. J. Tisdale (1891), lumbus; A. Stroupe (1890), Alabama; Miss ra Hofrichter, Hiram College (1913), is pre-ing for work in the Young Men's Christian sociation. Our Brotherhood sent one of own young men to Hiram last year with cholarship and has both another man and scholarship ready for next year.

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## Kansas City's Homes for Girls

or years, the smaller towns of Missouri and nsas have been sending hundreds of young ls to our city to earn a living. The rural tricts have been doing the same. Girls uld stay at home unless a necessity com-s them to come, for too many have come ady.

And of these, too many have been very rly equipped for earning a living. Per-s they have attended a commercial col-e for a few months and have been told t they are well prepared to hold a good ition in the city. The president of such chool in Minnesota is now serving a term their state penitentiary for engaging a ition for a girl which he knew she was ompetent to fill. She was allowed to rk only an hour and then was dismissed. e miserable man was in league with the curers from whom the girl miraculously aped.

Doubtless such things are going on elsewhere. We are getting evidence against a physician and against a tailor for advertising for girls to nurse and to sew, when in reality they have no honorable employment for them.

These facts show some of the dangers awaiting country girls. A daily paper recently advertised rooms for rent to two young ladies. City officials not admiring the location, went there one evening to inquire for rooms. They found to their own satisfaction that the place was a disreputable house. Later, the police raided the place and the woman was fined in police court. This will not prevent her from changing her location and her name and resuming her evil calling. A younger and less shrewd girl might have engaged room there and met her ruin.

Hundreds of girls go to cheap places to do light housekeeping. The landlady rents all her rooms. The girls entertain callers on the street or in their rooms and it is surprising that so many come out unscathed. While we permit this, we must not wonder at the number of young girls with painted faces and gaudy attire on our streets at night.

There are four good homes for girls in our city. The Girls' Home Association, 612 West 11th street, is the oldest. There is room there for thirty young women, the price ranging from $3.50 to $3.75 per week.

The Young Women's Christian Association Boarding Home was the second founded. It can care for 85 girls. Its roof garden is an attractive feature in the summer time. Its prices are from $3.25 to $4.50.

The Girls' Hotel was next founded. It looks after the very poorly paid girls—does not take any girl who earns more than $7.00 per week and accepts half a girl's wages in payment for room and board. Its wide porches and beautiful shaded lawn are attractive features.

The latest comer is the Coöperative Club. Here the girls are expected to pay enough to meet the expenses of the house. So far they have been $3.50 per week. When larger quarters are secured, the sum will be smaller. Broad porches and a good view make this place attractive.

All these homes have parlors where guests are entertained. All make a specialty of giving the girls a good time—music, picnics and parties. All have good matrons or house mothers, and a kind spirit is cultivated in all.

All girls coming to the city are recommended to go to one of these homes and to stay until board in a good private family can be found, if that is preferred. A systematic canvass for good homes is to be made. There will be places of all prices; there will be peole of all religious faiths on the lists.

Good board in a private family must always cost a little more, and generally there are no laundry privileges, and there is car fare. The four homes spoken of, are all within walking distance of the business sections of the city.

## The Bible in Public Schools

It is generally acknowledged that apart altogether from its religious and spiritual aspects the Bible is the greatest literary monument in the English language—the book that has inspired the highest thoughts and moulded the style of the greaest authors, and that no education is complete without a knowledge of its contents. Plebiscites of the electors and of school committees, so far as such can be taken by private effort, have shown that there is a majority of the public in favor of the restoration of the Scripture to the Public Schools, from which they have for thirty years been excluded, to the great disadvantage, it is feared, of children who lack efficient home instruction. The Sunday-schools of the country can not reach all the children; and the instruction therein given is largely by untrained teachers, naturally more concerned with religious than intellectual development.

States in America where the Bible is read in the Public Schools. The comments are supplied by the Superintendents of Public Instruction:—Maine, "Bible daily read in school for 270 years;" New York, "Read daily for 250 years;" New Hampshire, "Read daily since 1623;" Vermont, "We encourage Bible-reading in schools;" District of Columbia, "Bible read and Lord's Prayer repeated;" Kentucky, "Generally read;" Tennessee, "The Bible is our rock of public safety;" Alabama, "Custom in our schools neither enjoins nor forbids;" Illinois, ditto; Mississippi, "The Bible is not excluded and is generally read;" Michigan, ditto; Arkansas, "Read in part of the schools;" Texas, "Read in some schools;" Oregon, ditto; West Virginia, "No law prohibiting Bible-reading;" Florida, ditto; Delaware, "Bible-reading universal;" Pennsylvania, "The Scriptures must not be omitted;" New Jersey, "Read in nearly all schools;" Georgia, "The Bible cannot be excluded;" Connecticut, "The Bible has always been read;" Massachusetts, "Bible has been read in schools for 278 years;" Maryland, "Read daily in our schools;" South Carolina, "Generally read;" Rhode Island, "Universal custom to read the Scriptures;" Indiana, "The Bible shall not be excluded;" South Dakota, "May be read without sectarian comment;" Virginia, "Read in nearly all schools;" Ohio, "We thoroughly believe in it, as it has a good influence upon our children;" Missouri, "Optional; character-building is an important factor with us;" Nebraska, "Encourage moral culture; generally read;" Kansas, "Read in part of our schools;" Wyoming, "Left to local boards to decide;" Colorado, "Read in some schools;" New York City, "Rules observed for nearly three centuries; all schools are opened by reading the Bible in New York."

* * *

## Brotherhood Achievements

Our Brotherhood paid out $15.00 for the assistance of a young man in college.—O. M. Lane, Secretary of Brotherhood No. 346, Monmouth, Ill.

## Labor Sunday Will Be Widely Observed

The Federal Council Commission on the Church and Social Service (215 Fourth avenue New York) reports that already about 20,000 pastors have taken up the observance of Labor Sunday, September 1st, or in some cases a later Sunday, and that the subject of Seven-Day Labor will be presented with an appeal for One-Day-In-Seven for Industrial Workers. The Commission supplies a leaflet of suggestions and a printed program for the day, on application.

* * *

## The Front Rank Bible

In response to a growing demand among our people, the Christian Board of Publication has brought out what is known as "The Front Rank Bible," which is now ready for circulation among our church leaders and members. A casual look into the Front Rank Bible will reveal to the ordinary reader that this is no ordinary Bible, but a most extraordinary one. In addition to a very up-to-date and authenic Concordance, and Dictionary, it has a number of timely articles prepared especially for this Bible by authors whose very names alone add worth to the Bible as a document of exceptional merit. These make it a reference book to be valued by the most exacting Bible reader and student. The typographical appearance of the Bible, text and subject matter is most excellent, with the usual marginal references, while the superb binding in extra quality of limp leather indicates the highest class of workmanship. In fact we are told by the publishers, that Thos. Nelson and Sons' Company, the makers, laid themselves out in the manufacture of this Bible, and indeed examination demonstrates this fact. The value of the book is agreeably enhanced by the articles relating to the origin, growth and work of the Churches of Christ throughout the world, and those desiring to have the very best in Bibles, will make no mistake in ordering The Front Rank Bible. It is made to sell at a very low price, in three qualities, and prices announced are $2.25, $2.75 and $4.50. Address, The Christian Board of Publication, 2712 Pine Street, St. Louis, Mo.

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## Phillips Bible Institute

Attention is called to the announcement of the Phillips Bible Institute, at Canton, Ohio, in the advertising section of this number of Christian Men. For a long time the mind of the late Thos. W. Phillips ran along the line of an institute for the training of lay leadership and professional ministers as well. That this institute was not established earlier in the life of its founder is not any fault of his. He saw the need and advocated it for many years. He realized that our colleges at

st, could not hope to turn out professional nisters rapidly enough to meet the demand d numerous rural and smaller town pastor- s churches abound throughout the country. or was Mr. Phillips alone in his view. Busi- ss men, educators, and ministers have stud- l the subject from various angles and come the same conclusion—*i. e.*, that such an insti- e as the Phillips Bible Institute would supply real need.

The magnificent buildings of the Canton ristian Church made possible the selection that convenient center for the school, al- ough many other places held out induce- nt for location. We haven't examined the urses of studies suggested, but we know other Martin L. Pierce, the dean, well and orably. Mr. P. H. Welshimer, the Bible hool specialist, was the editor of the Bible hool notes for CHRISTIAN MEN Magazine for eral years, and CHRISTIAN MEN readers ed no introduction to him.

This school will receive the heartiest support our entire Brotherhood and we would sug- st the opening of correspondence with the hool, by teachers, presidents, and superin- dents, who desire to make themselves effi- nt religious leaders. It is our understanding t courses may be had by correspondence desired.

* * *

## Methodist Man Commends Christian Men

At the Portland Convention, Oscar D. Sinley, President of the Sellwood Methodist Brotherhood, Chapter No. 968, attended our banquet and subscribed for CHRISTIAN MEN. In renewing his subscription for three years he says: "As you will see by our letterhead, I am not a member of your church, but have been your paper since your banquet here in Portland, which I attended and enjoyed very much. I like to take other papers besides our own, so I can get the different ideas from each one. Our Brotherhood got the men of the Christian, Baptist, and Presbyterian Churches to work with us, and kept one of the breweries from putting in a saloon in our suburb. Now we are working to try and get all Brotherhoods of other churches to work together to put the saloons out of the residence district in the fire limits or business district. We have received a great deal of encouragement. I want my subscription to begin where the old one ended, and enclosed you will find $1.00 to apply on same."

* * *

## Missouri Convention

The Missouri State Convention for 1912 was held in Brookfield, June 17th-20th. The Brotherhood Secretary was permitted to address the convention three times. Once at an informal conference of men, Thursday; again at 2:40 p. m., and a third time at the men's dinner at 5 o'clock. More than one hundred men sat down together. It was a most enjoyable occasion. We have not attended a state convention this year that gave us a more cordial hearing, nor one in which we felt our audience, almost to the last man, was more in sympathy with the difficult task in which we are engaged. As a manifestation of their interest in our work, a committee was appointed to coöperate with the national secretary and the general office in carrying forward a campaign of promotion of the idea of men's work in the church during the year, and especially to arrange a liberal attendance of our men from the pew as well as from the pulpit at the next convention, which will be held in Fulton. This committee is composed of J. L. Garvin, Fulton; F. W. Allen, Paris; S. G. Fisher, Trenton; J. B. Hunley, Kansas City; J. W. Perry, Joplin; J. H. Jones, Springfield, and Sydney H. Thompson, St. Louis.

Already arrangements are being thought about for two special trains to the Missouri Convention next year. One starting from Kansas City; the other from St. Louis. With such committee headed by a man of rare abilities like Garvin, the convention ought to be one of the largest in history.

* * *

## Oklahoma State Brotherhood

The Oklahoma Brotherhood met during the session of the State Convention at Ada, which is in Southern Oklahoma, early in June. It was a good convention. These Oklahoma folk from everywhere like to get together and talk over the affairs of the Kingdom, and they never let a speech interfere with the transaction of their business—and in this they are wise. The Brotherhood sessions were held at the State Normal School, and proved to be the largest and most enthusiastic sessions of the entire convention. Pres. A. R. Spicer of Lawton presided with dignity and rare power. Addresses were made by a number of our sterling men, who are grappling with the man problem, and officers were elected for the ensuing year. A. R. Spicer, for the presidency; Mr. Babbitt, secretary and treasurer, and E. L. Kirtley, our minister at Marlow, as a member of the executive committee.

* * *

## South Auburn, Nebraska, Doings

We sent our President to Men and Religion Forward Campaign at Lincoln. Had a men's rally on rally day, for men and boys. Have had several banquets. Gave a program at the 11 o'clock hour last Sunday by special arrangement, thus relieving the pastor. Are to have charge again soon. Do all ushering, and have many responsibilities. We are right in the midst of a church building campaign, and hope to have building completed by fall. Will cost approximately $20,000 and has the best location and will be, we think, the most comfortable church in our community—M. S. McINICH.

## What Can the Men Do?

A—dvertise the church.
B—race up the prayer-meeting.
C—are for all the finances of the church.
D—o "scout" duty for the pastor.
E—ndeavor to be "a big brother" to some boy.
F—ollow Christ, whatever it may cost.
G—ive one-tenth of your income to the church.
H—old on to the men you win.
I—nspire others to do harder service for the church.
J—ump at every opportunity to "boost."
K—eep church statistics of attendance, etc.
L—ook for the weak places in the church and strengthen them.
M—uster those who are on the church's "side lines" into active service.
N—ever utter or sanction a dirty or smutty word.
O—organize men for definite and continuous service.
P—ray as if God was to do it all and work as if you were to do it all.
Q—uicken the zeal of other men and get them to work.
R—ecreate wisely and common-sensically.
S—ee that business methods are adopted in church management.
T—ake your religion everywhere.
U—rge purity of life by precept and by example.
V—isit other men and bring them in.
W—in one other man to Christ and the church.
X—cel in Christ-like character.
Y—earn for the man who is "down and out."
Z—ero religion is a thing of the past.

O. O. Inman.

Terre Haute, Indiana.

* * *

## Booth Makes Good Again

I spoke at Bozeman, Montana, to the men's banquet, and it was a great meeting. There were about eighty-five men and sixty-five women that sat down to dinner together. I had the principal address of the evening. The men were full of life and enthusiasm, evidenced by the fact that $1,500.00 was raised during the evening for state missions. I speak tonight to the men's banquet on Brotherhood work. We ought to have a good meeting as the convention is well attended and enthusiasm runs high.—John H. Booth, Board of Church Extension, Kansas City, Mo.

* * *

## Is It Worth It?

Billy Sunday received $17,000 for a six weeks meeting in Wheeling, W. Va. If men want plenty of work and good pay, the work and the money are waiting. There are several thousand jobs like Billy Sunday has, in this old world. But it requires men of certain convictions and definite standard of character to fill these places. The trouble with us is, we want the other fellow's pay without meeting the conditions—without paying the price.—*Urichsville, O., Christian.*

## Things for Brotherhoods and Men's Bib Classes to Do

### MISSIONARY

Organize an energetic Missionary Commi tee.

Encourage systematic giving and tithing.

Support a missionary or native worker i the field.

Coöperate with the Layman's Missionar Movement in carrying out its plans.

Personally recommend strong missionar books to individuals.

Collect a missionary library.

Help your church to adopt its apportior ment.

Inaugurate and carry through an EVER MEMBER CANVASS.

See that your church adopts the best meth ods of missionary finance.

Systematically educate men concerning th missionary propaganda.

Ask the pastor to preach missionary ser mons.

See that the men of your church atten missionary conventions.

Help to develop prayer for missions.

Organize a mission study class.

Cultivate an intelligent and active allegianc to the established missionary agencies of ou church.

* * *

## Laymen's Missionary Movement

At the Second Annual Conference of th Laymen's Missionary Movement, held at Lak Geneva, Wisconsin, July 27th-31st, the follow ing resolutions were presented at the Disciples Conference by E. M. Todd, minister, Ft Wayne, Indiana:

Resolved, That the Brotherhood of Dis ciples of Christ be requested to be the coöperat ing agency of the Laymen's Missionary Move ment among the Disciples of Christ. Sec onded and carried.

Resolved, That a committee be appointe to address a letter to our people regarding this conference and expressing our regre that we, as a people, have not been in close coöperation with the Laymen's Movemen heretofore. That we urge a liberal attendance of our laymen at meetings of the Laymen's Movement wherever held. Seconded and carried.

* * *

## Dodge City Data

It is our purpose to get all the men in the church in the Brotherhood. We are working to establish communion services in two small cities in this county, and in time hope to be able to establish churches at these points. While without a pastor, we attended C. E. in a body on one occasion, and encouraged them in their work; we assist in the ushering, and most every member attends Sunday-School. Our chapter is meeting monthly. Followed the programs found in Christian Men in the larger number of our meetings—Richard W. Evans, Jr.

## The Boy Scouts

A recent article appearing in CHRISTIAN MEN appears to have done injustice to the Boy Scout Movement and some of its leaders have asked us to correct the impression that was erroneously conveyed therein. This we gladly do by publishing herewith an article appearing in the *Outlook* for February 24th, on the editorial page. Anything appearing in the *Outlook* is generally taken to be correct, and while we are not convinced in our own mind that the Boy Scouts is the best movement (a claim made by practically every leader of Boys' Work for his particular organization), we are glad to reprint what the *Outlook* says is good about the Boy Scout Movement. For ourselves, we strongly adhere to the program of Boy Work recommended by the Men and Religion Forward Movement, which ties up every local church to the boy and the boy to the church. Any other program will die with the leader. We have some notable examples of Boy Scouts in our churches at Washington, D. C., Kansas City, Kansas, and elsewhere, doing commendable work. While these local Camps are under church auspices, the National Movement is not. We think it should be.

**THE BOY SCOUT MOVEMENT**

The Boy Scouts of America, an admirable organization for teaching and training boys outside of the recognized educational agencies of the country, has already been firmly established, but it has received a very strong forward impulse from the visit to this country of General Sir Robert Baden-Powell, who may justly be called the founder of the movement. General Baden-Powell, who won great distinction in the British army as the defender of Mafeking during the South African War, is now in the United States for the purpose of inspecting the work done and the progress made by the Boy Scouts of America during the last two years. At a dinner given in his honor the week before last at the Hotel Astor in New York City General Baden-Powell delivered a very interesting address upon the purposes and work of the organization, which was illustrated by lantern slides and by moving pictures. The chief criticism of the Boy Scout Movement has been founded in the fear of many good people that it would develop a spirit of militarism in the boy. General Baden-Powell devoted considerable time to pointing out that this criticism is a result of a complete misunderstanding of the spirit and methods of those who are directing the Boy Scouts. The effect of military discipline, he said, has generally been in the past to repress individual character and initiative and to force private soldiers into a uniform mold. The purpose of the Boy Scout organization is to develop individual character and initiative. An examination of the "Handbook for Boy Scouts," which may be obtained at the chief office of the organization, 200 Fifth Avenue, New York City, confirms beyond question General Baden-Powell's views: When a boy becomes a Scout, he must take the following oath:

"On my honor I will do my best (1) to do my duty to God and my country and to obey the Scout law; (2) to help other people at all times; (3) to keep myself physically strong, mentally awake, and morally straight."

The laws of the Boy Scouts, which he promises to obey when he joins the organization, provide that a Scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. Any organization that can develop these twelve qualities in American boys deserves the hearty support of all men and women who believe in good citizenship. General Baden-Powell, in his address at the Boy Scout dinner, told many stories of actual life to show that the organization of Boy Scouts is developing these qualities in its members in a very remarkable degree. We wish the handbook already referred to could be read by somebody interested in boy life in every village, town, and city of the United States.

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How is affiliation with the National Brotherhood brought about?

Answer: Organize with a President, Vice-President, Secretary and Treasurer and several committees such as Program, Membership, Boys' Work, Bible Study and Missions. File application with National Brotherhood Office.

What are the National dues or assessments?

Answer: No dues, no assessments; an annual offering for the National work is asked of all Chapters.

*From "The Brotherhood Movement. What is it?"*

# Programs for Local Brotherhoods

## PROGRAM FOR SEPTEMBER.

### No. 2.

**TOPIC—Front Rank Churches and Bible Schools.**

**I.—Devotional.**

Hymn, "Oh Happy Day That Fixed My Choice."
Prayer: All pray the Lord's Prayer in unison.
Scripture Reading: Hebrews 6:1-8.
Music.

**II.—Cultural.**

Part 1.—Let one be appointed to conduct a Round Table on the "Front Rank Standard for Churches." This can be secured by dropping a postal card to E. E. Elliott, 420 R. A. Long Bldg., Kansas City, Mo. Display the different points necessary to make your church a front rank church. Explain them, and show their practical value to the church attaining them. Bring out clearly how much your church lacks in being a front rank church. Put it up to your men whether they will make your church a front rank church for 1913.

Part 2.—Appoint another who shall handle this part similar to the above. Get the front rank standard for the Bible schools for 1912-13, if you do not already have it, send to Robert Hopkins, Carew Bldg., Cincinnati, Ohio. Seriously measure your school by this standard. Show your men just where you come short, and be ready to suggest to them how they may "heal the breach." We do not believe this is an evening for speeches. It is an evening for heart to heart discussion and looking your conditions squarely in the face. Do it and throw your men behind the weak places in both church and Sunday-School.

Clincher: That this church be known hereafter as a front rank church, and we are glad to have the standard placed higher each year.

**III.—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
Reception of New Members.
Offering.

**IV.—Social and Closing.**

## PROGRAM FOR OCTOBER.

### No. 1.

**TOPIC.—Christ and Social Conservation.**

**I.—Devotional.**

Hymn, "Help Somebody Today," Brotherhood Hymns.
Prayer.
Scripture Lesson, Luke 10:25-37.
Hymn, "Somebody Did a Golden Deed," Brotherhood Hymns.

**II.—Cultural.**

Address: Some Causes of Crime, Disease and Human Waste.
a, Poverty.
b, Ignorance.
c, Excessive riches.
d, Christ relationships the solution.

Address: Solicitude for the Children.
a, In the home.
Health.
Environment.
Intelligence.
b, In Society.
Playgrounds.
Juvenile Courts.
Settlement work.

Address: The Church versus the Saloon.
a, The progress of Temperance Movement.
b, The seeming retrogression. Its Cause.

Address: The White Slave Traffic.
a, Causes.
Poverty the chief cause.
Ignorance.
Environment.
b, Remedy.
Apply the Christ relationships among men.

**III.—Business.**

Roll-call.
Minutes.
Reports.
Unfinished Business.
New Business.
Reception of New Members.

**IV.—Social and Closing.**

## PROGRAM FOR OCTOBER.

### No. 2.

**OPIC—Base of Supplies, the Local Church.**

**—Devotional.**

1. Hymn, "The Son of God goes forth to war," Brotherhood Hymns, No. 38.
2. Scripture reading, 1 Cor. 3:1-23.
3. Prayer for consecration of the local church.

**I.—Cultural.**

Address: The need of the local church as a base of supplies.
- a, The apostolic church was local.
- b, What an organized band of men can do in local church betterment.
- c, How to make the local church educationally efficient.

Address: Local church operation.
- a, The church school should include everybody and every society.
- b, There is need of local church unity.
- c, An organized, perpetual, campaign for local church efficiency.

Address: A chain is as strong as its weakest link.
- a, Why we have weak churches.
- b, What this church can do to assist mission stations at home.
- c, What this group of men proposes as a remedy for present inefficiency in the local church.

Discussion: Resolved, that organized efficiency under the direction of the local men's society and the pastor will do much toward betterment of local church conditions.

Resolved, that this church ought to be a religious educational institution, including all ages, from the cradle to the grave, and embrace the work of all societies under the council of education, and that this group of men will go about finding the best ways and means of putting this modern plan into effect.

Bibliography: The "Front Rank" Bible, published by the Christian Board of Publication contains some excellent material regarding the origin, growth and work of the Christian Church, invaluable in preparation for this program.

The American Home Missionary. The A. C. M. S., Cincinnati, Ohio.

Business in Christianity. The Board of Church Extension, Kansas City, Mo.

"180 things for Brotherhoods to do." Published by this office.

**III.—Business.**

Roll-Call.
Minutes.
Reports of committees.
Unfinished business
New business.
New members received.

**IV.—Social and Closing.**

Introduction of new members, silver offering, hymn, benediction.

## PROGRAM FOR NOVEMBER.

### No. 1.

**OPIC—Christianizing American Civilization.**

**—Devotional.**

1. Hymn, "Hear your country's call," Brotherhod Hymns, No. 44.
2. Scripture reading, Isaiah 2:1-22.
3. Prayer, that we may know more of conditions of American civilization, and help Christianize it.
4. Quartette, "Onward Christian Soldiers," Brotherhood Hymns, No. 65.

**.—Cultural.**

Address: America, not distinctly Christian.
- a, The number of Christians in cities, only 25 per cent of population.
- b, Drunkenness, rioting, fast living, pleasure, detracting.
- c, Absence of family altar—grace before meat.

Address: Social betterment the first step in Christianizing process.
- a, Church should create desire for better laws relating to conditions of living and occupation.
- b, Church should create desire for law enforcement—proper observance of Sunday as day of rest.
- c, Child and woman labor, tenements, social evils should be eradicated.

Address: How can a local church group of men begin agitation for America's Christianization?
- a, Agitation among church members, teachers and officers, especially voters.
- b, Inter-church agitation in community, with lectureships of unchristian conditions, local, state and nation.
- c, Coöperation in National leagues for Christian and social uplift.

Bibliography: Bliss' encyclopedia of social reform, pp. 205-224.

Social duties from Christian point of view, Henderson.

**III.—Business.**

Roll-Call.
Minutes.
Reports.
Unfinished business,
New business.
New members received.

**IV.—Social and Closing.**

Silver offering.
Hymn, "God be with you until we meet again.
Benediction.

Say you saw it in "Christian Men"

## Must Have Been Crowded

An Irishman walking through a graveyard saw a tombstone on which was inscribed, "Here lies a lawyer and an honest man." "Bejabers!" said Pat, "Oi wonder how they came to bury both iv them fellers in wan grave?"

## Experience Unnecessary

The Author: "You can't appreciate it. You never wrote a book yourself."

The Other: "No, and I never laid an egg, but I'm a better judge of an omelet than any hen in the country!"—London Opinion.

## A Fishy Tale

Two or three young men were exhibiting with great satisfaction the results of a day's fishing, whereupon this young woman remarked, very demurely, "Fish go in schools, do they not?" "I believe they do; but why do you ask?" "O, nothing, only I was just thinking that you must have broken up an infant class."—Washington Star.

## Terrible Jar

"What's the matter with your wife? She's all broken up lately."

"She got a terrible jar."

"What has happened?"

"Why, she was assisting at a rummage sale, took off her new hat, and somebody sold it for thirty-five cents."—Washington Herald.

## The Difference

F. Hopkinson Smith tells a story showing that Boston boys of the street are like all others. He overheard a conversation between two youngsters selling newspapers.

"Say, Harry, w'at's the best way to teach a girl how to swim?" asked the younger one.

"Dat's a cinch. First off you puts your left arm under her waist and you gently takes her left hand—"

"Come off! she's me sister."

"Aw, push her off de dock."

## What Drives Newspaper Men Crazy

"Where do you get all of your ideas? Clip 'em out of the other papers?"

"Is it true that your wife writes all of your stuff?"

"Why don't you write a play?"

"Huh, you have a snap. All you got to do is to sit at a desk five or six hours a day."

"I saw that joke of yours nineteen years ago in Warner's Safe Cure almanac."

"My kid said the funniest thing the other day. You oughta use it."

"Why don't you roast the gas company once in a while?"

"How much do you get a week for working on a newspaper? I supose you have lots of things given to you."

"Most all of your stuff's sent in, ain't it?"

—The Housekeeper.

## Working His Feet

O. Henry, beloved by every editor in the country sometimes was the bane of their lives, but no one could harbor wrath against him. The humorist had promised to write a story for a big magazine, which failed to arrive. Finally the editor went to O. Henry's apartment and sent up a curt note: "If I don't have that story within twenty-four hours, I will come up and kick you down-stairs. I always keep my promises." O. Henry promptly sent back the note, "Dear Bill: If I did all my work with my feet, I'd keep my promises, too."—Christian Endeavor World.

## Wanted to be There.

Tony came over from the old country and obtained employment in America as a section hand. Some time afterward he went to his foreman and said: "Boss, I like haf vacashun."

"Tony, you don't need a vacation," answered the boss.

"Yess, boss, I like haf vacashun," repeated Tony.

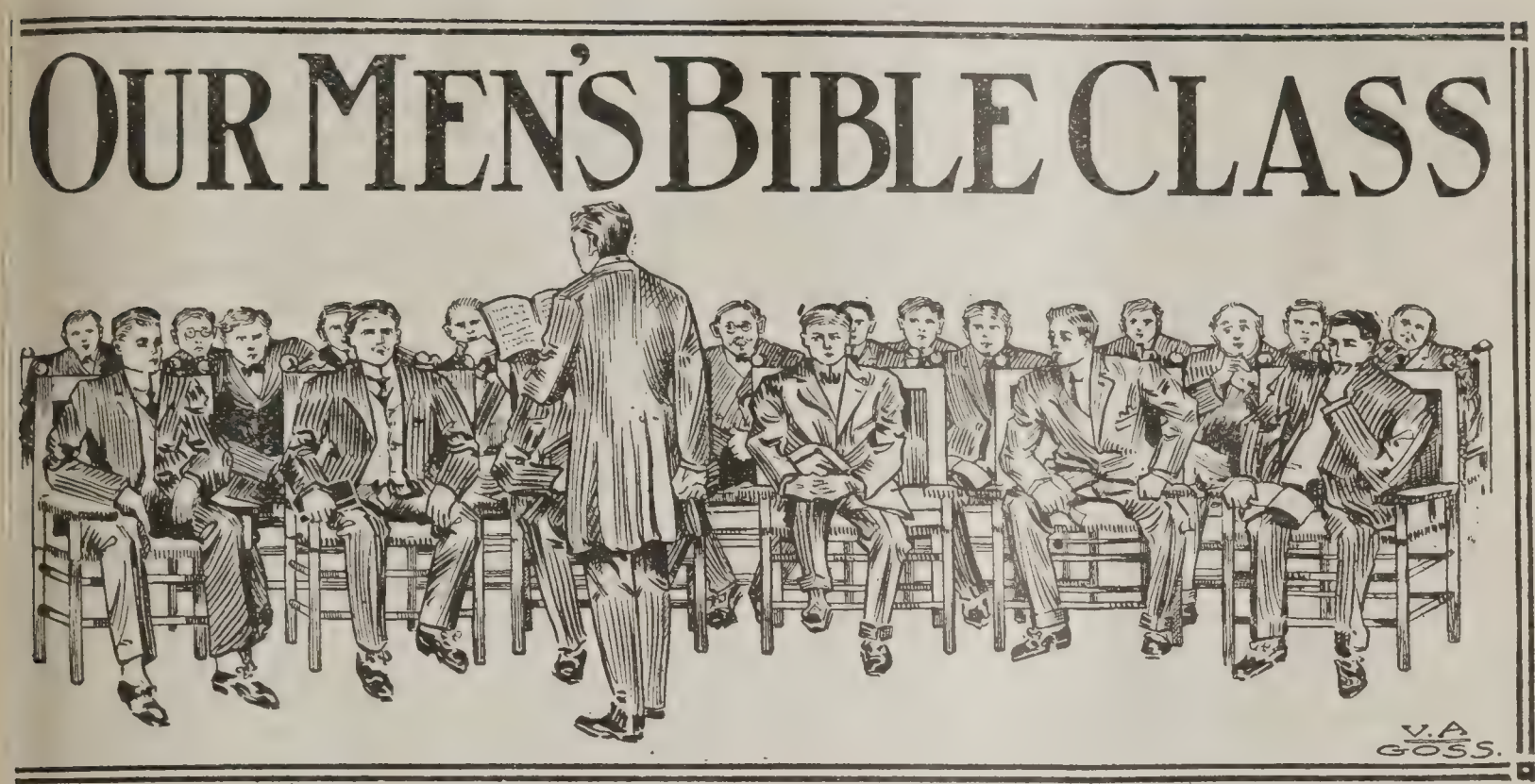
"What do you want with a vacation? If I give it to you Tony, you will go back to the old country, blow all your money, and then come back broke. You had better stay here."

"I like haf vacashun, boss," stolidly repeated Tony. "I'm going to get married and I'd kinder like to be there."

## Hard-Earned Wages

An old Catholic church in Belgium decided to repair its properties, and employ an artist to touch up a large painting. Upon presenting his bill the committee in charge refused payment unless the details were specified, whereupon he presentd the items as follows:

| | |
|---|---|
| To correcting the Ten Commandments | $ 5.12 |
| Embellishing Pontius Pilate and putting new ribbons on his bonnet | 3.02 |
| Putting new tail on Rooster of St. Peter's and mending his comb | 2.20 |
| Repluming and guilding left wing of Guardian angel | 5.18 |
| Washing the Servant of the High Priest and putting carmine on his cheek | 5.02 |
| Renewing Heaven, adjusting the Stars and cleaning up the Moon | 7.14 |
| Touching up Purgatory and restoring lost souls | 3.06 |
| Brightening up the Flames of Hell, putting new tail on the Devil, mending his Left Hoof, and doing several odd jobs for the Damned | 7.17 |
| Rebordering the Robes of Herod and adjusting his wig | 4.00 |
| Taking the spots off the Son of Tobias | 1.39 |
| Cleaning Balaam's Ass and putting one shoe on him | 1.70 |
| Putting earrings in Sarah's ears | 1.71 |
| Putting a new stone in David's sling, enlarging the head of Goliah, and extending Saul's legs | 6.13 |
| Decorating Noah's Ark and putting a head on Shem | 4.31 |
| Mending the shirt of the Prodigal Son and cleaning his Ear | 3.39 |
| Total | $60.45 |




LESSON 2—SEPTEMBER 8.

## THE MISSION OF THE TWELVE.

TEXT—Matt. 9:35-10:15.

35 And Jesus went about all the cities and
e villages, teaching in their synagogues, and
eaching the gospel of the kingdom, and
aling all manner of disease and all manner
: sickness. 36 But when he saw the mul-
udes. He was moved with compassion for
em, because they were distressed and scat-
red, as sheep not having a shepherd.
[ Then saith he unto his disciples, the har-
st indeed is plenteous, but the laborers are
w. 38 Pray ye therefore the Lord of the
rvest, that he send forth laborers into his
rvest.

1 And he called unto him his twelve disci-
es, and gave them authority over unclean
irits, to cast them out, and to heal all man-
r of disease and all manner of sickness.

2 Now the names of the twelve apostles are
ese: The first, Simon, who is called Peter,
d Andrew his brother; James the son of
ebedee, and John his brother; 3 Philip, and
rtholomew; Thomas, and Matthew the pub-
an; James the son of Alphæus, and Thad-
eus; 4 Simon the Cananæan, and Judas Is-
riot, who also betrayed him.

5 These twelve Jesus sent forth, and
arged them, saying, Go not into any way
the Gentiles, and enter not into any city of
e Samaritans; 6 but go rather to the lost
eep of the house of Israel. 7 And as ye go,
each, saying, The kingdom of heaven is at
nd. 8 Heal the sick, raise the dead, cleanse
e lepers, cast out demons; freely ye re-
ved, freely give. 9 Get you no gold, nor
ver, nor brass in your purses; 10 no wallet
r your journey, neither two coats, nor shoes,
nor staff; for the laborer is worthy of his
food. 11 And into whatsoever city or village
ye shall enter, search out who in it is worthy;
and there abide till ye go forth. 12 And as
ye enter into the house, salute it. 13 And if
the house be worthy, let your peace come upon
it: but if it be not worthy, let your peace
return to you. 14 And whosoever shall not
receive you, nor hear your words, as ye go
forth out of that house or that city, shake off
the dust of your feet. 15 Verily I say unto
you, it shall be more tolerable for the land of
Sodom and Gomorrah in the day of judgment
than for that city.

GOLDEN TEXT—Mark 10:40.

40 But to sit on my right hand or on my
left hand is not mine to give; but is for
them for whom it hath been prepared.

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The ministry of Jesus has now reached its climax of popular interest. Everywhere the crowds throng Him. The demands upon His time, energy and compassion are exhausting. Messengers are coming from all parts of Gallilee and beyond, urging their need of His presence. And while He goes with tireless feet "about all the cities and villages," He can only visit a small number in person. It was because of this physical limitation of His personal ministry that He urged the necessity of His going away, in order that "the Comforter, which is the Holy Spirit, might come." But to meet immediate necessities He organized and gave direction and power to His

chosen disciples; and sent them forth two by two that they might bear His message to the towns He was unable to visit. Later, in a larger campaign, He selected seventy of His most trusted followers and sent them out on a similar mission.

**A Gospel of Compassion.** The inspiration of Jesus' entire ministry was a burning desire to help discouraged, suffering humanity. "He was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd." He so closely associated their sufferings with himself that later he declared "inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Our modern world has not outgrown the need of this kind of a gospel and of teachers and religious leaders who represent its spirit. Conditions may have changed, but human hearts are the same. There is the same sorrowing, sinning and suffering. Often the would-be leaders in the church are selfish and heartless, alienating those whom Christ came to save and tearing down that which Christ gave His life to help build. Let the church fulfill its ministry of shepherding, and the flock will return to the fold.

**A Bountiful Harvest.** Men are not always able to distinguish the indications of a bountiful harvest. Last spring hundreds of farmers in Illinois and Missouri plowed up their wheat fields as winter-killed, while their neighbors, with just as unpromising an outlook, waited until the reaping time and gathered in a bountiful harvest. Many a man has grown pessimistic as he has studied the thoughtless, degenerate masses that surge through the streets of our cities, or gather in aimless groups on the street corners of our villages. But looking upon the same throngs and groups, Jesus would say, "The harvest truly is plenteous. This is not a vast field of weeds, but of ripened grain." Here are uncounted multitudes waiting for the good news and ready to accept it, when it is brought to them in the spirit of the Master. Sometimes sin, sometimes misfortune and disappointment, sometimes affliction, have ripened hearts once godless and degenerate, for the gospel of divine love and compassion. The meagerness of the harvest today is not lack of whitening fields, but because the rank and file of the church has not gone into the harvesting business.

**The Scarcity of Laborers.** Our religious papers and college presidents are just now calling our attention to the dearth of men for the ministry. But that is not the most serious obstacle in the way of Christian triumph. It is the dearth of men and women, whose names encumber our church rolls and Bible school records, who are willing to take up some definite line of religious work and train themselves for effective service. When the heart of the church is warmed by devotion to duty and the members of the church are on fire with enthusiasm for the salvation of men, the preacher problem will be solved. What is needed is a few old-fashioned prayer-meetings in every church where the burden of prayer will be that the Lord of the harve will send forth each of its members into t harvest field and set them to work helpi the Lord answer our prayers.

**The First Commission.** To meet an eme gency Jesus assigns to the twelve the importa task of carrying his message to the towns ar villages which he is unable to visit himsel They are crude, callow fellows, just Freshme in the university of Christian learning, but th are the best to be had. The demands are in perative, so Jesus uses them, just as He ca use the most unpromising member of the cla or the most untalented member of His churc today. But whatever was lacking in trainir or culture or talent was made up by the Mast Himself, for "He gave them authority ov unclean spirits to cast them out and to he all manner of disease." Education, culture, r finement are good, but a heart through whic the love of Christ is being revealed to men is more potent force in extending the Kingdor This first commission differed somewhat fro the great commission, given as He was abo to leave the world. Their field now is narrov limited. "Go not into the way of the Gentile and enter not into any city of the Samaritans Later they were commanded to go into all th world and preach the gospel to every creatur Now they are to announce the coming of th Kingdom, later the Kingdom established, the are to bring men under its sway. As yet the are unprepared for the larger task, so Jesu sends them out on missions of mercy amon "the lost sheep of the house of Israel."

**God's Care of His Workmen.** When Go puts a difficult task on a man, He always take care of that man. The disciples were now t go forth in a campaign of service that was t prove God's care. They were to go as shee in the midst of wolves. They were to g without provision for their daily wants. The were to go without precaution against emer gency. They were simply to go as faithfu servants, doing each day the task at hand. The are working for God and the workman i worthy of his food; and the one whom the served would see that they got it. The far might be plain, the way might be difficult, th work hard, but they should not want. Pau tested God's care throughout his marvelou ministry, and was provided for. Jacob Kenoly whose untimely death in Liberia we lament went as the disciples of old "without staff o scrip or money" and was fed and clothed an cared for in a no less providential way tha they. Let us be sure we are doing God's work and then banish all anxiety about other things

**Arrow Points.** What Jesus did in His marvelous way could be done in a more marvelous way today if all the members of all the churches would go in His spirit. V. 35. * * * What an ingathering there would be if we all took up the task of hunting Jesus' lost sheep. V. 36. * * * It is never safe to pray for laborers in God's harvest field unless you have your sleeves rolled up, ready to go yourself; for if your prayer is sincere, he will choose

ou the very first one. V. 38. * * * God ts no bounds to the field of your service day. None so high and none so low, none near and none so far, but you may have part the work of their redemption. V. 5. * * * we were to give as freely as we have received, what a tide of blessing would flow through the desert places of our world. V. 8. * * * If there was more of the old-time plain, cordial hospitality, there would be more homes where the peace of God would manifest itself. V. 13.

LESSON 3—SEPTEMBER 15.

## JUDGMENT AND MERCY.

TEXT—Matt. 11:20-30.

20 Then began he to upbraid the cities nerein most of his mighty works were done, cause they repented not. 21 Woe unto thee, norazin! woe unto thee, Bethsaida! for if e mighty works had been done in Tyre and don which were done in you, they would ve repented long ago in sackcloth and ashes. But I say unto you, it shall be more toler- le for Tyre and Sidon in the day of judg- ent, than for you. 23 And thou, Caper- um, shalt thou be exalted unto heaven? thou alt go down unto Hades: for if the mighty orks had been done in Sodom which were ne in thee, it would have remained until s day. 24 But I say unto you that it shall more tolerable for the land of Sodom in e day of judgment, than for thee.

25 At that season Jesus answered and said, hank Thee, O Father, Lord of heaven and rth, that Thou didst hide these things from e wise and understanding, and didst reveal em unto babes: 26 yea, Father, for so it was ll-pleasing in Thy sight. 27 All things have en delivered unto me of my Father: and no e knoweth the Son, save the Father; neither th any know the Father, save the Son, and to whomsoever the Son willeth to reveal n. 28 Come unto me, all ye that labor and e heavy laden, and I will give you rest. 29 ke my yoke upon you, and learn of me; r I am meek and lowly in heart: and ye ll find rest unto your souls. 30 For my ke is easy, and my burden is light.

GOLDEN TEXT—Matt. 11:28.

8 Come unto me, all ye that labor and are avy laden, and I will give you rest.

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God's blessings are calls to repentance. The ater the privileges of any community, the ater the reasons that its people become God- ring. But how often prosperity and special vilege lead to religious indifference and lux- ous folly. Men forget God when the sea alm and are only recalled to their need of n when it is lashed into fury by the storm. n forget their obligations to the church en the flood-gates of prosperity are opened le, and only learn their mistake when panic ruin confront them. What would not orazin and Bethsaida and Capernaum have e a generation later, when the bezom of truction was sweeping them into hopeless , to have had Jesus with them. So many an, living in the glow light of Christian privilege, turns a deaf ear to the call of God, only to realize his mistake when it is too late.

**The Day of Opportunity.** To no people ever came a richer blessing than those little cities that clustered around the sea of Gallilee "wherein most of His mighty works were done." There were no sick but might have had the privilege of healing, no blind but might have gone seeing, no sorrowing but might have found comfort. For we are told that He "healed all who were brought to Him." He had compassion upon every shepherdless soul. He was ready to help all who were in need. But from the tone of Jesus' message in the lesson of today, we are led to infer that there was still distress and sickness and blindness and sorrow. Through lack of faith, the sick were unhealed, the demoniacs unreleased, the broken-hearted uncomforted. Their condemnation was that light had shined, but, loving darkness better than light, they had closed their eyes. Great was their privilege and great their sin in rejecting opportunity. But how about the men and women of your city, who in the light of these twenty Christian centuries and in the enjoyment of the fruits of Christian civilization, calling them to acknowledge and follow Christ, go on their way of irreligion as though He had never made possible the blessings they enjoy? Ours is the day of greater opportunity and greater responsibility.

**Sinning Against the Light.** "If the mighty works had been done in Sodom which were done in thee, it would have remained unto this day." In the blackness of the past, Sodom is the one city that has become the synonym of all that was vile and loathsome in city life. Living in luxurious indulgence, with only the weak protest of a materialized Lot to warn it, even Sodom, with such an example and message as that of Jesus, would have changed her course and escaped her doom. The amount of light given and rejected is the measure of a nation's or individual's guilt. What a responsibility is ours as a nation, founded by a god-fearing, church-loving people, built upon the principle that righteousness exalteth a nation, granting to every man the largest liberty in his service of God and protecting him in that privilege, enjoying the richest material and intellectual blessings that ever came to any people—if we fail to live up to the light, transcending even that of Capernaum and Bethsaida, what shall be our fate? And what of the men and women into whose

lives have been poured the flood-light of religious opportunity through Christian ancestry and church privilege and Bible school instruction, but who still live on in wilful disobedience or thoughtless indifference to the claims of Christ? In the light of the desolation that has come to the world's Chorazins and Bethsaidas and Capernaums, may we not be awakened to a better use of our privileges than they?

**Truth Hidden and Revealed.** Knowledge is the result of attitude. The school has little for the boy who knows it all, or thinks he does. Its privileges are for the ignorant who want to know. Prejudice also closes the door of knowledge and rears an insurmountable barrier in the path of truth. This is peculiarly true of religious truth. Jesus' teaching in large measure failed to impress those who had fixed religious views, like the Scribes and Pharisees, but found ready and hearty acceptance among the unschooled multitude. Here was virgin soil, teachable minds who were anxious to learn of God and duty. Hence his thanks that the Father "didst hide these things from the wise and understanding and didst reveal them unto babes." The humble, child-like spirit is still the teachable spirit, and to such the Father is still ready to reveal Himself through Christ, who alone knoweth the Father and is able to reveal Him to our longing hearts.

**Unrest and Its Remedy.** No utterance of Jesus strikes a more universal chord than this call to rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The world was weary then, and it is weary still. There are the overburdened and the careworn everywhere. Weary toilers and weary seekers. No word better characterizes our age than restlessness. There is physical restlessness, the restless effort for gain, from the humblest wage-earner to the millionaire, all driven by a lash that forbids rest. There is intellectual restlessness, seeking for some new truth or some new cult, but failing to fi anchorage. Then there is religious restle ness, those whose loftiest aspirations have m with disappointment and whose fruitle search has plunged them into despair. It w to such a weary, restless world that Jes came with his invitation and promise, "Co and I will give you rest." But if we pau here we miss the goal sought. "Take my yo upon you and learn of me." Here are t two essential elements, "come" and "tak First, come to Jesus and learn of Him a then take up one end of the yoke and ha Him share with you the burden of your da task. His rest is rest in service. It is havi Jesus as a yoke-fellow in the long, hard p up the hill of life. It is then that we lea that

> "Rest is not quitting
> The busy career,
> Rest is the fitting
> Of self to its sphere."

Thus working out the great problem of li in harmony with God and in coöperation wi Jesus, the soul finds rest and happiness.

**Arrow Points.** If Jesus were to speak H mind as freely about your community as I did about the cities of Galilee, what would your sentence? V. 20. * * * If Chorazi Bethsaida and Capernaum had enjoyed t privileges of the ripe product of twenty ce turies of Christian history, would they ha been as wicked and impenitent as our mode American cities? V. 21. * * * If impenite cities are doomed, what of the impenitent m or woman who in the light of this age rejec the claims of Christ? V. 23. * * * It do not require the brain or training of a th ologian to understand and enjoy the simpl helpful teachings of Jesus, but it does deman a humble, child-like mind and purpose. V. 2 * * * No word so sweet to our wear over-worked world as rest, and no task s restful as that which we tread with Jesus a yoke-fellow. V. 28.

Lesson 4—September 22.

## FEEDING THE FIVE THOUSAND.

Text—Mark 6:30-44.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. 31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to a desert place apart. 33 And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, The place is deser and the day is now far spent; 36 send ther away, that they may go into the country an villages round about, and buy themselves some what to eat. 37 But he answered and sai unto them, Give ye them to eat. And they sa unto him, Shall we go and buy two hundre shillings' worth of bread and give them to eat 38 And he saith unto them, How many loave have ye? go and see. And when they knew they say, Five, and two fishes. 39 And h commanded them that all should sit down b companies upon the green grass. 40 And the sat down in ranks, by hundreds, and by fifties 41 And he took the five loaves and the tw fishes, and looking up to heaven, he blessed and brake the loaves; and he gave to th

ciples to set before them; and the two hes divided he among them all. 42 And they ate, and were filled. 43 And they took up oken pieces, twelve basketfuls, and also of fishes. 44 And they that ate the loaves re five thousand men.

GOLDEN TEXT—Jno. 6:35.

5 Jesus said unto them, I am the bread of l: he that cometh to me shall not hunger, al he that believeth on me shall never thirst.

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he importance of this lesson may be gathed from the fact that it is the only miracle rorded by all four of the gospels. The reas for this is not difficult to discover. First, t miracle of the loaves, while requiring no gater exhibition of the supernatural than oer miracles, touched in a personal and helpf way so many lives. In His miracles of heali a few were helped, the multitude were wdering spectators. Here they were to the nnber of 5,000, happy participants in the fruit o His creative power. Then the miracle works a risis in the life of Christ. He has reached t full tide of His popularity. In the wild o burst of popular favor, an attempt is made to force upon Him their materialized idea of tl Messiahship, and to exalt Him as their leler in casting off the Roman yoke. His refal to yield to this demand, along with His lar discourse upon the Bread of Life alienal a large part of His following and gave eouragement to those who led the growing oosition which ended in a demand for His cicifixion.

**hrist's Concern for His Servants.** The discies who had been sent forth two by two tlough the villages of Gallilee had returned fm their task footsore and weary. It was wn enthusiasm that they gathered about the teher to report the results of their mission. Wile rejoicing together over the results of thr labor, news was brought that John the Btist had been murdered. These two circustances, the weariness of the disciples and th death of John, caused Jesus to seek a retrt for himself and disciples in an uninhabit part of the coast of Galilee. He did not ca to expose them to the hate of the murdous Herod, and after the strenuous work o the campaign of teaching and healing, He sght for them a season of rest. "Come ye yrselves apart into a desert place and rest a while." Jesus is just as much concerned aut His servants today. The overworked paor, the busy Sunday-school teacher, the fahful helper in every department of His servic—all are the objects of His concern. To re is just as religious as to work, if we have de faithful work. A vacation may be as esntial to the continued triumph of the kingdn as a campaign. A clear brain, a strong by, a fresh enthusiasm, a renewed courage, an the elements which contribute to effective wk, and for ordinary mortals these can be mntained only by religiously observed rest pods.

**The Appeal of the Shepherdless.** "He had compassion on them because they were as sheep not having a shepherd." How frequently this note repeats itself in the record of Jesus' ministry. Nothing touched His heart and appealed to compassion like a man or a group of men whom nobody cared for. His parable of a lost sheep was a faithful expression of His concern for lost men. How helpless and hopeless this world has always been without His shepherding care. In large part it is just as helpless and hopeless today because in ignorance of His willingness and power to help. Here are great masses of earth's toilers led by modern charlatanism, as sheep without a shepherd, wounded by wolves of selfishness, and torn and bleeding. What Jesus' attitude is toward these we are not left to guess. He is moved with compassion and as His servants, ours is to follow in fields of labor where His compassionate word would lead. When we catch His spirit, every lost man will be looked upon as a personal appeal to bring Him under the care of the Good Shepherd.

**Hungering Multitudes.** Jesus recognized two hungers, soul hunger and physical hunger. His great mission was to bring to men the bread of life, but He was not unmindful of temporal necessities. While He taught He also healed and fed. Knowing the temptation that comes to men in hunger, He was not willing to send them away unfed. Hunger, common physical hunger, is still in the world. In New York it is said sixty thousand children go to bed hungry every night. The bread-line is a common spectacle in our cities during the trying months of winter. "'Taint gospel we want, but grub," was the reply of a hungry band of unemployed men as the untactful city missionary sought to urge upon them the claims of religion. If we would make the church the power it ought to be with the masses, we must seek to improve their physical condition.

**Using What We Have.** "How many loaves have you?" The disciples made the mistake that many are making today. Conscious of the meagerness of their supply, they would have sent the crowd away hungry. The only provision in sight, and that the generously offered lunch of a small boy, was "five barley cakes and two small fishes." It was out of this small store, brought to Jesus, consecrated in prayer, divided among the disciples, given to the hungering multitude, that all were fed. God has always been able to use man's humblest instruments in His marvelous works of grace. He used Moses with his shepherd's staff to deliver his people from one of the mightiest military powers of the ancient world. With the sling of a shepherd boy he delivered Israel from Philistine bondage. Mary with her alabaster box and Dorcas with her needle, and the widow with her two mites, all were used of God and found their way through these humble means to enduring blessedness. Don't be discouraged by lack of time, or talent, or money, from joining the forces that are seeking to bring to the world the Bread of

Life. He can use what you have, and having fed His hungering sheep, return you many fold the store surrendered to Him.

**A Lesson in Divine Economy.** "Gather up the fragments that remain, that nothing be lost." (Jno. 6:12.) No lesson more needed today than that taught by "the twelve baskets full of fragments." We are only beginning to learn the sinfulness of wastefulness. Great industries are made to prosper today by the elimination of waste. A system of scientific management is being adapted by which the results of labor are multiplied and the expense of production reduced. It is based on the principle of Jesus at the feast, gathering up fragments of wasted time, energy and effort and making them effective. The same principle might be applied to church management. There is waste through idleness of men and women who profess to be servants, waste through the parallel operations of denominationalism, waste through the multiplication f societies that overlap and crowd each oth Gather up the fragments and the church wou have at command the means of evangelizi the world in the next decade.

**Arrow Points.** I am wondering what ki of a report some members of this class wou be able to make, if asked to give to Jesus a account of the things done and taught sin the first of January. V. 30. * * * Wo and play both have place in the divine pl of human development, but play as the we earned respite from work. V. 31. * * If you are a lover of ease and leisure, do make the mistake of showing interest earth's lonely, afflicted children, for they a sure to interrupt the rest of a kind, generou hearted man. V. 33. * * * When Chr gives you a task to perform, be sure He w equip it for you, if you bring what you ha to Him. V. 37.

Lesson 5—September 29.

## REVIEW.

The lessons of this quarter have covered a period of about six months, in some respects the most interesting and fruitful of Jesus' earthly ministry. He is received with popular accord. Multitudes throng Him. His praise is on every lip. His power is everywhere manifest. Six of His most marvelous works occur within this period, the healing of the deaf and dumb demoniac (Lesson 1), stilling the storm on the lake and restoring the Gadarene demoniac (Lesson 6), raising Jairus' daughter and curing the woman who touched His garment (Lesson 7), and feeding the five thousand (Lesson 12). It was the period, too, in which He taught some of His beautiful lessons, the parable-speaking period. Thus teaching and healing and helping, He found Himself the center of a throng whom He characterized as "sheep without a shepherd," and who in the end would have made Him their king, had He consented.

**Parables of the Kingdom.** There were eight of them, linked together like so many gems in a chain of pearl. Leaving the direct method of address with which His ministry began, He now resorts to a figure that half concealed, half revealed the truth He sought to present. In so doing He awakened the interest of those who were anxious, honest truth-seekers and escaped the censure of those dull or prejudiced hearts who saw in them only a commonplace narrative of familiar incident. After these two thousand years of Christian history, how simple and plain and true to fact the parables are seen to be. The sower, the seed and the soil, the enemy and the tares, the law of growth and the harvest, all so true to nature, and equally true in the experiences and hindrance through which the kingdom has grown from a mere handful of believers in that first century to the world-regenerating force of today. Its worth is well presented by the hidden treasure and t pearl of great price. Multitudes there ar today, who place it above every earthly inte est and who have, at great sacrifice, four their way into the enjoyment of its blessing

**Opposing Forces.** Running through th period so full of fruitfulness and blessing w a discordant note, gathering volume with ea passing month until it drowned everything i its cries of "let him be crucified." At th very beginning of the quarter this voice w heard accusing Jesus of demoniacal posse sion. It found expression among the com mercialized Gadarenes in a request that He g out of the country. In Nazareth, His chil hood home, it took form in forcible rejectio and in the murder of John the Baptist wa foredoomed the fate of Jesus. What Jesu endured while pouring out His life in sympath and helpfulness in these great days of Hi ministry has been shared by an army of Chris tian heroes, whose motives have been misun derstood, whose path of service has been bese by hounding enemies, and the results of whos ministry have been neutralized by evil men.

**Transcending Power.** If one miracle ca be said to be greater than another, Jesu touched the summit of His miraculous powe within the period of this quarter's lessons Diseases in all forms He had healed before but it remained for Him to measure His powe against the finished work of disease. So into death's chamber He goes to prove Himsel conqueror even there. At His gentle summons death's victim is restored to life as easily as the mother's call awakens the sleeping child. But nature, the mighty forces of nature, can He master and chain them? Agai at His command the storm-tossed Galilee, wit its threatening waves, filling with terror His disciples, becomes calm. The winds and the

obey His will. But more marvelous still His creative power. They had yet to that "by him were all things created that n heaven and that are in earth, visible nvisible." But now before their wonder-yes took place that strange miracle of th and they saw the few loaves and fishes ne food for thousands. Nothing but His victory over the grave ever transcended narvelous achievements of this Galilean try, now drawing to a close.

**row Points.** Unless you are willing to misunderstood, misrepresented and even eated, do not undertake to imitate the ple of Jesus in His ministry of helpful- Lesson 1. * * * If only we would ate the field of the human heart by un- service and sowing, there would be good ground and bountiful harvests in ected places. Lesson 2. * * * Im- ice has spoiled many a child's flower gar- nd many a Christian worker. It takes to grow either a garden or a character eauty and fruitfulness. Lesson 3. * * * reful what you pull up in the growing What you mistake for tares may produce the finest of the wheat. Lesson 4. * * * If you are genuine in your discipleship, it has brought you treasure, that neither wealth nor fame can buy. Lesson 5. * * * Every voyage will encounter storms, but with Jesus in the prow of the vessel, the safe entrance into the harbor is assured. Lesson 6. * * * Jesus in the chamber of death changes it into a passageway of this earth-life of toil and sorrow into one radiant with the eternal morning of God. Lesson 7. * * * In rejecting his illustrious Son, Nazareth closed her door of opportunity, as many another city has done in rejecting the Gospel. Lesson 8. * * * The body of the preacher of righteousness may sleep in a martyr's grave, but his soul goes marching on. Lesson 9. * * * It is a privilege to be a disciple, but a richer blessing to be an apostle, sent of God on errands of mercy. Lesson 10. * * * In the day of judgment what will be the doom of some of our American cities, who have lived in the glow light of Twentieth century blessings? Lesson 11. * * * If we were to bring to Jesus the loaves and fishes of personal influence and let Him use them, He would take the world in this generation. Lesson 12.

Lesson 1—October 6.

## JESUS WALKING ON THE SEA.

Text—Mark 6:45-56.

And straightway he constrained his dis- to enter into the boat, and to go before into the other side of Bethsaida, while mself sendeth the multitude away. 46 fter he had taken leave of them, he de- into the mountain to pray. 47 And even was come, the boat was in the of the sea, and he alone on the land. d seeing them distressed in rowing, for ind was contrary unto them, about the watch of the night he cometh unto walking on the sea; and he would have by them: 49 but they, when they saw alking on the sea, supposed that it was st, and cried out; 50 for they all saw nd were troubled. But he straightway with them, and saith unto them, Be of cheer: it is I; be not afraid. 51 And nt up unto them into the boat, and the ceased; and they were sore amazed in elves; 52 for they understood not con- g the loaves, but their heart was hard-

And when they had crossed over, they o the land unto Gennesaret, and moored shore. 54 And when they were come the boat, straightway the people knew 5 and ran round about that whole region, gan to carry about on their beds those ere sick, where they heard he was. 56 heresoever he entered, into villages, or ties, or into the country, they laid the the market-places, and besought him ev might touch if it were but the bor- his garment; and as many as touched ere made whole.

Golden Text—Matt. 14:27.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

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As we have already seen, the miraculous feeding of the five thousand brought on a crisis in the ministry of Jesus. John tells us that these recipients of His bountiful provision were disposed "to take him by force and make him king." As in the case of every exhibition of mob-frenzy, something must be done quickly. With an authority that He ever possessed in His relationship with men, He sent the multitude away and then with difficulty induced the disciples to take the boat and return to Bethsaida, while He remained to fight out His battle alone with God. Only those who have been sorely tempted and who through His help have resisted the temptation, can understand the agony of this tragic night.

**A Night of Prayer.** "He departed into the mountain to prayer." For the moment the old temptation, the temptation of the wilderness, was upon Him again. Shall He yield to the people's idea of the Messiaship and the easy path of popular favor, or pursue to the bitter end the thorny road to Calvary? The first reef was passed when He sent the multitude away, but He must now fight it out with Himself, which He does in solitude and prayer. It was a struggle lasting well through the night. He had sent His disciples away in the early evening and it was in the fourth watch

of the night, or from 3 to 6 o'clock in the morning, when He came down from this prayer-retreat to the assistance of His terror-stricken company. A night in prayer! Have you ever tried the prayer-cure for a sleepless night? Business has gone wrong, barriers have blocked the way, the temptation to dishonor is battering down the door of conviction, and sleep has departed. Why not give the night to prayer, instead of worry and doubt? "More things are wrought by prayer than e'er man dreamed of."

**The Contrary Winds.** The sea has not changed its moods these thousands of years. Our means of meeting and mastering them have been improved. But the sea is the same, with its angry waves and its contrary winds. Jesus directed His disciples to row over to Bethsaida, only a short distance across the sea, but in the early morning watch, after a hard, perilous night, they were only about three miles away. A contrary wind blowing strongly from the northeast had driven them far into the sea. But in that night of peril there was an unrecognized safeguard. "He saw them toiling in rowing." Distress there might be because of their ignorance, but no disaster while His eye was upon them. Life's voyage with most of us is not so different from that of the disciples on that perilous night. In every life at times there are contrary winds. They beat in our faces as we make the pull of our lives toward some Bethsaida of promise. They drive us back when we have almost reached some coveted harbor. They make hard rowing necessary where we expected easy sailing. How suddenly and unexpectedly and repeatedly they rise against us. There are the contrary winds of sickness and pain, of treacherous friends, of relentless enemies, of hard times, of materializing prosperity, of business failure, and a hundred others. But He who "saw them distressed in rowing" is not unmindful of His storm-tossed followers today.

**The Cheer of His Presence.** In the extremity of their danger, when these stout-hearted fishermen were being mastered by fear, Jesus came to them. But in the dimness of the early dawn, His coming, at first, only added to their terror. Had He been with them in the boat, they would not have doubted His power over the waves. But He came "walking upon the sea." In a new way He manifested His supernatural power over nature. As they saw Him they were troubled. Matthew says "they cried out for fear." It was then that He revealed Himself to them as the friend most needed in the hour of dist "Be of good cheer: it is I; be not afr How Jesus' presence changed the attitud that company of storm-tossed men. All is gone. Confidence is restored. The st ceases to beat in fury against them. tells us that "immediately the ship was at land whither they went." Jesus, often ur ognized in the midst of life's storms, w bring the cheer of His presence today. promise was, "Lo, I am with you always, unto the end of the world." If that pro means anything it means that we may l His companionship in loneliness, His sympl in sorrow, His help in trouble, His "be good cheer" always. Is your Christ a living Christ or a dead Christ? If living, trust Him and find comfort.

**The Great Physician.** Jesus met the trary winds of temptation by prayer. He the contrary wind of Galilee that buffeted disciples by His presence and power. He meets the contrary winds of disease in same masterful way. "As many as touc Him were made whole." It was the old s of faith and friendship. Jesus healed all were brought to Him. Only those who w brought by friendly hands to the great ph cian were healed. Unbelief doubtless cl many a door. Indifference left many to guish with disease though Jesus was pas through the village and might have cu The great physician is still here with po to save. That more are not made partal of His saving grace is due to the indiffere and neglect of those who are His profes followers. If only those who know H would "run through the whole region ro about" all our churches, a great world-w revival would be inaugurated.

**Arrow Points.** It would be worth w to try the prayer-cure on besetting sins— ungovernable temper, the mean disposition, unruly tongue, the hindering habits, etc. V. * * * Contrary winds after all may re to us some latent power within ourselves, source of Divine help near at hand. V. * * * Many a tempest-tossed soul wo find calm and safety if they were only take Jesus on board. V. 51. * * * T salvation of the world today awaits the hea united coöperation of all God's people in bri ing lost men and women to Jesus for heali V. 55. * * * It is not the enormity of that closes the door of mercy to the sinr but the failure to get in touch with the s cleanser. V. 56.

Lesson 2—October 13.

## CLEAN AND UNCLEAN.

Text—Mark 7:1-13.

1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. 3 (For the Pharisees, and all the Jews, except they wa their hands diligently, eat not, holding tradition of the elders; 4 and when they co from the market place, except they bathe the selves, they eat not; and many other thir

e are, which they have received to hold, hings of cups, and pots, and brazen ves- ) 5 And the Pharisees and the scribes him, Why walk not thy disciples accord- to the tradition of the elders, but eat their d with defiled hands? 6 And he said unto n, Well did Isaiah phophesy of you hypo- s, as it is written,

his people honoreth me with their lips,
ut their heart is far from me.
ut in vain do they worship me,
eaching as their doctrines the precepts of men.

e leave the commandment of God, and fast the tradition of men. 9 And he said them, Full well do ye reject the com- dment of God, that ye may keep your ition. 10 For Moses said, Honor thy er and thy mother; and, He that speaketh of father or mother, let him die the death: ut ye say, If a man shall say to his father is mother, That wherewith thou mightest been profited by me is Corban, that is to Given to God; 12 ye no longer suffer to do aught for his father or his mother; aking void the word of God by your tradi- , which ye have delivered: and many such things ye do.

GOLDEN TEXT—Rom. 14-7.

For none of us liveth to himself, and e dieth to himself.

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hile the multitude were thronging Jesus the blessings they might receive, another s followed Him that they might injure His e and destroy His influence over the peo- They were "the Pharisees and certain of scribes which had come from Jerusalem." ir motives are easily discovered. They e losing prestige. Their sway over the rant rabble was being broken. The crowd wed Jesus. Something must be done to k the popular career of the Galilean teach- or their influence and their occupation ld be gone. So they resort to deceit and ery. They find fault with His disciples. y criticise the company He keeps. They Him with misleading questions. They try lraw from Him self-condemning utter- s. But as in every clash between the ine and the spurious, Jesus puts them to .

**he Fault Finders.** When men set out to fault they usually succeed. These men Jerusalem were following Jesus to see t fault they could find in Him. They ched Him closely from day to day. They d to find a single law of God which He broken. His reverence for the Word of was beyond dispute. It was a hard task they had set for themselves. But they eeded in the end in finding what they ted. "They found fault." Theirs has a numerous progeny. The fault-finder in the Bible class. He occupies a prom- t seat in the pew. He gets himself ap- ted on important committees and elected to membership on church boards. His chief business is to find fault with the way things are done. He finds fault with the choir and the preacher, with the people who are doing things, and the people who, like himself, are doing nothing but grumble. Wrongs there are to be righted, imperfections to be corrected, crooked paths to be straightened, but it is never Mr. Fault-finder who undertakes the task of putting things to rights. He is too busy with his chosen profession.

**Ceremonial Defilement.** One day these fault-finders from Jerusalem found what they wanted. The disciples of Jesus neglected the customary ceremonial washings before and after meals. "They saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands." These disciples had not neglected to observe the laws of cleanliness and health. Nor had they omitted anything commanded by the law of Moses. What they neglected to do was punctiliously to observe the ceremonial washings which had been handed down by tradition from past generations. It was a very burdensome, meaningless ceremony, without the authority of either reason or the Word of God. Hence the severe rebuke uttered by Jesus in reply to the Pharisaical fault-finders.

**Tradition Versus the Word of God.** "Teaching as their doctrines the precepts of men." The failure to distinguish between the Word of God and traditional doctrine has always been a barrier in the way of progress of truth. Before we criticise these moss-backed Pharisees too freely, let us be sure that we are not in their company. There is danger of making that fine phrase, "Where the Scriptures speak we speak," mean "where the pioneer fathers speak we speak." It is better far that we use the privilege they claimed for themselves, and brushing aside any modern accruing tradition, go back to the Word of God itself. So long as men come to the Bible with a free and untrammeled mind that they are not going to stray far afield from the Shepherd's fold.

**Real Hypocrites.** It is the common method of the fault-finder outside the church to apply the term hypocrite to the imperfect examples of discipleship inside the church. The term in most instances is misapplied. It is not human weakness that Jesus denounces as hypocrisy, but religious dishonesty. The hypocrite was an actor, "one who is playing a part." They were thus described by the prophet Isaiah: "This people honoreth me with their lips, but their heart is far from me." Religion was a mere cloak, covering up their righteousness. It consisted in form without spirit, in ceremony without love, in profession without fruit. The hypocrite today is the man who, without love for God or humanity, lives a mean, selfish life, under the title and form of religion.

**Trifling With the Word.** As a concrete example, Jesus presents their deceitful evasion of filial obligation. The law of Moses placed

among the highest duties the respectful care of parents. The requirement was very explicit and its violation involved the severest punishment. "He that speaketh evil of father or mother, let him die the death." To escape the responsibility and at the same time the penalty, a skilful device was contrived. Under the cloak of a religious gift, he was absolved from the obligation of supporting his parents or caring for them in old age. Thus religion was made an excuse for violating one of the most positive commands of God. God's laws are often imperiled today upon just as trifling pretexts. The man who makes his profession with mental reservation, or who misquotes the Word to sustain a doctrinal attitude, or who wrests the Scriptures to the defense of an unrighteous course, is trifling with the Word of God and putting himself in the company those whom Jesus denounced as hypocrite

**Arrow Points.** Let the church revive a begin in earnest the work of winning men Christ and all the Pharisees and scribes the community will begin to find fault. V. * * * A hearty appetite and good whc some meal are what most men want, and a lot of meaningless table etiquette and em dishes. V. 3. * * * It is not the kind clothes a man wears that determines his clai to the title of gentleman, but the kind of heart that he carries inside. V. 4. * * Many a man could prove an alibi if accus of attending church, for while there in bo his mind is far away on business or pleasu V. 6.

Lesson 3—October 20.

## MISSION TO THE GENTILES.

Text—Mark 7:24-30; Matt. 8:5-13.

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And t servant was healed in that hour.

Golden Text—Jno. 6:37.

37 All that which the Father giveth r shall come unto me; and him that cometh me I will in no wise cast out.

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The earthly ministry of Jesus was limit to a very small territory. Only once did H cross over the boundary of His native countr That instance is recorded in this lesson. H sojourn in a foreign land was brief but si nificant. His motive, while not specifical stated, was perhaps to find the quiet and re now denied Him at home, because of His wid spread fame. In this excursion abroad H "would have no man know it, but He could n be hid." He was a demonstration of the trut of Emerson's famous statement, "If a ma preach a better sermon, write a better boo or build a better mousetrap than his neighbo though he hide himself in the wilderness, th world will make a beaten path to his door."

**The First Foreign Missionary.** It seem strange that professed believers in the Gosp should be unresponsive to the appeal fro pagan lands, or look upon the missionary a a modern innovation. With all due credit t Morrison and Carey and Judson, the first an greatest of the missionary heroes was Jesus As He "went into the borders of Tyre an Sidon" He was on distinctively pagan soi But passing by this brief excursion beyon the boundaries of Palestine, He was really foreign missionary from the moment He se foot on this sphere. His work was to win a alien race from their idols and errors to th service of His Father. To this end He steppe from the throne of God and "made Himsel of no reputation and took upon Him the form of a servant and was made in the likeness o men." His earthly ministry was that of a foreigner to our shores and the result has

in the implanting of a spirit of love and service that is slowly, but surely, transforming the race.

**The Cry of Heathen Womanhood.** The incident of the Syrophœnician woman is not only touching, but prophetic. In her appeal is voiced the cry of untold millions in pagan lands today. It is the cry of womanhood for her rightful place. It is the unselfish cry of motherhood for the protection of her children against demons of evil. "She besought him that he would cast forth the devil out of her daughter." In that appeal is voiced the cry of the daughters of China "where the women are drudges of the household, where the feet of the ladies have been crushed and crippled to make them small and give them social standing, where hundreds are so ill-treated that they commit suicide and thousands are sold into slavery every year." It is the cry of the women of India—"25,000,000 are widows and of these 200,000 are child widows, doomed to curses and cruelty at the hands of all whom they meet, because of no sin of their own; millions more are shut up in zenanas, with no liberty and opportunity even to read and write." Is it not significant that the first help rendered by Jesus, to one beyond the borders of His own country, was a pagan woman and the first convert to His religion on European soil was a woman?

**Faith Tested and Rewarded.** To understand the language and attitude of Jesus in His treatment of this distressed woman we need to combine the accounts by Matthew and Mark. There seems to be a note of harshness and bigotry in Jesus' words, as we note, at first, His silence and later His rebuke in response to her impetuous appeals. Only as we read the warm words of praise with which the incident closes, "Oh, woman, great is thy faith," do we discover the kindliness of the Master's purpose in withholding for a time the blessing sought. It was to call out that which His discerning eye had discovered in the heathen woman's heart, a faith that was unshadowed by doubt and that would brook no discouragement. For such faith Jesus always has a blessing. To this woman came more than she sought. Not only was her daughter healed, and her home transformed, but she herself had been tested, instructed and commended. Henceforth new ideals, new hopes, new fields of usefulness were hers.

**The Heathen at Home.** Jesus did not need to go beyond the borders of His own country to find pagan soil ready for the reception of His gracious words. Pagans were living in His own city under the shadow of the synagogue where He often worshiped. There were foreign merchants with their wares, foreign rulers with their retainers, foreign captains with their companies of men. Often these presented the richest soil for the sowing of truth, which only racial and religious prejudice hindered. Of such was the centurion whose distress brought him to Jesus, and whose consciousness of his own unworthiness and of Jesus' marvelous power led him to say, "Lord, I am not worthy that thou shouldst come under my roof, but only say the word and my servant shall be healed." Here was a broad-minded man, generous and kindly, whose religious longing led him to build a synagogue for the hated Jew, like Cornelius, seeking the light. This centurion is an example of the opportunity within the reach of every Bible, in those who have come to our shores and are to be found in all our towns and cities. One million of them landed last year. Our opportunity is to help them to receive and enjoy the blessings God has given us. Many of these, like the centurion, only need to know Jesus, to be made marvelous examples of faith.

**A Triumphant Faith.** "I have not found so great faith, no, not in Israel." Here again is a lesson of faith. Faith triumphing over difficulties, breaking down pride, overcoming prejudice. While the leaders of the Jews, to whom Jesus directed His message, were doubting and finding fault, and plotting His destruction; here was a man whose faith was built upon what He had "heard concerning Jesus," and whose confidence in Jesus' power was expressed in the sentence, "Speak the word only and my servant shall be healed." His reasoning was logical. "As the commander of my company I only need to give orders and they are obeyed. As the Supreme Ruler in the realm of life your order is sufficient." And it was. The servant was healed. The centurion got what he sought. He got it because he believed.

**Arrow Points.** It is impossible for a man who is doing a real work for the world to hide himself. Those in need of the service he is fitted to render are sure to find him. V. 24. * * * Love knows no distinction of rank or station or race, but leaps over all bounds in seeking for and giving help to the helpless. V. 26. * * * Genuine faith is persistent but humble. V. 28. * * * The answer of Jesus to every sincere petitioner is "I will come." He is always ready to accept the invitation to any home or heart. V. 7. * * * What constitutes the real greatness of faith is the object upon which faith is fixed. V. 10.

LESSON 4—OCTOBER 27.

## WANDERINGS IN DECAPOLIS.

TEXT—Mark 7:31-8:10.

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to

lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. 37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

1 In those days when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away. 10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

GOLDEN TEXT—Mark 7:37.

37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

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We must not measure Jesus' journeys abroad by our modern standards and methods. It would be an easy matter for the motorist of today to leave a town like Capernaum after breakfast, drive thirty-five miles to Tyre, then twenty-five miles further to Sidon, spend an hour or two in rest or sight-seeing, then back to the region of Decapolis on the southeastern shore of the sea of Galilee in time for supper and be refreshed with the day's outing. But for Jesus and His disciples it was a journey requiring many days of fatigue and hardship, as they traveled on foot these weary miles. It must be remembered that Jesus is still seeking retirement and not an opportunity to proclaim the gospel of the kingdom. For this reason He returned to a stretch of country beyond Jordan, whose population was mostly made up of Greeks Syrians and Romans. But even here He is brought face to face with multitudes who "glorified the God of Isr when they beheld His marvelous works "saw the dumb to speak, the maimed to whole, the lame to walk and the blind to s Matt. 15:30.

**The Deaf and Dumb in Our Churcl** "They bring unto Him one that was deaf had an impediment in his speech." Out busy days of miracle-working, Mark sel this specific instance, as an example of Je method of cure. The means employed Jesus was only sign-language to one who deaf, assuring him that hearing and the po of speech were gifts of the Son of God. T cure was complete and a lonely pilgrim again put into happy communication with fellows. Would that Jesus might come i our modern churches and open deaf spirit ears and loosen dumb tongues. Physical de ness is a real calamity, but spiritual de ness is worse. The noises of the world, voices of self-interest and sensual pleas have drowned the melody of celestial mu and so often made men's "ears dull of he ing," when the gospel of His grace is bei proclaimed. How many good sermons fall such ears and are fruitless. What a chan it would make in our prayer-meetings if t dumb tongues were loosed and all would j in bearing testimony to the goodness of G "teaching and admonishing one another psalms and hymns and spiritual songs." Th born deaf are dumb. If you have nothing say in the house of God, the hearing must faulty. It is impossible for one who has ceived an important message to keep sile "We cannot but speak the things we ha seen and heard."

**The Language of Jerusalem.** Jesus' cur were never halfway effected. Where h miracle of healing was wrought on the dun man "he spake plain." The impediment his speech was gone. He spoke in clear, stro tones the language of his fellows. A fine no struck by the pioneers was that "we call Bib things by Bible names," that if the churc was to return to the ideals and practice primitive Christianity, it must drop mediev nomenclature and speak the language of Jer salem. Is not there need just now that w speak the plain old-fashioned truth as it found in the Book? There is need that w "speak plain" in dealing with sin, in condemn ing unrighteousness, in declaring the terms o salvation, and in pronouncing the judgment against disobedience. The modern dispositio to put an impediment in the preacher's speec when dealing with wickedness and moder social follies and future punishment, calls fo the healing touch of Jesus.

**Lessons We are Slow to Learn.** How stupi the disciples of Jesus were. I do not wonde that later He said to some of them, "Oh, fool and slow of heart to believe all that the pro phets have spoken." At His command the sea were calmed, but the very next storm encoun tered threw them into a frenzy of fear. O

cent occasion He had provided food for sands by multiplying their little store of s and fishes. But now that a new emer- y has arisen, and another multitude that forgotten hunger in their eagerness to Jesus and that He refuses to send away l, are before them, the disciples are again spair and answer, "From whence can a satisfy these men with bread here in the rness?" Yet, in what respect do they dif- rom ourselves? How slow we have been arning the lesson of trust! With twenty ries of providential history we wonder we are coming to. Fortified by a thou- mercies in the past, we are anxious for uture. With the hand of God clearly e in the work of yesterday, we worry tomorrow. Shall we never learn that s God's world and that the work to which as called us is His, and that we are the ren of His care? How much of life's y we might escape if we only more apt ars in the school of Christ.

**ding Hungry Souls.** "So they did eat vere filled." What a wondrous meal was out on the green grass by the lakeside! there ever such food as that which came from the hands of Jesus? Yet the privi- enjoyed by that wilderness company was xclusive, for He feeds us now upon the l of Life. His word embodied in one volume we call the New Testament, given gh the ministry of these plain men who ved Him during His earthly ministry, has on multiplying and multiplying until last day twenty-five millions sat down in anies of fifties and hundreds and were fed, as the Bread of Life was broken to them by the teachers of the Bible school. And yet enough was left to be carried into the homes where millions of others might satisfy their soul hunger. What a daily miracle of feeding the Word presents as it is read and preached and taught in all the world. And yet there are millions today without it, waiting for the messenger of God to bear it to them with its life-sustaining message. Our duty, like that of the disciples at the feast, who received the loaves from the Master's hand and "did set them before the people," is to receive as a sacred trust the word and see that it is placed in the hands of those who need.

**Arrow Points.** If statistics could be had, the number of deaf people in our modern congregations would be appalling. V. 32. * * * One would think from the awkward pauses in the average prayer-meeting that impediment of speech was a prevailing malady. V. 32. * * * When once the love of Christ finds its way into hearts, how differently men listen and what new melodies greet the ear. V. 34. * * * If you have nothing to say in the prayer-meeting, it must be that your spiritual hearing is defective. V. 35. * * * For the self-satisfied worldling a thirty minute sermon seems interminable, but for a soul that thirsts after God, the time element is forgotten while listening to His word. V. 2. * * * The few small fishes did not seem of much account, but Jesus took them and blessed and multiplied them just as he does the small talent that is put into His hand today. V. 7. * * * No one with a real soul hunger ever goes away empty from Christ's table. V. 8.

LESSON 1—NOVEMBER 3.

## THE SIGN AND THE LEAVEN.

TEXT—Mark 8:11-26.

11 And the Pharisees came forth, and began estion with him, seeking of him a sign heaven, trying him. 12 And he sighed in his spirit, and saith, Why doth this ation seek a sign? verily I say unto you, shall no sign be given unto this genera- 13 And he left them, and again enter- to the boat departed to the other side.

14 And they forgot to take bread; and they ot in the boat with them more than one 15 And he charged them, saying, Take beware of the leaven of the Pharisees e leaven of Herod. 16 And they rea- one with another, saying, We have no 17 And Jesus perceiving it saith unto Why reason ye, because ye have no ? do ye not yet perceive, neither under- have ye your heart hardened? 18 Hav- es, see ye not? and having ears, hear ye and do ye not remember? 19 When I the five loaves among the five thousand, many basketsful of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand?

22 And they come unto Bethsaida. And they bright to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold them as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

GOLDEN TEXT—Jno. 8:12.

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that

followeth me shall not walk in the darkness, but shall have the light of life.

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Some of Jesus' great victories were followed by severe trials. After His baptism came the wilderness temptation. After the feeding of the five thousand came the temptation of a material reign. After the feeding of the four thousand was the renewed attack of His enemies. They had witnessed the marvelous demonstration of His power as He healed the wounded, fed the multitude, calmed the storm and raised the dead. What more was needed to sustain His supernatural claims? To honest hearts this was enough, but to that class whose eyes were blinded by prejudice and self-interest, each new demonstration of His power only intensified their hatred and multiplied devices with which they sought to entrap Him, break His hold on the multitude, and bring Him to condemnation.

**Modern Sign Seekers.** As the enemies came making their hypocritical demands for a sign from heaven, it was the old scheme with which Satan sought the undoing of Jesus at the beginning of His public career. "If thou be the Son of God," said the tempter, "cast thyself down from the temple pinnacle." What they asked for was some spectacular demonstration in the sky, the flashing of some celestial light, the appearance of some strange apparition in the heavens, or the reproduction of the pillar of cloud and fire which had guided Israel through its wilderness journey. While refusing to yield to these tempting demands to bolster up His claims, He foretold one of more surpassing wonder than they had asked, that of His own triumph over the grave, using the experience of a Jonah as a type of His own three days sojourn in the tomb. Mat. 12:40. When His resurrection took place, more marvelous and convincing than any celestial fireworks could have been, they still fortified themselves in their unbelief. Today there are those who have the spirit of the Pharisees of old. They are asking signs of Jesus' power "while in the very presence of the tremendous sign of His own amazing life." There are men who deny His miracles in Galilee while enjoying the miracles of His grace, and witnessing the miracle of His uplifting power on sin-cursed lives all around them.

**The Leaven of Pharisaism.** While using leaven to illustrate the mysterious permeating influence of gospel truth in regenerating the world, Jesus also used it as a type of evil, eating its way into the heart, breaking down the wholesome tissues of sincerity and honesty, and breeding the spirit of hypocrisy and formalism. Using the term in the latter sense, Jesus said, "Beware of the leaven of the Pharisees and of the leaven of Herod." This warning was needed then and is needed now. The lifeless legalism of the Pharisees and the gross materialism of the Herodians were equally destructive of genuine religious expression. Our greatest danger today is the leaven of false teachers; and the most dangerous falsehood is that which presents itself with culture plausibility while undermining the very fou tion of faith. Error could not survive f day but that it conceals itself like leave the measure of wholesome meal. An insi ing remark, a slighting attitude, plants leaven of doubt and the undermining of heart's citadel of faith has begun. Take h beware of the leaven of modern planting destroys faith in the sacred word of God.

**Spiritual Blindness.** "Having eyes, see not?" Jesus' message had again fallen on ears. He was talking to them about le and they were thinking about their care ness in failing again to provide sufficient vision for their journey, for "they had no the boat with them more than one lo Strange reasoning their's in view of past periences. Had they forgotten how on r than one occasion thousands had been fed of their scanty supply? Could they never l the lesson of His providing care? With dened heart Jesus expresses His disappo ment in the question, "Having eyes, see not?" What must be His disappointment at lack of spiritual discernment? Back of u the experience of centuries made resplen by the victories of the cross, a civilization has received its inspiration from His match manhood, a social progress that is daily proaching the standard of the Golden R And yet how often we are blinded by e mists and fail to discern and coöperate in work that will contribute to the world's sp ual progress.

**Opening Blind Eyes.** In the face of moral blindness of Pharisees and the spiri blindness of His disciples, there was a sig cant lesson in this remarkable cure of phys blindness. The means employed in such ca varied. Once, as in the case of the man b blind, it was by the anointing of eyes with and the command to "go, wash in the pool Siloam." In the case of Bartimæus at Jericho gate, it was by the spoken words, " ceive thy sight." In this case Jesus used an aid to faith the touch of His moistened ger to the blind man's eyes. Whatever means employed, it was always the result of power, coupled with human faith. In this w Jesus is still revealing Himself to men as light of the world. It is by His truth and faith that we see. Often our sight of spi ual things like that of the blind man who fi saw "men as trees walking," is gradually stored. Only as we feel again and again touch of His redeeming love does the full gl of His gospel burst upon us.

**Arrow Points.** The spirit that prompt men to seek signs then is today manifest consulting clairvoyants and mediums and oth cheap deceptions as a means of settling lif problems. V. 11. * * * Error hides its under so many guises today, and often cloth itself in such plausible apparel that the ve elect need to take heed. V. 15. * * * V are all such poor scholars, learning so slow forgetting so quickly, that only a Father of i finite love could bear with us. V. 18.

# CHRISTIAN MEN

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# CHRISTIAN MEN TO CEASE

It is with a great deal of regret that the officers and directors of the Brotherhood Movement announce that for the present the publication of the CHRISTIAN MEN magazine will be either discontinued or very materially reduced in size, and published less frequently than heretofore. It has been suggested by many of our leading men throughout the country that there is not now a very decided demand for CHRISTIAN MEN, at least in its present form, and while your officers and directors have always favored the publication, the funds available are sufficient to supply it, they do not in any wise count themselves the court of last resort in this matter. While it is probably true that the magazine is filling a need and doing a work that is at present not done by any of our monthly or weekly journals, it is also true that the magazine costs money to edit, print, and circulate, and this expenditure is larger than our present income. We therefore took the matter up with a number of leaders among us, and it was determined that the above action was the only one that could consistently be taken, at least for the present. No arrangements have at this writing been made to fill out the unexpired subscriptions with some other journal, but this will be considered, and what seems to be

for the best interests of all concerned, will be done. CHRISTIAN MEN is not insolvent, but the Brotherhood movement, in the opinion of those in whose hands you have placed its destinies, should have the money contributed to this cause expended upon the work of the secretary and the field rather than in the maintaining of a mailing list and all that it means in the way of office expenses. It may e it will be decided to return to the pul- cation before many months. Possiblya Joint Journal will be undertaken by te several societies, which in our huml judgment should be done, but for te present CHRISTIAN MEN will not appe again, unless other arrangements a made for the additional cost.

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# Ministerial Relief

This is Ministerial Relief month, and the counterfeit countenance of W. R. Warren, the new Field Agent, adorns the cover of this issue. There is a story elsewhere in this number of CHRISTIAN MEN telling out who Warren is, where he came from and where he is going. Turn over and read it and when you meet Warren, say, "I saw you in CHRISTIAN MEN." Warren is a splendid fellow, an able writer and speaker, a thorough-going conscientious Christian gentleman, and the work he represents is one of the most worthy benevolences of the Churches of Christ. Think of the calls we are making on our ministers. They must live well, dress themselves and their children in the position in which they move, give liberally to the church and to charity and philanthropy, and save a competence. They are able by cutting their own allowance to do all but the last, and they cannot do that. Preachers he more hard luck stories and relieve mo distress than any other profession, ar as a rule, receive the smallest pay. Whe they get past sixty they are laid on th shelf and younger men are chosen to tak the leadership. Like an old horse, the are turned out to die. Let us Brotherhoo Men see to it that this fund for age ministers, their widows and orphans, re ceives the same support and as heartil as that accorded any other benevolenc Charity begins at home. Does not th minister who has served his Lord thes years deserve fully as much considera tion at the hands of our people as th waif, or other dependent, cared for i our hospitals, homes and orphanages We think they are. Not one red cen less for the widow and orphan, the sick and afflicted, but as much for the age minister and those who are dependen upon him when his earnings cease.

# The Brotherhood Convention

ıe Brotherhood Convention at Louis- l went off on schedule time, with but thing to mar the proceedings, and was the absence of Brother Long, e business detained him at the last te and caused him to cancel all ar- ements at the convention. This was ret to the entire convention, as was ıently expressed by our leaders, who ecoming to recognize Brother Long ıe of our national leaders, and with- vhom hardly a National Convention rdly complete. Every speaker with ne exception was on hand and de- d his message hot from the heart. egin with we arranged for and had ıvention of delegates from Local ıerhoods. Seventy-five delegates nded to the roll call, and this was dered excellent in view of the fact he session of our Brotherhood was some distance away from the seat e General Convention. There were individual members present when oll was called, but several hundred arrived after the roll was called, ıg the attendance at the afternoon n very near to 500 men. As has tated Brother Long was not present ke his address as President, but Judge Haymaker, then Vice-Presi- now President of the National Bro- ood, to make the address. Judge aker was equal to the occasion and red a masterful and powerful ad- which a Louisville paper quotes as s:

is address, which was in part extempo- s, Judge Haymaker, representing Presi- ong, held the attention of his hearers for ve minutes. Judge Haymaker took oc- to say a few plain truths to the dele- He declared the laymen of the church much entitled to the position of leader- the preacher, not only in a financial, a spiritual, way. He said his remarks be considered harsh, but he did not so mean them. His object was to stir up the men of the church to a realization of their obligations. Judge Haymaker said the laymen must get a different conception of the work of the church. Judge Haymaker urged the organization of adult Bible classes for men.

URGED STUDY OF BIBLE.

He said they could be made of thrilling interest. He urged a movement for the organization of the men in the church for a more efficient Christian life and work. He urged an intelligent and persistent study of the Bible and said that the success of the Brotherhood movement must be predicated on prayer.

The report of the Committee on Resolutions and Nominations reported through the National Advisory Council as follows:

Report of the National Advisory Council presented at the Louisville convention of the Brotherhood of the Disciples of Christ, October 16, 1912, First Christian Church:

The National Advisory Council submits the following report:

*Resolved* 1, That we, the Brotherhood of the Disciples of Christ in convention assembled, hereby express our gratification and thankfulness at the increased activity of men in all the affairs of the church. We call attention to the report of the Executive Board and the National Secretary, describing results accomplished along all lines, and also the broad program of work outlined for future. We would vigorously emphasize that unless the church adequately deals with the problems now demanding attention, she is liable to be deserted by earnest men, while some other human agency accepts the challenge and wins the victory.

*Resolved* 2, That we rejoice in the great and effective campaign, conducted by the Men and Religion Forward Movement, of which our own Brotherhood performed no insignificant part. And we hereby adopt their program of service, namely: Bible Study, Missions, Boys' Work, Social Service, and Evangelism. We hereby express our sympathy with all movements, towards the elevation of Christian Citizenship and improvement in our national life, and urge all men of the Disciples of Christ to maintain the spirit of coöperation, with every reasonable agency for the extension of the Kingdom. In civic reform, in the abolition of child labor, in the betterment of industrial conditions for working women, in the case of dependent children, in the evangelization of the immigrant, in the abolition of the saloon, in the nomination and election of proper officials, in the municipalities, counties, states and the nation, and in every other Christian activity, men should lead.

The Council recommends the following changes in the Constitution:

First—Article 9, Executive Board, Section 2, now reads: "The officers of the General Convention, together with seven directors to be elected by the said general convention, shall constitute the executive board, and the said officers of the general convention shall be the officers of the General Board."

Section 2, as amended, would read: "The officers of the General Convention together with nine directors, one of whom shall be chairman of the board, to be elected by the said General Convention, shall constitute the Executive Board."

The change in the above article consists in the addition of one director, and the creation of the office of the chairman of the Board of Directors, which position is now occupied by the President.

Second—An additional paragraph to Section 2, Article 9, is recommended, as follows:

"The President, Vice-President, Recording Secretary, and Treasurer are to be elected annually by the General Convention. Beginning with the Louisville Convention of 1912, two directors are to be elected for four years, two for three years, two for two years and three for one year each, and thereafter two directors for these consecutive years shall be elected at each Geneal Convention to serve for four years each, and each fourth year three to serve four years, or until their successors shall have been elected. Vacancies occurring among the officers or directors by death, resignation, or otherwise, may be filled by appointment, by the President, upon the recommendation of the Advisory Committee, such appointment to fill out the unexpierd term.

Third—We recommend the appointment of a committee of seven to revise the constitution, national, state and local, and that this committee be composed of men representing the various interests of the Brotherhood.

RESOLUTIONS OF APPRECIATION.

First—We expres sour sincere appreciation of the work of the National Brotherhood Secretaries and office force during the past year, and our great gratification at the very efficient service which they have rendered in a very difficult undertaking.

Second—That this convention, through a rising vote, acknowledges with grateful thanks and deep appreciation, the services of R .A. Long as National President, since the inception of the organization, and with his voluntary retirement of the Presidency with this convention, our organization has lost its earliest and most persistent advocate. That we commend Brother Long for his untiring energy and the strength of his personality, that has been put into this movement, and we would recognize also the large financial contributions that he has made towards the expenses of the National office, and thank him for this contribution, which has made the work of our Brotherhood Movement possible. More than this financial gift, however, is the gift of his devoted life to the cause and the fact of his giving his time continuously for a full month during October, 1911, is, we think, a wonde manifestation of his devotion to the cause Christ.

RECOMMENDATIONS FOR ORGANIZATION.

We recommend first, that the designation the last Sunday in September, which is usu the Promotion Day in the Sunday-School, know as "Men and Boys' Day," and that local churches be urged to use a part of t day as an opportune time for the presentat of the aims, purposes and work for men in church.

Second, That we approve the appointment District and State Committees as efficit means for carrying forward this movem and that the question of the relation of District and State Committees to each ot and to the National Brotherhood, be refer to the National and Executive Board for th consideration, with power to act.

Third, that the officers of all District a State Conventions be requested to make rangements for a full session at such C ventions, for the consideration of men's w in the church. The program thereat to arranged between the District or State Co mittees, and the National Brotherhood off

RECOMMENDATIONS FOR IDEALS FOR THE COMI YEAR.

We recommend first, five hundred new lo chapters, before the Next Annual Conventi and recommend that special effort be made affiliate all our men's Bible classes with Brotherhood as the Central Agent in bringi about coöperation of all our men's organi tions in Christian Service.

Second, five hundred volunteers for Chr tian education during 1913, out of which w grow volunteers for the Ministry and Missi fields.

Third, the entire expense budget of t Brotherhood movement contributed by a lar number of individuals in small amounts, rat than a few contributions of large amounts.

Fourth, a Laymen's Mid-year Conferen held in at least twelve important cente during this fall and winter, according to plan of coöperation with our various M sionary and Benevolent Agencies that may mutually determined upon.

Fifth, the development in every church the evangelistic spirit, to the end that t Christian Ministry may be adequately r cruited with efficient ministers, and the stan ard of the Ministry elevated by a larg appreciation of the Ministry as a professio

Sixth, the cultivation of a wider use printer's ink and a more general reading religious papers, magazines and books on t part of our men.

The Committee submits the following no inations:

For President.....J. N. Haymak
Wichita, Kan.

For Vice-President.....C. M. Chilto
St. Joseph, Mo.

r Recording Secretary.....T. S. Ridge, Kansas City, Mo.
r Treasurer.....F. J. Bannister, Kansas City, Mo.

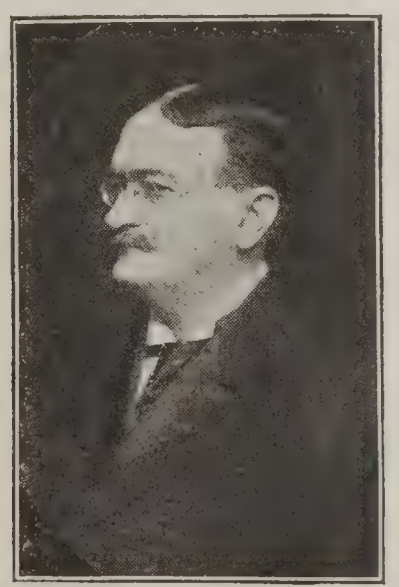
For Directors:

Years—D. Y. Donaldson, Kansas City, Mo.
Years—Graham Frank, Liberty, Mo.
Years—R. A. Doan, Nelsonville, Ohio.
Years—D. P. Gribben, Kansas City, Mo.
Years—Sydney H. Thomson, St. Louis, Mo.
Years—Jos. L. Garvin, Fulton, Mo.
Year—T. W. Grafton, Indianapolis, Ind.
Year—E. E. Elliott, Kansas City, Mo.
Year—I. W. Gill, Wichita, Kan.

Signed.
Bert Wilson, Chairman
Jos. L. Garvin
Sydney H. Thomson
J. A. Barnett
A. I. Zeller
N. J. Clarke
Members National Advisory Council.

The above report was unanimously opted.

The report of the National Executive mmittee was presented, but for lack of ace it is not included. One of the most ling parts of the afternoon program s the service of prayer conducted by bert Graham Frank. Following this me the closing address of the afternoon



DR. A. B. PHILPUTT

Dr. A. B. Philputt of Indianapolis, on "trengthening the Undertone." Mr. ilputt said in part:

Our hope for the kingdom lies not in the d men we have, but in the good that is nd in all men. Our passion must be not the salvation of the few, but for the uplift the many. Jesus said the field is the world. r gospel compels us to service. The love Christ constraineth us. The world today that unerring instinct of judgment which us had when he said: "What do ye more than others?" When some of his disciples were restive about honors and position he pointed to that as a weakness of the world and said, "It shall not be so among you."

Christian men should not be as other men. Their standards are higher. They belong to a new and better order. Jesus staked the whole issue of the kingdom so far as the human element is concerned upon men's willingness to serve. Recall his parable of where he says "The good seed are the children of the kingdom." In this fine statement Jesus goes beyond that of any other teacher the world has ever known. Socrates and others depended upon truth in the abstract, apart from men. He would not depreciate the mighty power of a new idea, a new conception. But the seed of the kingdom is not fine ideas or larger thoughts or splendid visions. The Master said the seed of the kingdom is good folks, which means that good ideas are worth nothing until they are incarnated and find expression in personality.

There are not fine ideas enough on earth to evangelize a generation. There are folks enough in any generation who may so incarnate the gospel in their lives as to evangelize a continent. The church needs not alone to know more, but that the truth of God may become incarnate and personalized. The church in this world is a militant force. It must finally conquer or become extinct. Jesus in a passage of somewhat doubtful interpretation seems to predict its victory, but whether he did or not we are sure he felt that it would be victorious.

In the evening at the Galt came the crowning session of the day. Four hundred men crowded into the spacious banquet hall, where we entertained when on the Team Work Campaign, and after a dainty and modest spread had been consumed, Judge Haymaker rapped for order and introduced the Fife Brothers, who rendered several selections of the type destined to provoke good humor. Then the Toastmaster introduced Judge Henry S. Barker, President of the State University of Kentucky, who impressed the audience with the fact that Kentucky is not only a good state to live in, but good to come from and return to. His theme was "Kentucky Hospitality," and if any son of the Blue Grass Commonwealth can eclipse the President of the Great University of the State in the handling of this world famous topic, we have never been privileged to hear him. When casting about for a speaker to

respond to this toast, E. L. Powell told us that the Judge could make good, and he certainly did so. Closely following the Judge, Brother C. M. Chilton, one of our own directors, made a strikingly powerful address on "Massing the Masculine," in which he dealt with the fundamentals of men's work in the local church. The closing address and what was considered by some to have been the most interesting and important address of the even-

DR. J. E. WILLIAMS

ing was by Dr. J. E. Williams, Vice-President Nankin University, a Presbyterian business man, clergyman, traveler and missionary. He spoke on "The Great Awakening in China." It is hoped to have this address in bulletin form for a wide distribution. Dr. Williams is recognized as authority on matters in China, and his council and advice is sought by Nations interested in the far East. We are indebted to the Foreign Christian Missionary Society for this address by Dr. Williams.

The sessions of the Brotherhood have passed. The day was wonderfully worth while from every standpoint. The officers and directors have been inspired with the encouraging words that have come to them universally from hundreds of men and women here in Louisville. We have in mind some very definite plans of work for the future with which you will be made more fully acquainted later.

## The Brotherhood Train to Louisvil

The Brotherhood train to Louisv was a very decided success. Two engines were required between St. Lo and Louisville. A pleasant day's jour brought us to St. Louis, where we w entertained sumptuously at the Termi Hotel by a banquet. W. Palmer Cla son was toastmaster and the speec were many and varied, and all were go also the dinner. Our party occupi eight sleepers, two chair cars and t dining cars. We were glad to serve c brethren and sisters in the capacity pilot upon this occasion.

* * *

## Brotherhood Mottoes

### Rauschenbusch.

"Men say the church is dying.—This Mo ment is a reply."

"——Speaks to the heart of employers a employees and calls both to repentance the sinfulness of our economic relations."

### Los Angeles.

"We are not unaccustomed to tidal wav of religious enthusiasm, but no moveme has ever touched the people as this is doin

"Men are digging deep into the great pro lem of church work."

### Des Moines.

"The men and Religion Campaign h meant a new life in many of the churche

"It has done much to unify the moral forc of the city."

"It has released some of the mighty p tencies of the Gospel in behalf of the Kin dom of God among men."

### Columbus.

"It justifies Christianity to its critics."

"Awakening of many men to see what possible in Columbus churches."

### Wichita.

"That's a splendid proposition to reach t thousand men. We are willing to tackle here."

### Atlanta.

"There has been no such far-reaching r ligious awakening in all of the history Atlanta."

"The greatest impulse to genuine Chri tianity the city has ever known."

### St. Louis.

"One of the greatest and most significa movements of the churches of America wit in the last fifty years."

# The First Laymen's Movement of the Disciples

W. R. WARREN.

We naturally look to the preachers to t e the lead in all religious matters. "hat is their business," we are too ready t say. Even in local church affairs the n ister must start the new building and t revival, the missionary offering and t thanksgiving service. In matters of n ional scope the rule is even more uni- f m.

T: U ELFISH P ACHER

But the very unselfishness of the preacher, which makes it necessary to have a Ministerial Relief Fund, n de it practically impossible for any n ister to propose it. So we came to t year 1885 before anything was at- te pted, and to 1895 before work was a ally begun.

hen it was A. M. Atkinson, a retired b iness man, of Wabash, Indiana, who u ertook the long neglected task. He g e a thousand dollars of his money a the rest of his life, serving as secre- ta without pay. After his death H ward Cale, a lawyer of Indianapolis, ca ied on the work with like devotion. G dually a few preachers began to get o ide themselves sufficiently to view the q stion on the basis of the general good. S t grew. Four preachers served with fi laymen on the board of trustees, and o A. L. Orcutt, finally became the ex utive officer.

/C JNTARY GIFTS

But even so, all the large gifts to the work not only came from men and women n e pews, but almost entirely as spon- a ous offerings. It is not of record h anyone, except his sainted wife, s d R. H. Stockton for $6,000. T. W. P lips gave $5,000 voluntarily. The e on who is back of the 20 per cent o osition for that five-year challenge to the Brotherhood's heart and conscience and good sense originated and formulated it without assistance.

SPONTANEOUS SUPPORT

Still more striking is the far larger ratio, both in number and amount, of offerings from individuals to those from churches, as compared with our other national boards. There the preacher leads and the people give all together in the name of the church; here, in nearly half the cases, the individual has to take the initiative and make his own remittance to headquarters. The wonder is that so many have done it. Our joy is that there is such an awakening of the individual consicence that those who have not given heretofore will do so hereafter, whether personally asked or not. As for those who have been giving individually, we trust they have reached the point where they will insist on having their several churches enlisted as churches.

GIVE YOUR CHURCH A CHANCE

Of more than six thousand churches that have fellowship, more or less regularly, with one or more of the societies, there is scarcely one that would not make an offering to Ministerial Relief, if given a fair chance. The Presbyterians number about the same as the Disciples, and are no better folks than ours. Yet 5,492 of their churches made offerings to Ministerial Relief last year, and only 540 of ours. That our people are not indifferent is shown by the record of September, 1912. The year was to end on the 30th, and we had to get $11,616.31 or miss the $4,000 of the 20 per cent proposition. Unsolicited payment of the T. W. Phillips bequest of $5,000 and of $500

from the Reed Fund in Massachusetts encouraged us to try for the goal. September 10th we lacked $5,928.57 of the $20,000 necessary before we could claim the extra $4,000. About $2,100 we expected to come in without further effort, judging by past years. We actually g $2,216.82.

The quest of the balance became race against time in three heats, and w won as follows:

## A Race Against Time

### FIRST HEAT.

| | | | | |
|---|---|---|---|---|
| September 10. | J. L. Kendall, Pittsburg | | $ 100.00 | |
| September 11. | Eastern Pennsylvania | | 72.40 | |
| September 12. | Mrs. Catharine Von Lunen, Johnstown, Pa | | 100.00 | |
| September 13. | Mrs. Elizabeth S. Moore, Greensburg, Pa | | 100.00 | |
| September 14. | Robert Norris, Connellsville, Pa | $ 25.00 | | |
| | Dr. G. W. Newcomer, Connellsville, Pa | 25.00 | | |
| | O. M. Waddle, Bellevue, Pa | 25.00 | 75.00 | |
| Five Days, 1,354 Miles | | | | $ 447.40 |

### SECOND HEAT.

| | | | | |
|---|---|---|---|---|
| September 15. | R. H. Stockton, St. Louis, Mo | | $ 100.00 | |
| September 16. | A. C. Smither, St. Louis, Mo | $ 25.00 | | |
| | Mexico, Missouri | 50.00 | 75.00 | |
| September 17. | Miss Mary J. Chiles, Independence, Mo | | 1,000.00 | |
| September 18. | W. S. Dickinson, Cincinnati, Ohio | | 100.00 | |
| September 19. | Fletcher Cowherd, Kansas City, Mo | 20.00 | | |
| | Independence, Missouri | 50.00 | 72.00 | |
| September 20. | Missouri Churches and East St. Louis | | 72.94 | |
| Six Days, 1,171 Miles | | | | 1,417.94 |

### THIRD HEAT.

| | | | | |
|---|---|---|---|---|
| September 22. | Joseph I. Irwin Estate, by Mrs. Z. T. Sweeney and Wm. G. Irwin | $200.00 | | |
| September 24. | Mrs. J. Irvin Bitner, Hagerstown, Md | 50.00 | 250.00 | |
| | Marshall T. Reeves, Columbus, Ind | 50.00 | | |
| | Cash | 1.00 | 51.00 | |
| September 25. | Western Pennsylvania | 64.70 | | |
| | R. S. Latimer | 25.00 | | |
| | Emory W. Ross | 5.00 | 94.70 | |
| September 26. | East End, Pittsburg, by Mrs. Margaret B. Evans | | 100.00 | |
| September 27. | Miner J. Allen | 100.00 | | |
| | Miss Cynthia A. Allen, Akron Ohio | 100.00 | | |
| | A. Teachout | 100.00 | | |
| | W. H. Cowdery, Cleveland, Ohio | 25.00 | 325.00 | |
| September 28. | Akron, First Church | 73.80 | | |
| | Wabash Avenue Church | 7.54 | 81.34 | |
| September 29. | Bowling Green, Ohio | 129.00 | | |
| | Rudolph, Ohio | 23.25 | | |
| | Toledo, Central | 50.00 | | |
| | Toledo, Norwood | 5.00 | 207.25 | |
| September 30. | Miss Viola Compton, Del Rio, Tenn | | 1,000.00 | |
| Eight Days, 1,694 Miles | | | | 2,109.29 |

| | |
|---|---|
| Won in 19 days, 4,219 miles | $ 3,974.63 |
| Total offerings of the year | 20,262.88 |
| The 20 per cent proposition | 4,052.57 |
| Interest on permanent fund | 1,665.54 |
| Total receipts | 25,980.99 |
| Gain over last year, 50 per cent | 8,664.44 |

Those nineteen days in five states demstrated not only that God's people are ick of conscience, sound of judgment, d ready of hand to take up the cause Ministerial Relief in a dignified way at will be creditable to all concerned, t that the hand of our God is upon s work in blessing. His hour has uck for the advancement of Ministerial lief to a place in the first rank of tional agencies of the Disciples of rist.

E HOPE S BEFORE

For the current year the goal is set at offerings of $30,000, which will win the maximum of $6,000 from 20 per cent proposition, and, with interest on the Permanent Fund, total recpts of $38,000.

Where the church's missionary offers are made on the budget plan, not less n 12½ per cent of the whole should to Ministerial Relief. A larger pertage is really demanded by our long lect of this work and the necessity bringing it up at once.

However the offering is made, the d Lord's Day of December, which s upon the 15th, should be observed as nisterial Relief Day.

ACHER NO ACHER

Any preacher can make a strong address on this subject, and where there is no preacher, someone else can sent this matter better than any other sionary cause, for it is distinctly a nen's movement.

When the offering is taken the 15th of cember, in the midst of Christmas parations, there is not a member in church who will not gladly seize the nce to make a Christmas present to old preachers. It not only directly s honor to whom honor is due, it also ifies the Christ, in whose service they e spent their lives, and in whose like- their evening faces shine.

INCREASES EFFICIENCY

Moreover, only by bringing this fund up to adequate proportions can we secure general church efficiency. It will make our present preachers lengthen and strengthen their pastorates in the hard fields of country and city, resist the temptation to cut off the best years of their service by taking secular employment, and urge young men of promise to enter the ministry.

Ask the Board of Ministerial Relief, 120 E. Market Street, Indianapolis, Indiana, to send you the Annual Report and other printed matter and tell them how many envelopes you can use in taking the offering. Time for preparation is short. Churches and individuals giving $100 or more are accounted Living Links. The number of these grew splendidly last year and must do still better this year. Make haste; the day draws near.

* * *

## More Mottoes

**Dallas.**

"This movement is the sanest, most practical, most hopeful of all the general religious movements projected in this generation."

**Providence.**

"It taught churchmen how to show a united front for the best things."

"It offered churchmen a man's job, big enough in scope, clear enough in significance and high enough in purpose to make it thorough, heroic—spiritual."

**South Bend.**

"The greatest religious movement ever put on in this city."

**Seattle.**

"The sanest proposition ever offered to the church in the way of a special revival feature."

"It will revolutionize the methods of winning men."

**Fort Worth**

"The high tide to which it brought the better sentiment and feelings will not soon subside."

"The best balanced interpretation of Christianity that has ever been given."

# Make Room for the Men

BY J. K. SHELLENBERGER.

J. K. SHELLENBERGER

The very chivalry innate in true men compels them to take a back seat in all meetings where women are prominent. In the public meeting the women are given the best seats, the most advantageous view points. If anybody stands it is the men. If anyone is compelled to give his place in the service to another, it is the true man who is first to do so.

FIFTY YEARS AGO

Fifty years ago the women began to organize in the interests of the Kingdom of God. By working their organization they became prominent in the Lord's work. Their growing efficiency brought them into prominence. Men naturally stepped aside to make room for them. Thus unconscious to himself and to his sister man gave up his position and lost his efficiency in the church. We are not attaching blame to anyone in making such a statement, simply citing a historic fact. This fact must we face and with it must we reckon.

The women have their special meetings radiating from the church as a common center. Here they think and talk and work together. Their prominence and interest in the church is due to the fact that they have made the church more or less the center of their social life. When the public meeting is called, whether in the Lords Day services, the prayer-meeting, the Bible School, civic reform meetings, or any other meeting in which the church is taking a prominent part, the women are in evidence and the men are still prone to take to the rear. There is no spirit of usurpation in the women. Their prominence is the result of an aroused interest. We would not for the world have them less interested, but we would have the men more interested.

DIFFERENCE DEFINED

Some have said that the difference in the prominence of men and women in the church is due to the fact that men and women are constitutionally different—that the church appeals to the female mind more than to the male mind. Such a statement is not only ludicrous, but all but blasphemous. Jesus Christ knew the human race when He founded the church. We are not ready to discredit Him by saying that He gave to the world an institution designed to save the WORLD, and yet made it adaptable to only one-half the race. It is doubtless true that the conduct of the church of today appeals more strongly to the female mind than to the male mind. It is with this fact that the Brotherhood would deal.

THE GOSPEL RACE

The Gospel of Christ is adaptable to the race, independent of sex. If we offer manhood what we offer womanhood, we shall see a new enlistment of men in the activities of the church. The fact remains that there is nothing in which men, yes, *men,* are so deeply interested as religion. They think religious thoughts,

d in their accidental meetings they dis-
ss them freely. But we have given
em no time nor place where they can
together, simply as men, and crystal-
these thoughts and translate them
o action.

E WORKING
URCH

The working church is a social activity in which the social life *must* be prom-
nt. Man as well as woman is a social
mal. He is born with a social de-
e. The social gathering, whether
b or lodge, is but a logical sequence
the manner of one's constitution.

Allow me to quote from Rev. Frank
Day in "Why, How, When, What,"
the Methodist Brotherhood, St. Paul
apter No. 190, Albion, Mich: "But
gives color to social desire. Social
ire is more than a longing for indis-
ninate commingling. It is more than
esire to meet in social functions. It is
this, but it is more. It includes a
al appetite which is peculiar to sex.
ere are times when the longing of
nanhood is for women only. And
wise there are times when men long
a season of fellowship with men
y." The C. W. B. M., the Ladies'
., *et cetera,* have supplied these de-
ds so far as the women are con-
ed, but what has the church done
neet the social demands of its men?

ERN
A

The stern fact that we must face is that men have grown so used to doing
out the church in their social life
they have come to the conclusion
they do not need it. Their sense of
value of the church to them as a
al asset has been deadened until
do not longer appreciate it. The
e and the club have become the
ch's substitute. Men are finding
social satisfaction outside of the
ch. Result: The church has been
nned" by women, and naturally has conducted herself in such a way as to appeal to women. The pastor, though a high-strung, virile man at his graduation from college, finds no place in the church for the use of the forces that put him at the head of the athletic class in college, that made him the champion batter on the ball team, that made him bore his way through a human wall in a foot-ball scrimmage, that made him

A MOLLY-
CODDLE

broad-shouldered, deep-chested, keen-eyed, that gave him knots for muscles and wires for sinews. And unless he actually seek the association of men outside the church, in company with his parishioners, he becomes a "sissy"—a rubbing-his-palms-whistling-through-his teeth-bowing-and-scraping-nicey-nicey mollycoddle. So he, too, fails to attract the men who are following their impulses to find free rein for their masculine energy. And still we wonder why the church has not more men in it!

For a decade the men have been knocking again at the doors of the church asking that they be admitted as *men,* rather than as indescribable integers that make up the crowd. He is pleading that the church recognize that he is a man, that she make a place for him as a man, and that she give him a man's work

SHEPHERD'S
STORY

to do. Dr. R. P. Shepherd tells the story of the pastor who was granted a vacation to go to Europe. While he was gone the church secured a supply in the person of a young man just from college. This young man brought his college virility to the men of the church and inspired them with a sense of their own possibilities for the kingdom. He gave them a desire to be something in the Lord's work. In the fall when the old pastor returned his men met him at the train in royal reception. They escorted him to the church, where 150 men were

gathered, waiting to offer their services to him as their leader in things pertaining to the Kingdom of God. The pastor was dumfounded. It was a new experience to him. He listened to their proposals in a dazed manner. When they had finished he replied: "Brethren, I want to meet you half way. I must have time to think this matter over. Meet me one week from tonight and I will give you my answer." The week went by and the men came again, eager to hear what their pastor had to propose. After a careful and studied introduction he said he had thought the matter over very carefully. He wanted to be as true to them as they were to him. And if they would meet him in that room every Tuesday evening for the next six months he would endeavor to read them a lecture once a week on "Apologetics."

**A WEEK FROM TONIGHT**

Some months ago a pastor of one of our large churches made this confession to the writer. The town had just passed through the whirlwind of a "Billy Sunday Meeting." There had been thousands of men and women awakened. Many of them had connected themselves with the organized churches. The pastor in question had received his quota of converts. The Sunday following the closing of the "Sunday" meetings more than 300 men met this pastor and said in substance: "Here we are. We have joined the church. We want something to do. Put us to work. We are ready to give the church our best. Give us definite tasks." The pastor confessed with tears in his eyes that the longest vision he had was to tell the men to join the Men's Class in the Sunday-School. But the men said: "Of course, we expect to join the class and study the Bible, but we want something to do that will satisfy our social instincts in the church. We will backslide if we do not get it."

**WANTED A JOB**

These are not isolated cases. Their number is legion. And such a condition is no indictment of our faithful pastors. It is the result of a long neglect. The Brotherhood is seeking to repair the damage of this long neglect.

In order to create a masculine group consciousness among the men of the church the Brotherhood has been called into existence. It suggests that the men be provided a place in the calendar of the church where they can meet as men and act like men, talk like men, plan like men, and forge out the things that appeal to the masculine mind. Men are anxious to make the church the center of their life, as is evidenced by the tremendous uprising of men in the last decade. Hundreds of thousands of men are meeting every Lord's Day in Bible School studying the Book. But this very fact is fraught with danger if the church fail to provide these men with avenues of expression. The business of the Bible School is to *teach*. The business of the Brotherhood is to *work*. These two institutions are in no wise invading each other's territory, but each is complimentary to the other.

**THE BROTHERHOOD'S PURPOSE**

The church's business is to manifest life at its highest possible norm. We have no criticism for the lodge. It has done good work in a neglected field. But the church can and must open up life on a still higher plane. She can do fraternal and social work on a higher plane than the lodge, because it is rooted in the richest soil of man's deepest affection—his religion. The Brotherhood builds men's social life around the Christ and His church; it makes the Kingdom of God the chief aim of man. No so-

**CHURCH'S BUSINESS**

ety of men can radiate about such a nter for a term of years without their le becoming refined, their vision be-ming clarified, their enthusiasm be-ning unbrookable, and their power e power of an irresistible army. The urch's business is not only to discover e science of happiness, but also of *ling.*

AIAN'S JB

Hence the business of the Brotherhood becomes apparent at once: Namely, to establish the supremacy of the church the lives and relationships of men. To h a position Jesus Christ dedicated it. is ours to restore it to its rightful ce. Jesus was not dealing in platitles when He said, "Seek ye first the ngdom of God and its righteousness d all the things that the Gentiles seek ll be added unto you." He was stat-a sociological truth which we have to work out. He was making up a in, simple business proposition, and ing us that it pays to live the life of d.

The Brotherhood, then, must be more than a mere organization. An organization is nothing but the articulation of possible forces. Only when the organization begins to act—to really function —does it become of value. The members of the Brotherhood are living organisms in themselves, hence as the organization works it generates power by giving off energy. The biggest resultant from a Brotherhood, then, is not the spectacular things the men may be able to do and which may be exploited before the public, but rather the growing spirit of Brotherhood among them, which is the real asset in the kingdom of heaven and the thing that makes life worth living.

Have a Brotherhood, then, because it is most vitally needed—not simply for the church's conduct, but for the highest good of the men themselves. Let us open an avenue of expression through which men may express the best and holiest within them.

# Neighbor to All

My house is built by the roadside,
  Where curled smokes dim the sky,
And all day long a busy throng
  From the ends of the earth toils by:
And I cry: "Ho, welcome, Brothers!"
  For a lover of men am I.

Who comes as a friend and fellow
  Shall never be denied
His share in the food of brotherhood
  And a measure of cheer beside:
So I cry: "Ho, welcome, Brothers!
  My doors are opened wide."

I judge no guest by his garments,
  The rich and the poor I call,
For each can learn of the other
  And none are too great or small:
So I cry: "Ho, welcome, Brothers!
  My house is builded for all."

My house is built by the roadside,
  Where curled smokes dim the sky,
And all day long a busy throng
  From the ends of the earth toils by:
And I cry: "Ho, welcome, Brothers!"
  For a lover of men am I.

—The Open Door.

# William Robinson Warren, Captain of Industry

BY ROBERT PERRY SHEPHERD.

Some of it may doubtless be charged up to old Bethany, but not all. Virginia is partly responsible, and Presbyterianism, and the spirit of the pioneers, and a girl, and the spirit of primitive Christianity, and Baltimore, and Episcopalianism—countless and innumerable indeed are the converging influences and conditions which are responsible in their totality for it. And, to suspend further suspense, let it be stated bluntly that the it in this case is a him, and the name is William Robinson Warren.

Away back in the Daniel Boone days, one Martin Warren, Virginian, soldier of the Revolution, father of pioneers, took his sons, caught up with the veritable Daniel Boone, and with him explored the far west as far as the spot where the Warrens concluded they had come upon a good stopping place, camped, and called the spot Warrensburg, Missouri. The Calvinism of fate foreordained that this group of Presbyterians should locate here. Meanwhile one Watson, Quaker, domicile Stockton-on-Tee, England, was preparing, unknown to himself to be the grandfather of considerable destiny. Great Grandfather Aldridge, Episcopalian, Baitimore, and Great Grandfather Dillingham, Baptist, minister, Virginia, were preparing to cross life lines in the production of that same element of destiny. Out of this heterogeneity, or more properly speaking into it, came the element of zeal to restore the spirit and practice of the simple Christian faith of the Apostles and all living grandparents of this particular human unit merged their differences and diversities into this vital homogeneous lift in the Spirit.

Therefore, and in consequence, Bethany college began to prepare to graduate a hopeful youth, yclept Warren, when the said youth should have passed, by a little more than two months, his long looked-forward-to majority. For while June of 1889 seemed to tread on the heels of March 24, 1868, many things of moment had been transpiring, among which was this youth named Warren. Bethany could not withold first honors from the young man, and thus coronated with academic plaudits and approval, she sent him to Pinewood Academy in Tennessee, as Principal teacher of the school and Preacher of for and to the church at that place. Dayton called loudly, and the Buckeye summons is, to most preachers, like a categorical imperative. Warren went to Dayton for two years. But alma mater had need of her first honor progeny, and what heart of man is proof against the sweet seductive charm of mother's call. Warren went to Bethany as professor of Latin and preacher for the church which had withstood, or rather stood with, the preaching of Alexander Campbell, W. K. Pendleton, and others of the fathers.

Meanwhile, necessarily, inevitably and most fortunately, a quiet but very fervent correspondence had been going on between Warren and some of the home folks. The fervency of epistolary diligence was but one of the many evidences of a purpose growing desperately earnest. The western end of the correspondence was in the home of one of Missouri's foremost and best known educators, the founder of the Military Academy at Boonville. The atmosphere of scholarly culture and military discipline keeps out many things, but missives love laden are wondrous penetrating and make their own atmosphere. Merely as an aside

d apropos of nothing in particular, it y be remarked that some fellows are ghty lucky to be able to make love re efficiently by letter than to take it a sort of personal, straight out face-face storming of apparently impreg-ble embattlements. Resuming the in thread of the narrative of human erest and destiny, the consummation of ch waste of time and toil came when arren took Susan Alice Kemper to fe and to California. Here first War-n began to live. He has not openly ted it to be the fact, but every man ows that if every man don't admit it wife will,—the fact that he did not gin to live until she took hold of the and began to straighten out the gled web of his helpless imbecility. all events, Santa Barbara, that para-e of lovers and all other stricken rtals, never cast benign spell over re ecstatic hearts for the period of ee years than over the new pastor's fe and her pastor, of the Christian rch, in that place.

But when the soul of scholarship is in man by long lines of ancestry, when s embedded in a temperament distinc-ely poetic and artistic and embodied in passion for efficient service, not even seductions which lie between the nta Ynez mountains and Santa Bar-a bay can sate the hunger for wider ch with Truth and men. The depart-nt of New Testament Greek in the iversity of Chicago claims Warren for year and then Connelsville, having wn the coke gas from its field of ion for a moment, spies him and sets n to the task of pastoral leadership. t six years of effort enlarge the soul-w of the pastor, to say nothing of at it did to the church, and Warren omes now the manager, editor, pro-tor, main spring, inner works and all hands on the face of *The Christian Worker,* the organ of inter-communication and common interests of the Christian churches in Pennsylvania. During these two years there began to loom large in the horizon the celebration of one hundred years of talk and other efforts of the Disciples of Christ. Pittsburg had invited all creation to be its guest in 1909. Someone had to help all creation to get ready to be a worthy guest at such a feast and to be the yard stick and measuring gauge of Pittsburg's hospitality. Pittsburg looked itself over with painstaking care and could find none so fitted for the steadfast endurance of the several million perplexities incident to the Centennial campaign as was the manager, editor, etc., of *The Christian Worker.* Therefore the *Worker* gave up its worker for the larger work. The Centennial history is public property. Its history is embalmed along with a unique explanation—also embalmed and fragrant.

But out of the Centennial celebration there came a work whose value to the church of the Lord is immeasurable. The Christian Board of Publication became a possibility by the consecrated generosity of a Christian business man of unique fore-sight, far-sight and insight. Who should pioneer the untrod path of representative journalism for the Christians of the Christian churches? Far and wide was the field searched, combed, scanned and scrutinized. One child of destiny stood out conspicuous among the possibilities. Warren became the burden bearer, the eager servant, the willing slave, the pivotal figure of all sorts of forces which centered in the new enterprise. After one year it became obvious that other shoulders must carry some of the burdens which crush heart and spirit and life. Warren carried the editorial burdens of *The Christian Evangelist* for a year longer with unusual

power, gracious skill and approved ability. But meanwhile destiny was working out yet other plans to meet growing needs and painfully obvious human necessities.

When the Christian churches were in missionary session in Portland last year, a generous offer was made by a true friend of preachers and Christian workers to help tremendously to endow a fund for pensioning the aged and dependent servants of the church. Once more was the national field scanned with eager care to find the one who best could waken the Christians of today to the living obligation of gratitude resting upon them for the toilers of yesterday. Would Warren do it? Could Warren be secured? Warren can do it. Warren has been secured. Warren has been called to lay aside, for a time, the persuasive pen of inspiration and aspiration and to take up the personal persuasiveness needed to create a fund of generous proportions which shall stand between faithful servants of the Lord and helpless dependence in the days of incapacity and want. It is an angelic task. It is a beautiful service. It is not charity but simple honesty in returning a living to those who give their very f with eager abandon.

Therefore and now, when the se tary of the Board of Ministerial Re arrives, hail him and welcome him a servant prepared of God to do exceptio al work. The soul of chivalry courteous ancestry is in his veins sullied and unspoiled by any ungracio act. The uplift of humanity gives fo its fragrance in such lives as his. son and two daughters are heirs o fortune, such a fortune as cash can ne buy. A father who loves his home a family, a citizen who loves and ser his state by every inspiration of h citizenship, a scholar who crucifies instincts for the pursuits of culture a erudition for the harsh tasks of hum service, a Christian who loves the chu better than he loves all else except Christ who is the Life of the church such a heritage is nobler than coron handed down to posterity or the curse unearned wealth bestowed. And it such a heritage that is to the family a the loved ones who share the spirit a confidence of William Robinson Warr


## Statement of the Ownership, Management, Etc., of CHRISTIAN MEN MAGAZINE

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Managing Editor, E. E. Elliott . . . . . Kansas City, Mo.
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(E. E. Elliott, National Secretary)

Signed, E. E. ELLIOTT, Editor.

Sworn to and subscribed before me this 30th day of September, 1912.

[SEAL] R. T. DEMSEY, Notary Public.

(My Commission expires February 28, 1914)

# Efficiency in Church Work

Various business men who are awake t the great progress that is being made b the use of scientific methods in busi- ns, are calling attention to the relative flure of the church in the conduct of it affairs. Men who are inside the c rch, who believe in it and are devoted t its high interests, recognize its inef- fi ency in the conduct of its enterprise, i he getting of results for the kingdom. A d they are calling attention to this fact n to prove the church obsolete, nor to c vict it of failure, but to point the way t the larger success which they believe c and must be achieved.

n the last issue of the *American J rnal of Theology,* published at Chi- c o University, Dr. Samuel W. Dike, w o is a well-known Congregationalist, p nts out the serious aspect of the prob- le , particularly in our independent P testant churches, and sounds the call t nore efficient methods. We quote the f owing paragraphs from the above a cle:

These churches are now made up of a eterogeneous collection of institutions — n manufacturing we should call them m hines—that have come in from time t ime to meet real or supposed needs, a l unning side by side without much re- g l to the relation each should sustain t he other or to the whole. Indeed, th situation is much like that which we sh ld find in a factory if it had intro- l ed its machinery in a similar way, ru it all at the top of its speed or as the va ous operators felt disposed, with little re rd for the precise amount and quality of work from each machine which the ge eral objects of the factory required, an rarely throwing out a machine or ad sting it to the common need * * *

"Nobody tries to keep in touch, nobody can, with this variety of independent effort but the minister. There is no central board nor anything else that can act as a clearing-house for all these activities. The overworked minister is distracted with the effort he feels he must make to know something about all of them. He feels that he is made a 'jack-at-all-trades.' And yet men of affairs accustomed to methodical systems by which they have the oversight of their own business easily arranged and carefully distributed, do not lift a finger to secure like efficiency in their own churches.

"The young in our churches are exposed to a variety of societies having no intelligent adjustment of their work to each other, or, what is quite as important, to the home from which they come. The home may be working along the line of Christian nurture, but the Sunday-school teacher or the leader in the society of the young people may unconsciously upset all the work of the home by insistence on instantaneous conversion. Instruction may be the work of one institution and training to service may be done in another, the one professing to be the laboratory of the other, but the subjects of the two may be so far apart in time and character as to secure small results so far as this common end goes. It is easy to see that at present the church is far behind the times in ordinary organization and seriously lacking in efficiency.

"There is another evil inherent in this state of things. For the present condition lends itself too easily to the great moral and social evil of exploitation, and those practices which, in other circles, we call graft. Outside organizations, especially if they have taken on the es-

sential form of trusts, as is sometimes the case, can foist on churches their schemes by simply enlisting the sympathy of the pastor or some person or persons of influence. Sometimes the practical control of the religious instruction of the church is in the hands of some enterprising publishing company that is itself under no control from the church except through a general public opinion."

"The time is ripe for a new movement," asserts Dr. Dike, and he concludes his article with this statement of his faith:

"When once the idea is fairly lodged in the minds of the more thoughtful people, it will quickly take root. The idea of a careful adjustment of functional to group, or, what is called in business 'gang' organization, and in school affairs 'class' organization, will come up from the first. What correspond to time or motion studies in business may or may not have a considerable place in working out the engineering problems of the church. But the proper studies will com somewhere. Somewhere, too, here single church and there another will per haps throw its entire organization int the crucible in the hope of bringing i out in a new form. Others will mak over their organizations step by step Mistakes of course will be made. Em pirical methods will be mistaken for sci ence and even crude rule-of-thumb pro cedure will hold the field in many places But it is not hard to see that the presen need, the demand of business men who feel keenly the lack of efficiency in the present chaotic character of churc organization, and the sweep of the mod ern scientific movement as a whole wil in time change the entire situation. For the situation, discouraging as it appears to be from one point of view, is in reality one of the greatest promise. The immediately urgent question for us is, 'Wil the churches see their opportunity and seize it?' "

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# Social Evil and the Church's Duty

Excerpts from the Report of the Social Purity Committee of the Chicago Church Federation Council, Presented by the Chairman, Dr. Herbert L. Willett, and adopted by the Federated churches at a Meeting in Association Hall, May 27, 1912.

1. We register our solemn conviction that the minister of the gospel, as the moral and spiritual leader of his people, is charged with the responsibility of providing the members of his congregation with such knowledge of the dangers which are encountered in the present social order as may warn the uninstructed, and may organize sentiment in behalf of clean lives and upright citizenship. We recognize the delicacy, as well as the urgency, of this task, and weigh fully the responsibility which it places upon ministers. Yet it seems impossible to place this responsibility elsewhere, and the instances in which it has been met with courage, and yet with sensitiveness to all the interests involved, encourage us to believe that this ministerial duty may be performed with tact and fearlessness to the immeasurable advantage of the churches and the community.

2. Equally are we of the opinion that there is a place for wise and tactful instruction in sex morality in Sunday-school classes. The International Sunday-school Association has recognized this fact by the appointment of a superintendent of the purity department of

ıe Sunday-school, and the publication of ı increasing list of works intended to ford Sunday-school teachers some adeıate knowledge of sexual morality as lated to other Christian disciplines, and offer suggestions as to the best means making impressive such truths in the es of the young.

3. We cannot too strongly urge the ıty of parents to inform themselves reırding the mysteries of the physical nare, the facts of awakening sexual vareness in the experience of children, e beauty and nobility of clean lives rough the periods of childhood and lolescence as well as in later experience, e appalling physical dangers which enron the practice of sexual vice, and the sponsibility of the family to the city d the state for their safety and progss. The establishing of intimate and nfidential relations between parent and ild is often felt to be one of the most licate and difficult tasks. Yet the danrs of its neglect and the satisfactions its achievement, constitute a sufficient ırrant for unceasing effort on the part parents to interpret in a simple, pureıded, and tactful manner, the great crets of the sexual life. The choice es not lie between instruction and ıorance on the part of the child. The cts are sure to be known from some ırce. The choice is between parental d less desirable sources of information this all-important subject.

4. Recognizing, as we do, the fact t only sound information can supply parents, teachers, and ministers, a basis the instruction which they are ırged with providing to those comtted to their care, we venture to name ne half dozen books on which this nmittee has reached entire agreement books of scientific authority, present the facts relating to the sexual probı, and suggestions as to sex instruction of the most profitable character. The very brevity of this list at a time when a multitude of books is appearing upon the subject, indicates the feeling of the committee that it is better to suggest a very few titles, and those of the best sort, than a more extended bibliography in which selection would be more difficult, and the chances of any adequate and definite reading would be lessened. Furthermore, it is the hope of the committee to provide presently a more extensive list of books, carefully annotated for the use of all who are interested in the theme. But mean-time, we urge such a study of the subject as shall in some definite manner provide a sense of awareness regarding the nature of the problem now confronting the churches. We are of the opinion emphatically that these and all similar books on sex instruction should be used by the parents, teachers, and ministers for their own information and guidance in their educational work, rather than as material for child reading on the subject. Children ought to learn the mysteries of life not from books, but from those who, as parents and teachers, have both awareness and sympathetic insight into the life of the child.

5. As it is well known that there is a very large amount of disease, which has its origin in, or is spread by the social evil, and as there are no records in our city or county which show the amount or consequences of these diseases, we request the Society of Social Hygiene to make a special investigation, and as soon as possible publish a report showing the amount of sexual disease spread by vice, also to show the amount of late manifestation or indirect consequences of these diseases, such as insanitay, feeblemindedness, hereditary defectiveness, blindness, surgical operations upon women, or other consequences which can be gathered in such an inquiry.

# The Need of the Country Church

JOSEPH H. ODELL, IN THE MUNSEY MAGAZINE.

**Social Sterility is the Curse of the Rural District and Nothing but the Church can Remove I The Only Way the "Meetin' Houses" can Maintain Their Hold on the People is to Sink Their Differences of Doctrine and Coalesce**

MISSOURI

The records of three representative rural counties—Knox, Adair and Sullivan—give only 29 per cent church membership, both Protestant and Catholic, out of 53,701 population. There are five Catholic churches taking care of 6 per cent of the people. Each of these churches has clubs for men, for women, and for young people respectively. There are one hundred and eighty Protestant churches ministering to 23 per cent of the population. One-fourth of these are growing, twenty-one have been abandoned.

AVERAGE MEMBERSHIP

The average membership of the Missouri country church is fifty-three. In twenty-three villages, averaging 241 persons to a village, there are fifty-six churches. Four villages—Novelty and Newark, in Knox County, and Gibbs and Brashear, in Adair County—have four churches each. Two of these villages have less than 225 inhabitants, giving each church a parish of forty-five persons.

NO MEN'S CLUBS

There is not a men's club or organization among the Protestant churches. Nothing is being attempted in the way of social welfare or entertainment. In many of the churches, preaching is held only at intervals, as one minister is trying to serve three or four organizations. It requires $50,500 a year to keep the 159 semi-animated Protestant churches going at all.

The first mission of the rural church must of course be spiritual. There is no danger, however, of that function being minimized. Every minister's call and consecration rests upon the primacy o the spiritual. But in order to strengthe and make that mission real, the interes of the soul must be related to every othe interest of life.

Two-thirds of the rural population o America are practically untouched by the church. If the churches were so established and maintained that they could influence the social, intellectual and business life of the community, this would be immediately changed. The farmer will not object to driving as far to the church as he does to the store or the postoffice, if the church becomes as necessary to his wellbeing as the store and the postoffice.

A TRAINED MINISTRY

The ministry of the country church should be specially trained for its work. The preacher must know something about the regeneration of the soil, as well as of the soul. In the Bible, Jehovah is the giver of fertility to the fields, and his representatives of today cannot afford to be ignorant about the value of nitrogen. There is no reason why men should not dedicate their lives to a country ministry, with adequate special preparation, if the churches will unite and give them a living wage and a field that holds possibilities of permanent service.

But the essential thing is that the local churches should coalesce in such a way that they can establish and maintain a plant that will furnish a worthy expression of their life.

SOCIAL STERILITY

The village or open country churches today are chiefly the 1-room type—an oblong, barn-like structure, furnished with hard, straight backed pews. With a

proper amalgation, that may become one of a cluster of buildings, or a part of a multiform plant. There should be a reading room and a library; a playroom, perhaps a bowling alley and a pool table; a place for exhibitions and lectures bearing upon agriculture or social enjoyment. The curse of the country is its social sterility, and nothing but the church can safely remove that curse.

RECREATION The recreation of the young people should be encouraged and supervised by the church, with suitable grounds — base-ball diamonds and tennis courts—and with regular field days and tournaments and fairs, where such are not already conducted by county or state associations. But none of these ideals can be reached by the present little segregations, each occupied in its vain struggle for existence.

The only way in which the country churches can regain and maintain their hold upon the people, and minister to the total life of the community, is to find a basis of union and sink their infinitesimal differences of doctrine and polity. Then they will really serve their age as their Master served His.

# To the Friends of Christian Men Magazine:

Brotherhood programs, news items and editorials will be furnished regularly each week to our weekly papers for insertion in those publications, pending such arrangements as may be considered possible for an official organ.

## Watch for Them

THE EDITOR.

# The History of Lay Leadership

A paper prepared for the Laymen's Missionary Conference, Lake Geneva, Wisconsin, July 27-31, 1912.

BY E. E. ELLIOTT, NATIONAL SECRETARY, BROTHERHOOD OF DISCIPLES OF CHRIST, KANSAS CITY, MO.

In the annals of Religious History, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, and David appear to have been the earliest and most persistent advocates of the masculine idea in religion. These men were not priests, but rather were businessmen, cattlemen, ranchers, statesmen, and warriors. Caleb, Gideon, Samuel and Isaiah were men of affairs and not ministers. Saul was probably the first man upon earth to organize a Brotherhood. He had a "band of men whose hearts God had touched." Shortly following the baptism of Jesus he formed another Brotherhood immediately following Pentecost, and out of this Brotherhood grew the first Christian church. Coming down from Pentecost through the years of religious history, we find the Brothers of Sincerity, a Mohammedan Society, organized A. D. 1000. Trade guilds under church patronage were first formed by Bonaventure in the Roman Catholic Church about 1267, although the Carmelites, a confraternity of the same church was formed a few years previous, or in 1251. The purpose of the Trade Guilds was the uplifting of those who labored with their hands, and the Carmelites had as their chief motive, the rescuing and ransoming of Christians held in captivity by the Mohammedans. Patronage extended by the church in exchange for services and gifts soon built up a membership of men of the world in these confraternities, and the system of monasteries with attendant evils of idleness and debauchery overcame the original aims of the organizations. The system of confraternities died during the Reformation, but the Society of Jesus (Jesuits) organized by Ignatius Loyola in 1539 infused new life into the idea, and the confraternities flourished again, with much that was distasteful to the State, such as feasting and disorder in general, both in Italy and France. The idea prevailed for centuries, or until 1882, when the Italian government alone dissolved 2,250 confraternities, turning their members, consisting mainly of monks recruited from the laity, into the street, thus relieving the church of an unpleasant and (for it) an almost impossible task. During the Fifteenth century the Brothers of Common Life came into existence in the Roman church, with members among both clergy and laity. Their aim was to live the simple life. Many of them preached earnestly.

In Germany during the Fourteenth and Fifteenth centuries there were established many "Houses of Devotion." These were mainly lay-orders. Religious brotherhoods were numerous during the Middle Ages. Many were established without the authority of the church, and fell under the charge of heresy. The order of Free Masons sprang from such a society. In Italy especially, the brotherhood idea took root and flourished. In the main the object of these brotherhoods was to comfort the sick, relieve the oppressed, assist strangers, and provide for the destitute.

The idea of using laymen in the affairs of the church appears to have been entirely lost sight of during the first three-fourths of the Nineteenth century, especially in America. In England, however,

ıe leaven was at work in the minds and earts of great religious thinkers. In 650, one John Balmutto, a layman, rouped about him Godly men, who raveled about and evangelized, render- ıg services of mercy and help, concern- ıemselves with both body and soul of ıose to whom they ministered. They vere simply traveling lay preachers. ıbout this time Charles Wesley, then a tudent in Oxford University, organized ıe "Holy Club," a society of the college, vhich later grew, under the leadership f John Wesley, into the Oxford Men's Club, the outgrowth of which is said to e the great Methodist Episcopal Church. ohn Wesley developed in this Men's Club the lay-preachers, and utilized them ı all fields of activity in the church. ıs a result of this effort in England lone it is said that "today three-fourths f the sermons preached in Wesleyan hurches are by laymen."

In France, Frederic Ozanam, a news- aper editor in Paris, organized the So- iety of St. Vincent de Paul in the Ro- ıan Catholic Church in 1833, with nine ıen attending the first gathering. This ociety was first organized in America ı 1846. The present Catholic lay-order, Knights of Columbus, is an outgrowth f this French society.

The Young Men's Christian Associa- ion had its beginning in London, June 6, 844, when Sir George Williams and leven other men met in an upper room or prayer and devotions. At this meet- ıg four of the leading denominations of England were represented.

The first Young Men's Hebrew Asso- iation was organized in New York in 874.

The Brotherhood of St. Andrew in the Protestant Episcopal Church was organ- zed in Chicago in 1883 by the late James . Houghteling, a banker; and but welve men were present at the first meeting. This is the oldest and probably the strongest and most effective of the denominational brotherhoods.

The Brotherhood of Andrew and Philip, an Interdenominational Men's Movement, was organized in 1888 by Rev. Dr. Rufus W. Miller in Philadelphia, and now has chapters in nineteen of the denominations.

The Methodist Brotherhood began in 1875 as the Mizpah Brotherhood in Charlestown, Mass., under the leadership of Rev. Dr. Amos D. Kendig. The Wesley Brotherhood, organized in Philadelphia in 1890 by the Rev. Dr. Thos. B. Neely, and the Brotherhood of St. Paul, organized 1895, later along merged with the Mizpah Brotherhood and formed the Methodist Brotherhood as it is today.

The United Presbyterian Brotherhood began in 1905, the Laymen's Missionary Movement in 1906, the Baptist Brotherhood in 1907, growing out of the Brotherhood of the Kingdom (established 1893), an undenominational men's movement—the Presbyterian Brotherhood in 1907. In 1908 the Congregational Brotherhood was inaugurated in Detroit, Michigan, and in the same year, the League of Universalist Laymen, the Brotherhood of Disciples of Christ, the Southern Presbyterian Brotherhood, the Lutheran Brotherhood, and in 1909 the Otterbein Brotherhood in the United Brethren Church, and the League of Unitarian Laymen were organized with national or international officers.

The Gideons (Christian Travelers Association) was formed in 1899 by John H. Nicholson, of Janesville, Wisconsin, and S. E. Hill, of Beloit, Wisconsin. The story of this society forms a unique chapter in the history of religious progress during the closing months of the Nineteenth century.

In the above treatment of the history of lay-leadership, the writer has not dealt

with the agitation of the subject, which has been carried on through religious and secular press at various intervals since 1890, both in America and abroad. One notable example will serve in this regard. The Brotherhood of Christian Unity was proposed by Mr. Theodore F. Steward at Orange, N. J., in 1891, with the avowed purpose of bringing the various denominations in to unity. Articles were published in the *Contemporary Review* (1890), *Review of Reviews* (1892), *The Arena* (1892-3), *Christian Literature* (1893-4). Nor have I attempted to touch upon the Men and Religion Forward Movement in America, which but recently held its closing and climacteric session in the Christian Congress in New York City. This Movement has a unique history, and a literature distinctly its own. The uniqueness consists in the fact that the Men and Religion Forward Movement was a practical combination of all the denominational and interdenominational agencies in a gigantic endeavor to arouse the manhood of America to a proper sense of their responsibility to Christ and the Church. On account of the valuable and completely up-to-date and authentic literature presented by these participating organizations in the form of syllabi, at the Christian Congress, reference to the same is purposely brief. For a comprehensive and exhaustive treatise, please examine the books and pamphlets appended.

ADDENDA.

"The Brotherhood and the Church," The Presbyterian Board of Pub., Philadelphia, Pa.

"Modern Church Brotherhoods," by Wm. B. Patterson, F. H. Revell & Co., New York, N. Y.

Syllabus of the Brotherhood Movement.

Syllabus of the Young Men's Christian Association.

Syllabus of The Gideons.

Syllabus of The Laymen's Missionary Movement.

Presented at the Christian Congress, New York, April, 1912.

Published by the Association Press, 124 East 28th Street, New York, N. Y.

International Encyclopedia, Vol. 3, pp. 486-7.

Church Review, 1890, pp. 204-212.

Bliss Encyclopedia of Social Reform, p. 192.

International Journal of Ethics (1897-8), pp. 439-60.

National Review No. 70, p. 515.

# Wireless Whispers

## The Call of Brotherhood

Iave you heard it, the dominant call
)f the city's great cry, and the thrall
ınd the throb and the pulse of its life
ınd the touch and the stir of its strife,
ıs amid the dread dust and the din
t wages its battle of sin?

Iave you felt in the crowds of the street
'he echo of mutinous feet
ıs they march to their final release,
ıs they struggle and strive without peace?
Iarching how, marching where, and to what?
)h! by all that there is, or is not,
Ve must march, too, and shoulder to shoulder!
f a frail sister slip, we must hold her,
f a brother be lost in the strain
)f the infinite pitfalls of pain,
Ve must love him, and lift him again.
'or we are the guarded, the shielded,
ınd yet we have wavered and yielded
'o the sins that we could not resist.
y the right of the joys we have missed,
y the right of the deeds left undone,
y the right of our victories won,
'erchance we their burdens may bear,
.s brothers with right to our share.
'he baby who pulls at the breast
ı its pitiful purpose to wrest
'he milk that has dried in the vein,
hat is sapped by life's fever and drain;
he turbulent prisoners of toil,
Vhose faces are black with the soil
nd scarred with the sins of the soul,
Vho are paying the terrible toll
'f the way they have chosen to tread,
s they march on in truculent dread—
nd the old, and the weary, who fall—
h! let us be one with them all!

y the infinite fear of our fears,
y the passionate pain of our tears,
et us hold out our impotent hands,
ade strong by Jehovah's commands.
he god of the militant poor
Vho are stronger than we to endure
et us march in the front of the van
f the brotherhood valiant of man!

—Corinne Roosevelt Robinson, in *Scribner's agazine.*

## Iceland is a Utopia

**Jails, Liquor and Illiterates are Unknown on the Little Island**

Iceland has no jails and no penitentiary. There is no court and only one policeman. Not a drop of alcoholic liquor is made on the island. Its 78,000 people are total abstainers, since they will not permit any liquor to be imported.

There is not an illiterate person on the island, nor a child ten years old unable to read. The system of public schools is practically perfect. Much of the improvement is due to the abolition of the liquor traffic and prohibition of all alcoholic beverages in this compact little island of the North.—*Temperance.*

* * *

## Luther on "How to Read the Bible"

Martin Luther used to teach his children to read the Bible in the following way: First, read through one book carefully, then study chapter by chapter, and then verse by verse, and lastly word by word, for he said: "It is like a person shaking a fruit tree. First shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch, and afterward each twig of the branch, and last of all, looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible."—*Selected.*

* * *

## Farming for Religion

In order to raise money for installing a furnace in a church at Olathe, Kansas, the teachers of two Sunday-school classes composed of men conceived the idea of renting a few acres of ground and putting in a cron crop. Ed Hoff, a farmer who belongs to the class, agreed to furnish twenty acres of ground, the teams with which to work it and the meals for men when they were working in the field. Mr. Hoff agreed to take one-third of the crop for his rent.

On account of the extremely busy season the corn was cultivated thoroughly only once, but it is estimated it will make at least fifty bushels to the acre. Corn sells readily on the local market for 60 cents a bushel. The church will therefore receive several hundred dollars for their enterprise.

## Brotherhood Rally Song

Tune: "We're Marching to Zion."

BY J. E. MYERS, CORONA, CAL.

Come, Brothers, one and all,
And join our noble band;
Oh, listen now to duty's call,
Oh, listen now to duty's call,
And lend a helping hand,
And lend a helping hand.

CHORUS.
We're banded together,
Hand and heart together,
We're bravely working together
For Jesus, our Savior and King.

Look all around and see,
Along life's rugged way,
The work that's needing you and me,
The work that's needing you and me,
To save those gone astray,
To save those gone astray.

On ev'ry hand are those
Who need our love and care,
Bowed down with ills and griefs and woes,
Bowed down with ills and griefs and woes,
That drive them to despair,
That drive them to despair.

For those by toil oppressed,
We need to point the way
To Him who came to give them rest,
To Him who came to give them rest,
And cheer them ev'ry day.
And cheer them ev'ry day.

Come, then, and join our band,
This loyal Brotherhood;
Join in and help us all you can,
Join in and help us all you can,
Make it a pow'r for good,
Make it a pow'r for good.

* * *

## New Albany Brotherhood Entertains the Boys

BY HARVEY PEAKE.

September 30th the Brotherhood of Central Church, New Albany, Ind., were the hosts of the boys of the church.

A program was rendered by the Boys' Work Committee and included an ice cream treat. 44 boys and 32 men were present.

An address was made by Mr. Levi Scott, of the Indiana Reformatory at Jeffersonville.

The Boys' Work Committee of this Brotherhood is a live wire and doing splendid work.

* * *

## The Secret is Out

With the resignation of P. H. Welshimer, who prepared our Bible Lesson Helps from September, 1909, to February, 1912, one of our Directors, T. W. Grafton, undertook the preparation of these notes. It was at his suggestion that the name of the editor was omitted and has not been made public until this time. The notes have met with universal commendation on all sides and our modest Bible School Editor has finally consented to allow his name to appear at the head of those pages which come from his fertile mind. That these notes have been prepared by a genius in man-handling has gone without saying, but now that his name is known the stock market of the notes and he who prepares them will be materially enhanced. Long may his pen wave over these pages .

* * *

## Police Boost Sale of Bibles

The Wilmette police refuse to arrest or send out of town any book agent who cares to sell the Bible to residents of Wilmette.

Yestrday the police received a call from a prominent woman who asked them to arrest a book agent who she said was annoying the residents of her neighborhood.

When the police learned he was selling copies of the Bible at a reasonable cost they told him to put as many of the books in the homes as he could.—*Chicago Tribune.*

* * *

## Education in Missions

Elsewhere in this magazine we hope to present, for the information of our readers, a co-operative plan of Education in Missions for the advancement of the cause of all of our organized work. There is no one thing so neglected at the present time in our church as Missionary Education. We have Mission Programs, to be sure, but they are generally for a day, a week, or a month, and cover only one phase of the Missionary propaganda. What we need most is an adequate Missionary Program *for the whole church* for *all the time.* Such a program has been feebly outlined in the plan presented. If the plan is concurred in by the societies, it is very probable that campaigns will be under way by Christmas. Don't you hope they will be?

* * *

## Illinois Brotherhood Convention

The Illinois Brotherhood Convention this year was held with the State Convention at Centralia. J. A. Barnett, the efficient Chairman of last year, was re-elected, together with A. I. Zeller, another minister of ability and power, to serve the cause of men's work in the Prairie State for the ensuing year. Barnett is a patient and persistent advocate of the work for men, and Zeller is likewise an enthusiast. There are approximately one hundred thousand members of our church in Illinois, and half are men and boys, distributed throughout the 769 churches of the state. At the State Convention a Men's Dinner was held, at which J. A. Barnett made his report as Chairman, outlining what work had been done and progress made during the year. Ten-minute addresses were made by C. L. DePew, A. I. Zeller, and S. E. Fisher. Literature was distrib-

uted and the Men and Religion Charts were on exhibition. In writing of the outlook, Chairman Barnett says: "The luncheon was a success in every way in spite of the fact that it was on the last evening of the Convention, and a large number of delegates had gone home." A letter from Zeller, who shares the responsibility with Barnett the coming year, says. "Barnett has done good work, and he has done it in the face of obstacles which no one knows better than I. There is a big day for the Brotherhood just dawning in Illinois. I am willing to get under the load or on top of it or back of it, whatever is neccessary to make the Brotherhood a go in Illinois." As this is Presidential year, let us say "Hurrah for Barnett and Zeller." They will receive the heariest coöperation from the National office.

* * *

## Regarding the Federal Council

The Second Quadrennial of the Federal Council of the Churches of Christ in America will convene at Chicago, December 4th-10th. The place of meeting, at this writing, is not announced, but further announcement will be made through our weekly papers.

Very few of our churchmen have a proper conception of what this Federal Council of the Churches of Christ in America is, and what it proposes to do for the churches. It is a long story and would take up much valuable space to attempt it in the columns of CHRISTIAN MEN. If you are interested, however, an inquiry addressed to Dr. Chas. S. MacFarland, the Executive Secretary, 215 Fourth Ave., New York City, will bring you the desired information. In the judgment of those who are competent to speak in regard to the Federal Council, it is doing a magnificent piece of work for the combined Protestant church. According to their literature, 31 denominations and the Disciples of Christ are engaged in this coöperation. The Federal Council is doing much to promote efficiency, economy and unity in the operation of Protestant churches, and, while it is necessarily a very slow moving body, it is making very distinct progress in a number of ways. For instance, the agitation for one day in seven as a day of rest for toilers is meeting with splendid success. The most notable achievement in this regard is the entire abolition of Sunday work in all of the postoffices of this country. This movement is in a fair way to succeed in other lines of industry and it is safe to predict that within another decade a most unthought of progress will have been reported.

The Federal Council is acting as the coöperative agency in the continuation of the Men and Religion Forward Movement Campaign. The Quadrennial at Chicago is worthy of a liberal attendance of the people. The Federal Council is supported by voluntary contributions of individuals and a large number of our ministers and business men are sustaining members of the Council. Of course our people as a body maintain the same relation to this movement as to any other movement and that according to the degree of coöperation we manifest.

## Christian Men is Making Good

BY J. E. MEYERS, CORONA, CAL.

No, I don't want to miss a single number of CHRISTIAN MEN. I have simply put off renewing from time to time. I like CHRISTIAN MEN for its optimism, its enthusiasm, its plain, practical, common-sense way of handling present-day problems. I especially appreciate its treatment of the Bible School lessons, which approach very near the ideal. One who really wants to reach the hearts of his pupils can't afford to waste his soul-vitality in wading through an encyclopedia in preparation of the lessons. Much less can he afford to bring to the class a mass of material 99 per cent of which is practically useless so far as meeting the real needs of the class is concerned.

* * *

## Regarding Wireless Whispers

To relieve curiosity of numerous inquirers, we will say that this column is moulded with material gathered from approximately 700 aggressive men's organizations. The impression that these articles were the work of a single individual is not well founded, to speak politely. It would require the concentrated effort of an extraordinary human dynamo to supply this fund of literature single-handed and alone.

* * *

## Macfarlane Making Good in Literature

Our friends frequently request information regarding the whereabouts and condition of servitude of P. C. Macfarlane, formerly General Secretary of the Brotherhood Movement. We are happy to say that Mr. Macfarlane is devoting his time exclusively to literary pursuits and the acceptance of his contributions by leading magazines of the country is evidence of the fact that he is making tremendously good. A series of articles on the great preachers of this country is at this writing being concluded in *Collier's Weekly*. Other articles are appearing in monthly periodicals and we understand a more extensive manuscript will soon be issued in book form from

Mr. Macfarlane's pen. The photograph reproduced herewith is of Mr. Macfarlane in his summer residence at Yardley, Pennsylvania, in conference with Mr. Wm. M. Daley, of the staff of *Everybody's Magazine*. Mr. Macfarlane's residence is in New York City.

* * *

## World's Sunday-School Convention

Over in Zurich, Switzerland, next July, the World's Sunday-School Association will hold its seventh convention. Several steamships have been chartered to carry special parties from America, and announcement just issued over the signature of Marion Lawrance, the General Secretary of the American Section, indicates that 2,000 delegates from North America are expected. A neat booklet entitled "The Conquest of the World Through the Sunday-School" has just been issued, which outlines fully the work of the convention, and those anticipating attendance upon this most pleasant and profitable assembly will do well to communicate with Marion Lawrance, 1416 Mallers Bldg., Chicago, Ill.

* * *

## Moses' Law of Brotherhood

If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother;

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eyes be evil against thy poor brother, and thou givest him nought; and he cry to the Lord against thee, and it be sin unto thee.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land; therefore I command thee, saying, Thou shall open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.—Deut. XV:7-11.

* * *

## Report of Special Committee on Illinois Brotherhood

At the Brotherhood session of the Centralia convention, Chairman J. A. Barnett, by instruction from the convention, appointed a committee on recommendations and nominations for the year 1912-1913, as follows: H. J. Reynolds, Camp Point; C. E. French, Virginia; A. I. Zeller, Petersburg, who reported as follows at the Brotherhood luncheon:

"Your committee respectfully recommends that the interests of the Brotherhood of the Disciples of Christ in Illinois be placed under the watch-care of a committee of two for 1912-1913, the same to be J. A. Barnett, of Danville, and A. I. Zeller, of Petersburg, Ill. It is further recommended that our State Board be asked to accord, bestow or grant to the Brotherhood interests the privilege of representation in the regular meetings of the State Board.

"Respectfully,

"H. J. Reynolds,
"C. E. French,
"A. I. Zeller."

(The above resolution was adopted by unanimous vote at the Brotherhod luncheon, Sept. 5th.)

* * *

## Speaking of Contests

BY P. H. WELSHIMER.

P. H. WELSHIMER

The First Christian Bible School, Canton, Ohio, and the eleven Bible Schools of the Disciples Union, of Cleveland, carried on an attendance contest through two months recently. Owing to the larger enrollment and larger number of organizations, Cleveland offered Canton a handicap of five hundred per Sunday, which was accepted. The attendance of the schools per Sunday, on the contending sides, after deducting Cleveland's five hundred, was as follows:

| | CANTON | CLEVELAND |
|---|---|---|
| July 7 | 1,887 | 2,287 |
| July 14 | 1,773 (storm) | 2,142 |
| July 21 | 539 (severe storm) | 1,759 (showers) |
| July 28 | 2,302 | 2,020 |
| Aug. 4 | 2,231 | 2,152 |
| Aug. 11 | 2,162 (rain) | 1,455 (rain) |
| Aug. 18 | 2,951 | 2,077 |
| Aug. 25 | 3,861 | 2,808 |
| | 17,706 | 16,700 |

Canton won the contest by 1,006.

# A Week of Home Missions

BY I. N. M'CASH, SECRETARY AMERICAN CHRISTIAN MISSIONARY SOCIETY.

I. N. McCASH

Many readers of CHRISTIAN MEN are not aware of a nation-wide plan to educate the people in American Missions. Home Mission Week is the name of an uprising, November 17th-24th inclusive. It is not an undertaking, for the enterprise is to be kept out of the hands of an *undertaker*. It is not a movement, for the public has become surfeited with *movements*. It is an organized effort which will express itself in local churches and communities. While there may be some experts on American Missions who will figure prominently in strategic places, all parts of our country will be in the spot-light and affected alike.

Prior to Home Mission Week, a systematic educational campaign, beginning September 1st, will cover the three following months. The Home Missions Council and the Council of Women for Home Missions, representing thirty-six societies, have united in this campaign. Almost the entire number of Protestant churches of America are thus officially enlisted. From a central office in New York, 2,500 cities in the United States with a population of 2,500, or over, will be reached by locally organized committees. Through these committees a great Home Missionary demonstration will be given. Outside and beyond the named cities, local congregations will join in the observance of a nation-wide program. The following plan has been outlined and adopted:

On Sunday, November 17th, at the morning service, the minister or a chosen speaker will discuss, Our Country's Debt to Christ.

In the evening, Units in Making our Country God's Country.

Monday, November 18th, American Indians, Africans and Asiatics.

Tuesday, November 19th, The Frontier and the Island Possessions.

Wednesday, November 20th, The Immigrants.

Thursday, November 21st, The Rural Regions and the Cities.

Friday, November 22d, American Social Problems.

Saturday, November 23d, Prayer and Fellowship.

Sunday, November 24th, a. m., Our Country's Opportunity for Christ; p. m., Unity in Making our Country God's Country.

These subjects will be presented with fresh facts gathered and freely distributed through syndicated literature. Women will hold conferences each afternoon, in the local churches or in homes, for the purpose of discussing phases of subjects peculiarly interesting to women. Printed programs and suggestions will be prepared by the central office for mnay special meetings. Local committees will be held responsible for a final mass meeting to be held in every community on the evening of November 24th. On that occasion, churches will unite and give emphasis to the home missionary cause. The best speakers available will present the unmet religious needs of the Home Land.

There is promise of great effectiveness through methods employed in preparing and distributing literature. One plan embraces the preparation of a series of twelve posters on American social and religious problems. These posters are to be used each week in the three months of the preliminary period. These posters will be sent directly from the New York office to committeemen and interested persons selected by the various Home Mission Boards. They are to be without expense to the local congregation. Every Protestant religious body in the Home Land may, for the asking, be supplied with a complete set of posters.

Quantities of literature, in addition to posters, in forms of suggestive programs and plans of committee organization, will be distributed. Daily newspapers, religious periodicals, magazines, and church publications will be employed to exploit plans and create enthusiasm. Every Saturday, in the three months' preliminary campaign, there will be given to newspapers in more than 100 cities, syndicated articles on Negroes, Indians, The Frontier, Spanish Americans, Country Life, Immigrants, Civic Problems, Women and Children in Industries, Social Conditions, The Saloon versus Temperance Reform, The Church a Social Factor, The Church as a Religious Force and A United Church for America's Sake. It is hoped that great magazines will give special articles in their November issues on the Home Mission questions of our day. Such articles will be prepared by writers who enjoy national notoriety. Fresh information upon all these vital questions will be furnished editors, pastors and evangelists for editorials and missionary addresses.

Embodied in the general plan, is contemplated the organization of study classes for

American Missions. Seed will be sown in the minds of our youth to be harvested in coming years. Such educational activity will create at the same time a new church constituency. The present supporters of all our Home Missionary enterprises have received their training and date their missionary interest from childhood. A new generation of missionary enthusiasts must be generated if the expansion of Christ's Kingdom is to continue.

Finally, Home Mission Week will be an attempt to lay upon the heart and conscience of all followers of Christ the paramount need of His Gospel in every relation of life. It will bring to the consciousness of every patriot the fact that America's civilization cannot endure without Christianity. It will be a nation-wide demonstration of such power, through simultaneous effort, that the unity of God's people, which our Lord craved, will receive a mighty impetus.

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# The Phillips Bible Institute

BY P. H. WELSHIMER.

The late Thomas W. Phillips, of New Castle, Pa., for several years talked with ministers, educators and publishers in the Christian Church concerning the establishing of a Bible Institute which would enable young men who could not take a college course, to equip themselves for the ministry of the Word in the country and village churches. He also desired to provide a course of instruction for Bible School workers, elders and deacons, associate pastors, pastoral helpers, etc. In the early summer, after consulting with several brethren, he decided to locate such an institute in Canton, Ohio, in connection with the First Christian Church of that city. His reasons for coming to Canton were that the church has the largest membership of any of our congregations and is unsurpassed in its equipment for practical educational and evangelistic work. The Canton Bible School has the largest average attendance of any school in the world and uses methods of organization and instruction which are sane and businesslike. These features helped in deciding the location.

The institute is intended to reach five distinct classes of students.

First: Elders, deacons and Bible school workers who feel the need of additional equipment to fit them for efficient work in local churches.

Second: Ministers, who while in college, were unable to get such courses as are offered here, especially those dealing with the history of our movement and setting forth our literature and plea.

Third: Young people who wish to engage in Christian service but who cannot take the regular college course. Some have not the money; others are needed at home to help support the family, while still others are debarred from our colleges by the present entrance requirements, while some are beyond college age.

Fourth: Those who have had courses in colleges but have no instruction in Christian service. The Bible Institute will give opportunity for the practical side of preparation.

Fifth: Those who have completed a high school course, who wish to devote all their lives to studies which will directly equip them for a life work. The correspondence course will enable many to equip themselves for service who could not otherwise do so.

It is hoped in many of the churches, classes will be organized under the direction of the pastor or some able leader in the church. Work will be done in connection with the institute under the direction of such a preacher or worker. Several churches in Ohio have planned to have students from the institute do preaching for them while pursuing the studies here. Several others have secured employment in restaurants, hotels, and various other lines of work in the city, which will enable then to work their way through school.

In the first five weeks after the books were opened, over 80 were enrolled in the institute. The trustees are Thomas W. Phillips, Jr., Benjamin D. Phillips, J. K. Baxter, O. E. Sala, H. B. Webber, E. L. Hang, P. H. Welshimer, and H. C. Hodges.

The board has been most fortunate in securing the services of Martin L. Pierce, of Johnson Bible College, to be dean of the institute. Brother Pierce has had fourteen years experience in Bible college work in Tennessee. He is a student of Hiram, Butler, Kimberlin Heights and the University of Michigan.

P. M. Kendall, known to the brotherhood of the Disciples as one of the leading song evangelists and personal workers, has accepted a call to teach in the Institute and will move to Canton September first, and begin his duties. Mr. Kendall is a graduate of Kentucky University, has traveled extensively through Palestine and the Orient, has assisted in revivals in the leading churches of our brotherhood from coast to coast and is in full sympathy with the work which the Institute proposes to do. For the present, classes will meet in the rooms of the First Christian Church; later steps will be taken towards securing other permanent quarters.

EDITOR'S NOTE: P. H. Welshimer, the author of this informing article, is pastor of the Christian Church at Canton, Ohio, and one of the instructors of the Phillips Bible Institute. For a number of years he has been a regular contributor of Bible School literature to the press of the church, and for three years was Bible School Editor of Christian Men Magazine. An account of Mr. Welshimer and his work appeared in Christian Men for September, 1909.

# Programs for Local Brotherhoods

## PROGRAM FOR NOVEMBER.

### No. 2.

**TOPIC—"Woman in Modern Religious Life."**

**I.—Devotional.**

1. Hymn.
2. Scripture reading, First Corinthians, 14:33-35; Proverbs 31:10-30.
3. Prayer.
4. Quartette—"What is Home Without a Mother?"

**II.—Cultural.**

Address: Proper Place of Women in the Home and Church.
- a. Home Work to the Exclusion of the Church.
- b. Church Work to the Exclusion of the Home.
- c. A Happy Medium.

Address: Woman's Place in the Nation and the World.
- a. Her Responsibility for Human Welfare.
- b. Her Method of Expressing Her Sentiments by Voice, Pen or Ballot.
- c. Remarkable Growth of the Suffrage Movement and its Effect in States Where Women Can Vote.

Discussion, resolved that women should have no voice in the affairs of the church, school, or nation, and should not be in competition with men either industrially, socially, politically or religiously.

Bibliography. Read all of Paul's letters in New Testament.

Compare Paul's letters with modern religious practice.

**III.—Business.**

Roll-call.
Minutes.
Reports of committees.
Unfinished business.
New business.
New members received.

**IV.—Social and Closing.**

Introduction of new members, silver offering, hymn, benediction.

## PROGRAM FOR DECEMBER.

### No. 1.

**TOPIC—"Payments of Debts Due."**

**I.—Devotional.**

1. Hymn, "Going Down the Valley," Brotherhood Hymns, No. 54.
2. Scripture, First Corinthians 16:1-14.
3. Prayer for the aged minister and widow and orphans.

**II.—Cultural.**

Address: Modern Pension Systems in Industry.
- a. United States Steel Corporation.
- b. Pennsylvania and Other Railway Systems.
- c. Practice of Commercial Concerns to Insure the Lives of Their Head Men.

Address: Government Pension Systems.
- a. The United States Army, Navy and Post Office Departments.
- b. European Old Age Pension Systems.
- c. Governmental Laws Covering Liability.

Address: The Pension System of the Church.
- a. Ministerial Relief in Presbyterian, Methodist and other Bodies.
- b. Ministerial Relief Among the Churches of Christ.

Note—Send to O. L. Orcutt, 120 E. Market St., Indianapolis, for facts and figures including annual report of Ministerial Relief Fund.

*Resolved,* That the Churches of Christ should adequately support the aged minister, widows and orphans of ministers, with a fund that would make the minimum paid $300 per year.

*Resolved,* That every Church of Christ should have fellowship in caring for the aged and afflicted who has served his time upon the firing line of the Christian Ministry, and that this Church will see that a liberal offering is taken or if the budget system is in effect that a commensurate portion of the Missionary Funds of this Church are forwarded to the Board of Ministerial Relief immediately following the First Sunday in December, upon which day the offering should be taken. (See Article on Ministerial Relief by W. R. Warren, the new National Field Secretary of the Board of Ministerial Relief, elsewhere in this number of CHRISTIAN MEN.)

**III.—Business.**

Roll-call.
Minutes.
Reports of committees.
Unfinished business.
New business.
New members received.

**IV.—Social and Closing.**

Introduction of new members, silver offering, hymn, benediction.

## PROGRAM FOR DECEMBER.

### No. 2.

**TOPIC—The Big Brother.**

**I.—Devotional.**

1. Hymn, "Oh, Man, Where is Thy Brother?" Brotherhood Hymns, No. 84.
2. Scripture, First Corinthians 13:1-13.

**II.—Cultural.**

Address: Living the Love of Christ.
- a. The Love of Christ—What Is It?
- b. How to Feel It.
- c. How to Relate Yourself to Others so That They Will Feel It.
- d. The Collective Manifestation.

Address: Appreciating the Love Christ Gives.
- a. Personal Appreciation.
- b. Family Appreciation.
- c. Community Appreciation.
- d. How Best to Manifest the Same.

(Note—This topic has to do with the Christmas Cheer. Every man and certainly every group of men identified with Sunday-school or Church can act the "big brother" to some unfortunates this Christmas and thus bring cheer to them at a time when, under any other circumstances, they will be overlooked. You can obtain names of worthy boys and girls, men and women, or even whole families, by communicating with public welfare organizations in cities, with township trustee or overseers of the poor in smaller towns and rural communities, or best of all, you may know of some widow or indigent family to whom a well filled basket of food and a package of warm clothing, a load of coal or wood would be an act becoming a "big brother" and thus you will be manifesting the love of Christ and appreciating your own fellowship with the Master.)

*Resolved,* That this Brotherhood or Bible Class will see to it that some individuals or families will be remembered in this way on Christmas Day, 1912, either directly or through the regular channels of the Church. By a little ingenuity and hard work to bring the matter before the attention of your Church members several weeks prior to your Christmas, you can secure pledges of meat, vegetables, fruit, and other necessaries, and especially clothing, sufficient to stock a number of baskets and those possessing vehicles could be enlisted to do the delivering on Christmas morning.

**III.—Business.**

Roll-call.
Minutes.
Reports of committees.
Unfinished business.
New business.
New members received.

**IV.—Social and Closing.**

Introduction of new members, silver offering, hymn, benediction.

## PROGRAM FOR JANUARY.

### No. 1.

**TOPIC—The Home.**

**I.—Devotional.**

1. Hymn.
2. Scripture, Mark 10:1-31.

**II.—Cultural.**

Address: Safe-Guarding the Home.
- a. Family Altar.
- b. Grace Before Meat.
- c. Regular Attendance at Church and Sunday-school Services.
- d. Family Fellowship Between Parents and Children and Between Children Themselves.

Address: The Enemies of the Home.
- a. The Saloon, Dance Hall, Pool Room, Etc.
- b. How to Regulate the Good and Eradicate the Evil.
- c. Wholesome Recreation an Antidote.

Address: The Value of the Home to the Church and Society.
- a. The Absolute Unity of the Home.
- b. Contagion of Family Atmosphere.
- c. Recognition of Authority.
- d. Its Influence Upon Every Member.
- e. Its Industrial, Social and Religious Ratifications.

**III.—Business.**

Roll-call.
Minutes.
Reports of committees.
Unfinished business.
New business.
New members received.

**IV.—Social and Closing.**

Introduction of new members, silver offering, hymn, benediction.

Say you saw it in "Christian Men"

## Any Size, Colonel

Colonel Jasper, having a new pair of shoes that hurt his corns, decided to give them away to one of the negro hostlers at the hotel livery stable and picked out Zeke as a likely subject of his generosity when he saw the old fellow shambling toward him wearing a pair of tattered shoes that looked like sandals.

"Zeke, what size shoes do you wear?" he called to him.

The old negro stopped short in expectation.

"Any size, cunnel!" he exclaimed earnestly. "Any size!"—Judge.

## Which Road to Take

"Sistren and brethren," exhorted Uncle Abraham, a recent promotion from the plough to the pupit, according to Lippincott's, "on de one side er dis here meetin'-house is a road leading to destruction, on de odder is a road gwine to hell and damnation. Which you gwine pursoo? Dar is de internal question: Which is you gwine pursoo?"

"Law, Brer Aberham," spoke Sister Eliza from the back pew, "I speck I'm er gwine home throo de woods!"

## Freak Advertisements

The following queer advertisements have been collected and printed by Philadelphia club women:

"Bulldog for sale; will eat anything; very fond of children."

"Wanted—A boy to be partly outside and partly behind the counter."

"Widow in comfortable circumstances wishes to marry two sons."

"Annual sale now on; don't go elsewhere to be cheated; come in here."

"Wanted—By a respectable girl, her passage to New York; willing to take care of children and a good sailor."

"Lost—Near Highgate Archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"An airy bedroom for a gentleman 22 feet long and 11 feet wide."

"An exchange contains the startling news that 'A carload of brick came in for a walk through the park.'"

## Flash by Brainless

A dead man is known by the estate he leaves.

## Fully Explained

"That explains where my clothes-line went to," said an Iowa woman who found her husband had hung himself in the barn.

## "Not Born—Got Stepmutter"

A small Norwegian lad presented himself before a Minnesota school teacher, who first asked him his name.

"Pete Petersen," he replied.

"And how old are you?" the teacher next asked.

"I not know how old I bane," said the lad.

"Well, when were you born?" continued the teacher.

"I not born at all; I got stepmutter."—Metropolitan.

## Piggy

A few weeks ago Simp Summers caught a crow, split its tongue and began to teach it to talk. He had only taught it to say "piggy" when the crow escaped and returned to the woods. As a result there isn't a range hog in this section that will be fit to go on the market this fall. They have run after that crow until they are as thin as a first reader.

Simp Summers's mule attempted to bray in the face of a gale. A hen being carried along by the velocity of the wind entered the open portals of the mule's face and lodged near the brink of its throat. Simp went out to the barn a few moments later and was frightened into a fit when the mule thrust its head out of the barn door and cackled.

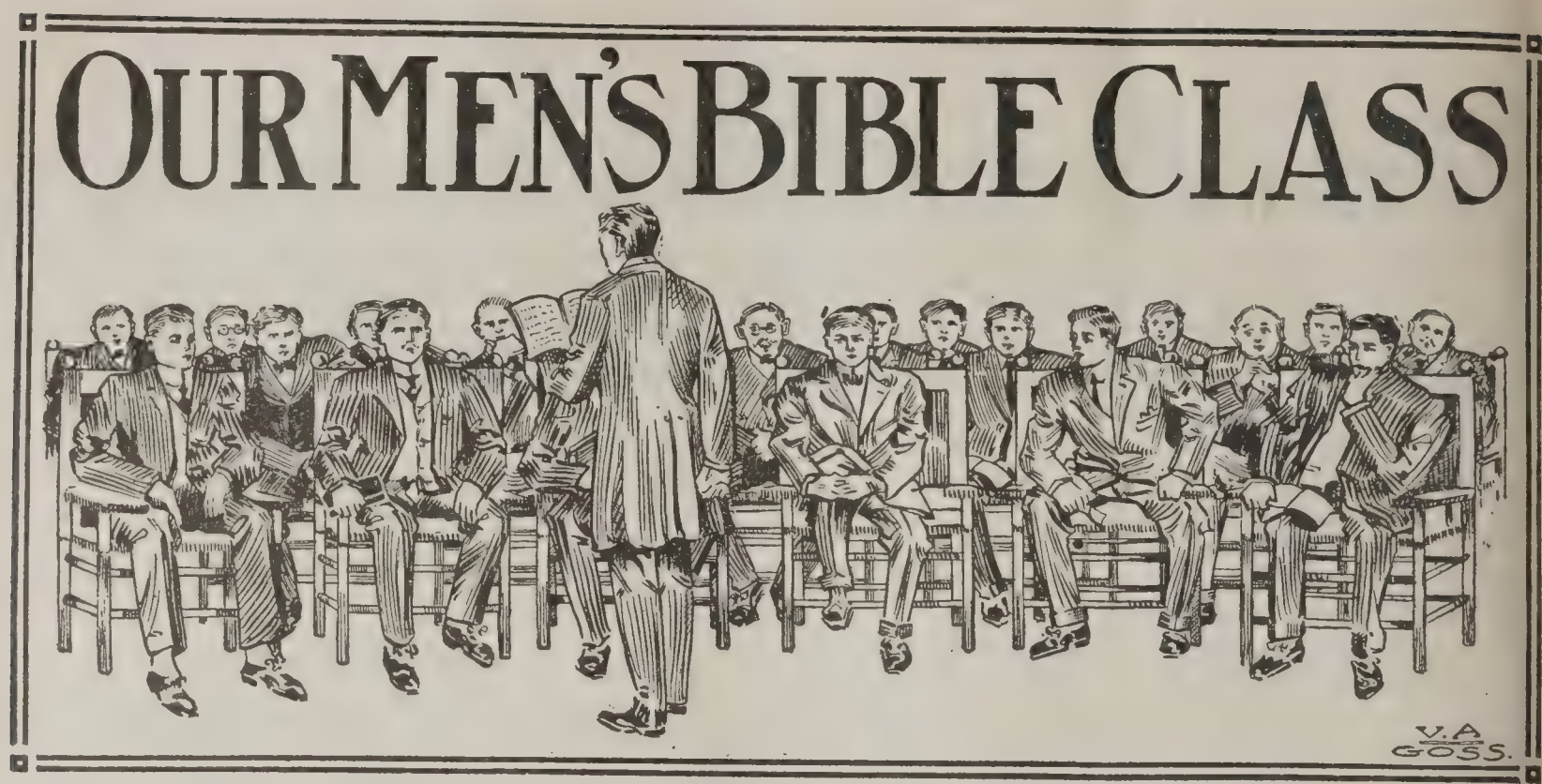
## Seven Daughters Enough for Any Man

The Rev. John W. Cavanaugh, president of Notre Dame College, tells of a priest who was giving a lecture on the evil of great wealth. In the audience was a man the priest knew. The man was the father of seven girls, and the lecturer pointed to this man as an example.

"Think," said the priest, "of being the proud father of seven daughters. Think who is happier—the man with a million dollars or the man who is the father of seven daughters."

"I will ask you, Mr. Sheldon, who do you think is the happier?" said the priest, pointing to the subject of his argument.

The man arose and said: "Father, I think that a man with seven daughters is the happier. A man with a million dollars worries for more. A man with seven daughters never does."




THOMAS W. GRAFTON, Editor.

LESSON 2—NOVEMBER 10.

## WORLD'S TEMPERANCE SUNDAY.

TEXT—Hosea 7. GOLDEN TEXT—Isa. 5:11.

1 When I would heal Israel, then is the iniquity of Ephraim uncovered, and the wickedness of Samaria; for they commit falsehood, and the thief entereth in, and the troop of robbers ravageth without. 2 And they consider not in their hearts that I remember all their wickedness; now have their own doings beset them about; they are before my face. 3 They make the king glad with their wickedness and the princes with their lies. 4 They are all adulterers; they are as an oven heated by the baker; he ceaseth to stir the fire, from the kneading of the dough, until it be leavened. 5 On the day of our king the princes made themselves sick with the heat of wine; he stretched out his hand with scoffers. 6 For they have made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. 7 They are all hot as an oven, and devour their judges; all their kings are fallen; there is none among them that calleth unto me.

8 Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned. 9 Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, and he knoweth it not. 10 And the pride of Israel doth testify to his face; yet they have not returned unto Jehovah their God, nor sought him, for all this. 11 And Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria. 12 When they shall go, I will spread my net upon them; I will bring them down as the birds of the heavens; I will chastise them, as their congregation hath heard. 13 Woe unto them! for they have wandered from me; destruction unto them! for they have trespassed against me: though I would redeem them, yet they have spoken lies against me. 14 And they have not cried unto me with their heart, but they howl upon their beds; they assemble themselves for grain and new wine; they rebel against me. 15 Though I have taught and strengthened their arms, yet do they devise mischief against me. 16 They return, but not to him that is on high; they are like a deceitful bow; their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

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Reforms must be measured by epochs, not by seasons. From year to year but little progress appears to be made in the cause of temperance. But from century to century great improvement has been witnessed. A century ago a world's temperance Sunday would have been unthinkable. Grog was sold at every corner grocery, along with coffee and sugar. The deacon of best standing in the church ran the still. The decanter was an indispensable article in every well regulated family. The preacher frequently found the bottle of spirits an aid to spiritual fervor as he entered the pulpit. The first step toward total abstinence was the organization of the Total Abstinence Society in 1809. Since then the temperance army has been growing, and in the face of bitter opposition we have witnessed the incoming of a wave of temperance reform that is world wide today. The Protestant churches without exception are on the side of temperance reform. The Catholic church has a large and growing total abstinence society. The great industries, in the interest of good workmanship and dividends, are putting the ban on even moderate drinking. Science is adding her protest against the use of alcohol

n any form as a beverage. Temperance education has been introduced into the schools of nearly every state in the Union. What marvelous progress the last century has witnessed n the treatment of the temperance question!

**The Age Long Curse.** Our lesson today shows that as far back as Hosea's time, more than 700 years before the coming of Christ, the drink-curse was producing its ripened harvest of debauchery and crime and misery. Referring to the coronation of a new king in Israel, Hosea writes, "On the day of our king the princes made themselves sick with the heat of wine;" and then follows a portrayal of scenes of vice and shame unknown today outside the brothel, which we still weakly tolerate. Though he writes of those in exalted positions, he denounces them as guilty of every moral crime. They lie. They steal. They commit adultery. They scoff at religion. They turn their nights into hideous orgies. It was because of the debasing, blighting effect of the drink habit, that the prophet gave expression to such epithets as "Ephraim s joined to his idols, let him alone." "Ephraim s a cake not turned." "Ephraim is like a silly dove, without understanding." Alcohol has lost nothing of its brain-destroying, body-blighting, soul-perverting power, through the march of centuries. What drink did toward the overthrow of the ancient kingdom of Israel, it has done for the downfall of nations that have since gone to their graves, and it will bring the same fate upon us, if we do not destroy it.

**What Drink Does.** It is difficult to formulate a summary that will adequately portray the blighting effect of drink on the individual. There is scarcely a woe that it is not in some way responsible for. No more truthful arraignment of the liquor traffic can be found than the following from an address by J. Frank Hanley: "I hate it for the load it straps on labor's back, for the palsied hand it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused, for the alms-houses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields. I hate it for the mental ruin it imposes on its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed, for the homes it has destroyed, for the hearts it has broken. I hate it for the grief it has caused to womanhood, the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care. I hate it for its heartless cruelty to the aged, the infirm and helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones." The justice of this arraignment none can question. The only wonder is that in the face of such startling crimes, we meekly submit to the dominion of those who coin the traffic into gain.

**What is the Remedy?** Men are asking that question as never before. Fathers and mothers are asking it as they look into the faces of their little boys, soon to be thrust out into the path of temptation. Religious workers are asking it, as they face the barrier the drink-curse has reared in the way of Christian progress. Philanthropists are asking it, as they look upon the world of human wreckage that grows in magnitude in the face of their well-meant ministries. What is the remedy? It must be something more than pious homilies and good resolutions. It requires something different from the attacks of ranting pulpiteers and rabid reformers. In the first place it demands some movement in which all good people can unite. There are enough men and women in the Bible Schools of the country to drive the saloon out, if they were to join hands in any sort of a rational measure. In the second place, our good intentions must be crystalized into votes. So long as the saloon is linked through licenses with city, state and national government, it can only be dislodged by a majority of the people who compose the government in those different units, and the only effective way of giving expression to their desire is through the ballot-box. When right-thinking people who desire to see the saloon eliminated, bury their petty religious and political differences and march to the ballot-box in solid rank, the nation will be freed from the drink curse. Will it ever be done? Well, look back over the progress of the past century and do your duty, and we may not have to wait so very long for the nation's new emancipation.

**Arrow Points.** One of the best evidences that the cause of temperance is making headway, is that we have in our Bible School calendar today a world's temperance Sunday. * * * When we note what a brood of vipers the saloon turns loose on the community, the wonder is that any sane man would give his sanction to the planting of a single saloon in his city. V. 1-4. * * * It seems strange that any man of ordinary understanding would start on a path that has led to the downfall of millions, viz., the moderate use of alcoholic drinks. V. 8. * * * Drink not only leads to the downfall of individuals, but of nations. Shall America's be a drunkard's grave? V. 16.

LESSON 3—NOVEMBER 17.

## THE GREAT QUESTION.

TEXT—Mark 8:27; 9:1. GOLDEN TEXT—Matt. 16:16.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying openly. And Peter took him, and began to rebuke him. 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men. 34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his life? 37 For what should a man give in exchange for his life? 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

1 And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power.

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It is examination day with the disciples. They have been two years and more in the school of Christ. They have listened to His heart-thrilling message. They have witnessed His deeds of marvelous power. They have mingled with the multitude that thronged Jesus' pathway. It is time to examine them on their impressions and knowledge. That they may be free from interruption He took them apart, leading them far to the north in the region of Cæsarea Philippi. Here He takes account of the effect of His ministry. The examination is brief, but comprehensive. Only two questions were asked, but the answers to these questions have since filled the libraries of the world. "Who do men say that I am?" "Who do ye say that I am?" These questions are still before us to be answered by each oncoming generation. On the answer given rests the triumph of the kingdom of heaven.

**The World's Estimate of Jesus.** "Who do men say that I am?" After these busy fruitful years, what is the popular estimate of his person and character? Teaching and healing, He gave evidence of wisdom greater than the scribes and power that transcended all human achievement. The people have had an opportunity to see, hear, and judge. What is their judgment? What impression has He made on the unthinking multitude? The disciples mingling freely with the throngs that attended His ministry have sensed the popular judgment and they answer, "John the Baptist or one of the prophets." That answer expressed the highest ideal of a gross materialistic age, but it came far short of accounting for the career of Jesus. There is a world-spirit today that is willing to accord Jesus a place among the greatest of men that is dishonoring to Him. Even Robert Ingersoll declared, "For the man Christ Jesus I have the profoundest regard." Renan in his "Life of Jesus" places Him among the mightiest of the mighty sons of earth. Multitudes today who refuse to accept Him as Lord are willing to pay tribute to His goodness and wisdom and beauty as a man. They are willing even to divide Him honors with founders of other religious systems.

**The Disciples' Estimate of Jesus.** "But who say ye that I am?" That the answer to the first question was disappointing to Jesus, is proven by the query which he presses home to His disciples. "After these two or three years of companionship," He is asking, "is that your estimate of Me?" Peter, speaking for the twelve, answers, and voices the fervent faith of millions of devoted adherents today: "Thou are the Christ, the son of the living God." Jesus received this confession with joy and announced the truth to which they had given expression as the rock foundation upon which was to be built the church that was to bear His name. "Upon this rock I will build my church." Higher honor can never be bestowed upon Jesus than that accorded in Peter's confession. No creed statement has ever been formulated that has improved upon this one. No truth has ever been uttered that has gripped the heart and compelled the loyalty of men like this one. And no estimate of Jesus fits into the phenomena of His life and the audacity of His claims but this one. The answer of the world and the answer of the disciples can never be harmonized. Either He was and is all that the disciples declared Him to be, or He was and is undeserving of the lesser honor the world has been willing to bestow on Him.

**Rejected of Men.** While accepting the Messianic title, He hastens to disabuse the minds of His disciples of any material conceptions they may have entertained. He is indeed the Christ, but not the Christ of popular expectation. He will "be rejected by the elders and the chief priests and the scribes and be killed." Then how can He be what they have acknowledged Him to be? He will "after three days rise again." It is not surprising that they should crave for Him escape from such a fate or that He should regard the very suggestion as a temptation from His old enemy. Hence His rebuke to the well-meant concern of Peter, "Get thee behind me, Satan." The only way to the accomplishment of His divine mission was that which He here announced, the way of the cross, and any suggestion of escape was a temptation to be fearlessly resisted.

**The Conditions of Discipleship.** Not only did His course lie up the rugged path of suffering, but there was no other way for His disciples than that trodden by His own bleeding feet. "If any man would come after me, let him deny himself and take up his cross and follow me." When all our theologies are simmered down, they mean just that, if they are true to the teaching of the Gospel. Confession, repentance, baptism, service, are only

teps along the highway that leads to fellowhip with Jesus. Self-surrender and self-acrifice are indispensable traits of the true Christian soldier. The terms may sometimes eem hard, but they are not arbitrary condiions. They grow out of the very nature of ur earthly environment. No service in the vork of human uplift is possible without acrifice. If the fallen are to be lifted, someody must stoop. If the world's burden is to e carried, some back must bend beneath its veight. If the lost are to be found, somebody nust forget ease and comfort in seeking them. To be disciples of Jesus, to seek to attain His haracter and reward, there is no other way.

**A Lesson in Profit and Loss.** We are all nxious to find the way to make the most of ife. But often we mistake the goal and lose he way. We are under the magic spell of he goddess Fortune. We have perverted the Scripture to read, "A man's life consisteth in he abundance of the things which he possesseth," and have adopted as a working principle, "While you're gittin' git a-plenty." n the face of the moral and physical wreckge of modern avarice, how timely are the vords of Jesus, "What doth it profit a man to ain the whole world and forfeit his life?" Tolstoi tells of a Russian peasant who was offered all the land he could encompass on oot from sun rise to sun set. The man started at a brisk pace, but allured onward by attractive fields, midday found him so far from the starting point that it required him to strain every nerve and redouble his speed to reach it before the sun went down. By a supreme effort he was able to throw himself across the goal in time, and the broad acres were his, but when they picked him up he was dead. But what of the man whose success has been purchased through moral suicide and spiritual death?

**Arrow Points.** Apart from what any person else has declared concerning Jesus, what is your answer to the question, "Who say ye that I am?" V. 29. * * * If Jesus is indeed the Christ, the Son of the living God, what excuse have you for not yielding allegiance to Him? V. 29. * * * The world has not yet, and never will, improve on Peter's confession of faith. Why not accept it as a sufficient test of discipleship? V. 29. * * * He who would be worthy of the title of discipleship, must follow the Master along the path of self-denial and cross-bearing. "By the thorn road and none other is the mount of vision won." V. 34. * * * Any one who has followed the careers of Jane Addams and Raymond Robins, needs no further comment on the Master's words, "Whosoever shall lose his life for my sake and the gospel's shall save it." V. 35.

LESSON 4—NOVEMBER 24.

## THE TRANSFIGURATION.

TEXT—Mark 9:2-13. GOLDEN TEXT—Luke 9:35.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; 3 and his garments became glistering, exceeding white, so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. 11 And they asked him, saying, How is it that the scribes say that Elijah must first come? 12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

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Hopes built upon Peter's confession but dashed down when Jesus talked of dying, needed confirmation. The transfiguration scene was the antidote given beforehand for the gloom of Gethsemane and Calvary, and it has been the inspiration to faith and devotion through all these Christian centuries. The scene occurred far up the slopes of Mount Hermon, where Jesus and a few of His trusted disciples had gone for prayer. That it was night is evident from the sleepiness of the disciples (Luke 9:32), the splendor of the illumination and their return to the rest of the company the next day. While neither of the three witnesses has described the scene, Peter and John both allude to it. "This voice which came from heaven," says Peter, "we heard when we were with him in the Holy Mount." John declares, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

**The Inner Circle.** "Jesus taketh with him Peter, James and John." These were the three best scholars in the school of Jesus. In spiritual sympathy and understanding they surpassed the rest. In selecting reliable witnesses to a scene of transcendent splendor, He chose them. It was not an exhibition of favoritism. He was simply advancing to higher studies those who had demonstrated their fitness for promotion. He does what every sensible teacher and every shrewd business man is doing. He makes His promotions on the basis of efficiency. "Faithful over a few things, ruler over many" is the divine law of advancement. To win promotion to the inner circle of Christian service demands faithfulness in the lesser duties of daily experience. If you have not secured the recognition you think you deserve, or the place of responsibility to which you aspire, review your past record, the service rendered and the spirit in which you have done your work. The inner circle, the circle of life-giving service, is open to all who will fit themselves for it.

**The Upper Circle.** The real significance of that mountain scene was not the splendor of His transfigured person, the beauty of His garments, nor the brightness of the overshadowing cloud, but the exalted group that met under this heaven-illumined canopy. "There appeared unto them Moses and Elijah, talking with him." Jesus, Moses and Elijah—never in earthly court was there ever assembled such nobility and power. Moses was the representative of the law and his moral code has found its way into the statute books of every civilized land. Elijah was the representative of the prophets and his spirit has enkindled the zeal of champions of righteousness in every century. Jesus was now the meek and lowly messenger of truth, but soon to be exalted as King of kings and Lord of lords. It is significant that in this circle, representative of the world's three greatest dispensations, the theme of conversation should be that which has enkindled the world's devotion, for "They spoke of his decease which he should accomplish at Jerusalem."

**The Supremacy of Christ.** "Let us make three tabernacles; one for thee, one for Moses, and one for Elijah." Peter's ill-timed remark voices the sentiment of multitudes since, who have been willing to accord Jesus a place among the world's leaders. He would place Jesus, Moses and Elijah side by side on the same plane of authority and honor. There is a disposition among a certain class of intellectual leaders today to say, "Jesus is a great prophet, but so was Confucius and Buddha and Socrates and others." Others have failed to distinguish between the law and the Gospel, regarding the words of Moses and Jesus as of equal authority in pointing the way to acceptance with God. The transfiguration scene exalts Jesus to His rightful place of preëminence. As if in answer to Peter's request, a voice out of the luminous cloud speaks: "This is my beloved Son, hear ye him." And then as if that were not sufficient proof of His right to a place of supreme authority in the realm of religious truth, when they raise their eyes again upon the scene, "They saw no man save Jesus only." Moses the law-giver is gone. Elijah the greatest of the prophets is gone. Jesus, whose rightful authority has been attested by a voice from heaven and will later be declared "With power by his resurrection from the dead," is still with them. And He is with us, and claims the undivided affection of our hearts.

**The Great Secret.** "He charged them that they should tell no man what things they had seen." There are experiences, great moments, in our lives that cannot be understood by others and had best be kept to ourselves. Then there are times when a presentation of the higher altitudes of Christian experience would draw men away from the plainer, simpler duties of loving and serving God. It was not time to make known a scene of such splendor while men were still groping their way through the darkness. It would only dazzle their eyes and add to their confusion. It would excite false hopes and contribute to their disappointment. But "When the Son of Man should have risen again from the dead" and faith had found a sure anchorage in the great facts of the Gospel, the story of the transfiguration would contribute to their confidence and brighten their hopes. So they went down the mountain side carrying the great secret in their hearts.

**The Spirit and Power of Elijah.** One prophetic declaration seems to have fastened itself on the popular mind. That was, that before the Messianic reign "Elijah must first come." The scribes had used it as an argument against the claims of Jesus. Elijah had not yet come, therefore Jesus could not be the expected Messiah. The disciples who witnessed the transfiguration were asking, "Was the appearance of Elijah in the mount the coming of Elijah?" If so, why were they forbidden to proclaim it? In His answer Jesus declares the scribes were right in their expectation, and Elijah had already come, not in the return of the prophet at the transfiguration, but in the person of John the Baptist, who came in the spirit and power of Elijah, and who had suffered death at the hands of Herod. John's person and ministry in a marked way resembled the old prophet of Israel.

**Arrow Points.** The privilege of the chosen three may be shared by every true disciple, for "God hath raised us up together and made us sit together in heavenly places in Christ Jesus." V. 2. * * * While the mount of transfiguration is a good place to be, it is not a good place to stay, for there is work to be done in the valley. V. 5. * * * No better answer to the question, "Does death end all?" than the appearance of Moses and Elijah alive hundreds of years after they disappeared from earth. V. 4. * * * The best way to find our way through the confusing maze of philosophy and theology is to keep our eye fixed on "Jesus only." V. 8.

LESSON 1—DECEMBER 1.

## THE LUNATIC BOY.

TEXT—Mark 9:14-29. GOLDEN TEXT—Mark 9:23.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; 18 and wheresoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straighway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And ofttimes it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. 26 And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out? 29 And he said unto them, This kind can come out by nothing save by prayer.

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How striking the contrast between the lesson of today and that of last Sunday. It is not merely a change of altitude from mountain summit to valley, but a change of atmosphere, from one luminous with heavenly splendor to one rendered stifling and oppressive through human misery and helplessness. Both were essential in training men for work in a world of realities. The mountain for vision, the valley for service. The one to catch a view of God's glory, the other to interpret it to suffering, despairing hearts. Mountain tops offer an inviting prospect, but they are not for the homes of men. Mountain experiences have their value, but we could not live in a state of constant spiritual exaltation. Bunyan's Pilgrim was cheered by views of the Delectable mountain, but his way lay along valleys made hideous by unearthly sounds, and ghostly shadows. So our course is along paths beaten hard by the feet of sinning, suffering, despairing men.

**The Perplexed Disciples.** While Jesus and the chosen three were enjoying heavenly fellowship, the rest of the apostolic company were experiencing a night of humiliation and distress. A lunatic boy had been brought to them for healing. Remembering that on their missionary tour they had healed the sick and cast out demons through the power that Jesus had given, they now undertook the cure of this afflicted boy, but, to their chagrin, they failed in their attempt. They were utterly powerless and helpless. To add to their mortification the scribes took advantage of the perplexing situation, and began questioning them, using their failure as an opportunity of discrediting the disciples of Jesus before the people. A study of any of the encounters between Jesus and these doctors of the law will reveal the shrewdness and ingeniousness of their method of attack. It was at this hour of defeat and failure that Jesus suddenly appeared, and turned a scene of disaster into a glorious victory.

**More Faith Needed.** "Why question ye them?" Jesus at once seeks the cause of the disorder and confusion, and learns from the father of the afflicted boy that he had sought the help of the disciples, but "they were not able." What was the trouble? Jesus' answer makes it clear: "O faithless generation, how long shall I be with you?" The rebuke was not for the disciples alone, but for the father and those standing about. The very atmosphere was surcharged with doubtings. After all it may be the father brought the child at the suggestion of these hypocritical scribes who took advantage of Jesus' absence to bring His cause into disfavor. But whatever may have been the motive, the presence of the Master awakens new hope in the father's heart and He breathes a prayer, "If thou canst do anything, have compassion on us." It was the prayer of faith, wrestling with doubt, the prayer we so often pray still in our hours of trial and distress, "Lord, I believe, help thou my unbelief." "I have some faith, give me more faith." That prayer voices the universal need of this generation. It is not greater talent, or larger gain, but more faith. With men of faith to lead, revivals are born where spiritual dearth has reigned. Church buildings have been reared where conditions seemed impossible. Debts have been lifted whose crushing weight was stifling religious enterprise. "All things are possible to him that believeth."

**The Boy Reclaimed.** In our concern for the perplexed disciples and the distressed father, we are in danger of overlooking an

important fact. A boy was healed, reclaimed from an influence that was wrecking his young life and would rob the world of a useful member. We are always overlooking the boy,—we men who have visions of large things. We build our churches for men, plan our services for men, preach our sermons to men, while we give our boys over without constraint to evil influences that lurk along our streets. One day the father and the community will wake up to the fact that another lad, whose endowments fitted him to be a valuable asset to the community, has fallen under evil influence and is on the highway to ruin. Then we go to work building penitentiaries and reformatories and asylums, to protect ourselves against him. The most rational and economic method would be to bring him to Jesus, before his feet have wandered into forbidden paths, and plan for him, care for him, safeguard him, until the character is formed, and his manhood assured. The best work a men's Bible class can do is to take up a definite, effective plan of boys' work and see that every boy in the neighborhood is linked up with it.

**The Cause of Our Failures.** "Why could not we cast him out?" There is a logical reason for every spiritless church, every lifeless Bible School, every religious failure. If your class is not growing there is a reason. If the protracted meeting was a failure, there is a reason. If your plan of boy work failed, there is a reason. If your prayer-meeting fails to attract or interest, there is a reason. And that reason is to be found in yourself. You have not been willing to pay the price of power and success. "This kind can come out by nothing save by prayer." The disciples had not paid the price and so had failed. It is not merely prayer, but that which must grow out of prayer, if it is sincere. It means that having prayed earnestly for a religious awakening, or a spiritual harvest, or the enlargement of the Bible class, or the salvation of our boys we will make sacrifice to help realize the object of our prayer; that we will give up leisure and pleasure and worldly goods to secure the end sought. When we go about it in that way results are sure to follow. One man of prayer like John Knox was able to shake Scotland. One man of prayer like Moody was able to carry on an evangelism that awakened with religious fervor two continents. One man of prayer, who will put his prayer into daily practice, can put new life and power into the cause of Christ in any community.

**Arrow Points.** When we allow doubts and questionings to separate us from Jesus, and His word, trouble is sure to begin. V. 14. * * * The demon that needs casting out today is not in the boy, but in the neighborhood in the form of a grop-shop and a billiard-parlor and a few other devices of Satan. V. 17. * * * How many times we stand powerless and helpless in the face of vested wrong when all that we need is the courage born of faith. V. 19. * * * One lesson that we are slow to learn is the irresistible power of a man linked to God by faith. V. 23. * * * The man who has faith enough to pray today, "Lord I believe, help Thou my unbelief," is a man to be reckoned with in the moral battles of tomorrow. V. 24. * * * "Save a man," says Chas. Reign Scoville, "and you save a soul; save a boy and you save a soul plus a life." V. 37. * * * If we would only bring our failures to Jesus in prayer, our defeats would be turned into victories. V. 28.

LESSON 2—DECEMBER 8.

## THE CHILD IN THE MIDST.

TEXT—Matt. 18:1-14. GOLDEN TEXT—Matt. 18:10.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the knigdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. 10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. 12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and go unto the mountains and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

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The desire for honor, like that for gain, when kept within legitimate grounds, has contributed to human progress. But when it degenerates into petty rivalries, burning envies

and treacherous duplicities, it becomes a curse to the individual and a menace to good government. The disciples of Jesus were dangerously near this point. Anticipating the speedy establishment of a Kingdom which would rival if not overthrow the Roman Empire, they were in danger of degenerating into a gang of office-seekers. They had even engaged in unseemly dispute over their relative rank in the new kingdom as they followed the Teacher in His return to Capernaum. It bid fair to rival that of a modern political caucus or convention. It was to rebuke this spirit of self-seeking and set before the disciples the true goal that Jesus gave the beautiful object lesson of our study today.

**The Way Into the Kingdom.** Jesus always puts first things first. "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." A question of more importance than the way to greatness is the way into the kingdom. That this truth might be fastened indelibly upon their minds, He took the child as an object lesson. "You are asking how to be great in the kingdom of heaven," He said; "you had better be inquiring how to get in; for except you turn and become as little children, you shall in no wise enter into the kingdom of heaven." In these days of scholastic attainment, material achievement and selfish, worldly ambition, we need this lesson. If the Bible is true some of our so-called cultured and successful men are going to have to face about or miss the privilege of citizenship in the kingdom of God. With the child as a standard, where do you stand? Have you a child's unwavering faith? Have you a child's singleness of purpose and guileless sincerity? To gain these we must turn down pride and selfishness and wilfulness, and turn to Him who is "The way, the truth and the life."

**True Greatness—How Attained?** The religion of Christ does not stifle ambition, only directs it toward the right goal. It speaks of thrones and crowns. It offers rewards and honors. It points to estates and titles. The kingdom to be established was to offer opportunity for the display of real greatness. Men were not to live upon a common level in it. There were to be mighty men of power and blessing like Paul and Augustine and Luther. It was the means of attaining true greatness that men needed to learn. Again the child was presented as the object lesson. "Whosoever shall humble himself as this little child, the same is the greatest in the kindom of heaven." When the question was up later for discussion among the disciples, Jesus changed the figure to that of a servant, "Whosoever would be first among you shall be your bondservant." The child and the slave, humility and service, these are the qualities that contribute to enduring greatness. The greatest woman of the Nineteenth century was perhaps Frances Willard, whose whole life was spent in the serviec of humanity. Possibly the greatest woman of this century thus far is Jane Addams, whose life is given unreservedly to the down-trodden and neglected. And when the real Hall of Fame has been erected it will be discovered that every luminous name has found greatness along the path trodden by the feet of the lowly Nazarene.

**The Crime Against Childhood.** "Whosoever shall offend one of these little ones." We have yet to learn the value of childhood and the criminality of our neglect to safeguard it. We provide food and raiment and kindergartens and schools and congratulate ourselves on the ample provision made for the children of the community. But we leave open pitfalls along our streets in the form of uncensored picture shows, pool rooms, wine rooms, tobacco stores, dance halls, saloons, etc., through whose open doors they are stumbling to ruin in appalling numbers. Almost equally criminal is our failure to make wholesome provisions for our boys and girls in the form of church equipment and playgrounds and to show our interest in them and sympathy for the things that concern them. It were better for some of our church officials and public guardians "That a great millstone should be hanged about their necks, and that they should be sunk in the depth of the sea" than that this wreckage of child-life should go on unchecked.

**The Science of Moral Surgery.** "If thy hand or thy foot causeth thee to stumble, cut it off." Modern surgery is proving itself a wonderful boon to our suffering race. A friend of mine who suffered untold agony for years, came through a successful operation and after a few weeks of convalesence was a new woman, freed from pain, renewed in strength. We need to apply the principles of surgery in dealing with the blighting effect of sin. There is the sin of covetousness, of worldliness, of indifference. Like a canker they gnaw into the very hearts of faith and loyalty, and end in spiritual death. They demand heroic treatment today from the pulpit and religious leaders. In many instances nothing but the surgeon's knife of repentance will save the patient, cutting so deeply that purse strings open in large giving, that connections with worldly allurements are severed, that the heart strings are quickened into new action. It was suggested long ago by the prohpet, as the only means of saving life, "Turn ye, turn ye from your evil ways; for why will you die?"

**The Joy of Finding the Lost.** There is a peculiar pleasure, known to all, in finding lost things. The article may not be of great intrinsic value, but the fact that it is lost preys upon the mind and disturbs content. Then, in some forgotten drawer or hidden receptacle it is found, and you go about your work with an inexpressible satisfaction. The lost is found. No note more frequently sounded by Jesus in parable than the joy of finding the lost. He tells about lost sheep, lost coins, lost men. He pictures the joy that thrills the heart, and household and community when the lost is found. He applies it to the great task which called Him from the Father's throne. "The Son of man is come to save that which was lost." The enthusiasm of His ministry was born of a burning desire to find lost men and

restore them to the Father's service. That they were lost was all He cared to know. When or how or where they went astray He did not inquire, rejoicing only that they were brought to repentance and sending them forth with the injunction, "Go and sin no more." That task He has committed to the men of this class. The worst that can be said of moral reprobates of any type is that they are lost—lost to God. If so, then it should be the duty of every Disciple to seek until they are found; and if we have the spirit of Jesus we will take pleasure in finding morally lost men.

**Arrow Points.** The first question to be settled is our relationship to the kingdom of God, not our station in it. V. 1. * * * What better example of real greatness than the beauty, the simplicity, the docility and faith of the unspoiled child! V. 4. * * * What are you doing through your example, your sympathy and your provision to help the boys and girls of your neighborhood, and to safeguard them against the devices of Satan? V. 5. * * * We do not need to put stumbling blocks in the way of tender feet to be guilty of offense against childhood; refusal to remove them is sufficient evidence. V. 7. * * * "If you are going to do anything permanent for the average man," says ex-President Roosevelt, "you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man." V. 14.

LESSON 3—DECEMBER 15.

## FORGIVENESS.

TEXT—Matt. 18:21-35. GOLDEN TEXT—Eph. 4:32.

21 Then came Peter and said to him, Lord how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But for as much as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. 29 So his fellow servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not; but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

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The art of living together is still so difficult that it may be classed as one of the fine arts. Our over-crowded police courts, civil courts and divorce courts, bear startling testimony to man's unkindliness to his fellow man and his unforgiving nature. But the disposition to quarrelsomeness is not confined to the unregenerate. Jesus' disciples quarreled, and respectable church members sometimes quarrel today. How people who are constantly trespassing upon each other's rights and privileges can live together in peace and unity is the problem to which Jesus addresses Himself in the text of this lesson. It is summed up in one word, "forgiveness."

**A Problem in Moral Arithmetic.** "How oft shall my brother sin against me and I forgive him?" Peter's problem is a practical one for us all. We live amongst people whose shortcomings and peculiarities try our temper and test our souls. Patience and forbearance are sometimes worn threadbare. If only once or even seven times, some wrong is done us, we might continue to manifest a forgiving spirit. But how few even of the best of us who profess to follow in His steps, are able to forgive beyond the limit set by Peter. Imagine the surprise of hot-headed Peter when the answer comes back, "I say not unto thee, until seven times; but until seventy times seven." What Jesus meant to teach Peter and still means to teach us is, that the spirit of forgiveness knows no limits. It lifts the subject out of the legal sphere into the evangelistic, times without number. It means that we are to forgive as many times as we are sinned against. In no other way can we interpret this petition of the Lord's prayer: "After this manner pray ye. * * * Forgive us our debts, as we forgive our debtors." For our own sins we ask the Father for daily forgiveness. We can only prove the sincerity of our prayer and enjoy the consciousness of Divine pardon, by manifesting the same forgiving spirit toward those who wrong us.

**The Principle of Forgiveness.** Jesus uses concrete examples to teach great truths. Imprisonment for debt was the common penalty of that day. If friends could not be found who would pay the debt and secure his release, the

ebtor might be sold into perpetual slavery. In ie parable, the king's debtor owes, reckoning ɔughly, ten million dollars. Brought face to ice with this tremendous financial obligation, e had nothing to pay. The only alternative as imprisonment. But in the face of threat-ided calamity, in response to his earnest ntreaty, the entire debt is cancelled. That, ıys Jesus, is forgiveness. In that scene He ıs presented a picture of each of us. We are ɔpelessly in debt to God and we have nothing pay. The day of reckoning is sure to come, which "Every transgression and disobedi-ice shall receive a just recompense of re-ard." The problem of the ages has been, ɔw to meet the debt and escape its certain ɔom. Every pagan religion, every bloody ıcrifice, every degrading act of worship is an tempted solution. The earthly mission of esus was to assure man of the Father's for-ving love and to cancel the debt on the easy rms of our accepting the offered pardon. he debt we never could pay, but pardon is eely granted us for His name's sake

**The Principle Violated.** The closing scene this parable seems incredible. One would xpect that a man released from the penalty nd the obligation of such a crushing weight f debt, would henceforth give his life to elping those with lesser burdens. Instead, nding one who owed him but a few paltry ɔllars, he refused to heed the cry for mercy, ıt brutally thrust him into prison. Incredible s it seems, that scene is enacted every day, erhaps by some in this Bible class. God has ɔrgiven your debts. Their greatness defies ɔmputation. But, through Christ He has for-ven all. On the other hand, some one has ronged you, or slighted you or injured you, nd you go around harboring your grudge, or eking revenge, or trying to get even, and ting precisely like this forgiven debtor in s heartless treatment of his fellow servant. early every ugly old sore that is cursing the urch today is the result of just that kind of spirit. If tonight you were to pray, "Forgive us our debts as we forgive our debtors" and really mean it, tomorrow you and Brother Brown would have a love feast over the grave of that old grudge, and the church in your neighborhood would have a revival without the aid of some spell-binding evangelist.

**The Fate of the Unforgiving.** The most becoming sentence of condemnation ever pronounced by Jesus was against the unforgiving spirit. "So shall my heavenly Father do unto you," He said, "if ye forgive not every one his brother from your hearts." The king's debtor had forfeited his right to royal clemency by his harsh treatment of his fellow servant. "Shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" It was an act of wickedness that called for the severest punishment. The ten million-dollar debt might have been due to misfortune, and therefore came within the province of the king's forgiveness. But his treatment of his fellow-servant was an act of hard-hearted, hypocritical, inexcusable baseness. Mercy must now give place to the stern demands of the law. Nothing remained but to deliver him "to the tormentors, till he should pay all that was due." There is no mistaking the meaning of this parable. It is simply this, that for the unforgiving heart there is no hope of forgiveness. "If ye forgive not men their trespasses neither will your Father forgive your trespasses."

**Arrow Points.** If we even came up to Peter's standard, with a sevenfold forgiveness, the millenium would begin in our strife-cursed churches. V. 21. * * * When we love men as God loves them, the only limit to our forgiveness will be the barrier which their refusal to accept rears. V. 22. * * * The parable of the unmerciful servant represents the greatness of man's sin against God, as compared with his sin against man. V. 23. * * * Measured by our neglects and shortcomings and wilful transgressions, we are hopelessly in debt to God. V. 24.

LESSON 4—DECEMBER 22.

## THE PRINCE OF PEACE.

TEXT—Isa. 9:1-7. GOLDEN TEXT—Isa. 9:6.

1 But there shall be no gloom to her that as in anguish. In the former time he brought to contempt the land of Zebulun and the nd of Naphtali; but in tne latter time hath made it glorious, by the way of the sea, yond the Jordan. Galilee of the nations. The people that walked in darkness have en a great light: they that dwelt in the land the shadow of death, upon them hath the ght shined. 3 Thou has multiplied the nation, ou hast increased their joy; they joy before ee according to the joy in harvest, as men joice when they divide the spoil. 4 For the ke of his burden, and the staff of his oulder, the rod of his oppressor, thou hast oken as in the day of Midian. 5 For all the mor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. 6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this.

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We have been studying, during the past year, the Christ of history. It is well for us to close the year with a glance at the Christ of

prophecy. It is fitting at this Christmas season that we consider one of the vivid prophetic utterances associated with the birth of the Child, who has reigned through these centuries as "the Prince of Peace." The picture was drawn by prophetic pen seven hundred years before the birth of Jesus at Bethlehem. It was probably given expression during the reign of Ahaz. It was an outburst of Messianic hope in a period of sin, darkness and desolation into which this wicked king had brought his people. By that hope, the people of God were sustained through many vicissitudes, always looking forward expectantly to its realization.

**The Morning Dawn of Hope.** "The people that walked in darkness have seen a great light." It is said to be darkest just before the first gray streak of dawn appears. This has often been true in human experience. When everything has looked hopeless, some herald of God from the mountain peak of vision has announced the dawning of a better day. It was at one of the darkest periods of Jewish history that Isaiah stood with his face to the dawn and became the prophet of hope. The Assyrians had overrun the northern kingdom of Israel. The gloom of war clouds and the fury of the devastating storm was raging on every hand. Though it was 700 years before sunrise and 2,600 years before our day of marvelous blessing, Isaiah saw the Morning Star and foretold the coming and triumph of a new kingdom that should fill the earth with peace and gladness. That there are still dark shadows cast upon the earth by sin and oppression is no reason for discouragemnet. So much of the prophet's vision has been realized through these centuries of Christian progress, so much has been done within the first decade of the Twentieth century, that it no longer requires a prophet's vision to foresee the ultimate triumph of the Prince of Peace.

**The Deliverance Predicted.** "For thou hast broken the yoke of his burden." It was not merely a change of rulers that Isaiah foretold, but release from oppression. The rise and fall of dynasties meant little or nothing to the people; for the new master was usually as oppressive as the old. It was release from tyrannical bondage that men longed for, and it was this that the prophet predicted in the weird language of the text. The yoke, the staff, the rod, all instruments of oppression were to be broken, and along with the implements and blood-stained garments of the warrior, were to be made fuel for a consuming fire, that would leave a regenerated world where liberty and justice should reign. How beautifully Christ took up the prophet's note in His own ministry and message, preaching deliverance to captive, and inviting the overburdened, weary toilers of earth to come to Him and find rest. And how fully the prophet's prediction and Christ's promises have been realized by those who have really taken the Master at His word and become true yokefellows. The oppressor still exists, but the mightiest agencies of our day are working together to deliver men from bondage.

**The Child of Destiny.** "Unto us a Child is born." There is no more thrilling note in all the Old Testament than this prophetic picture of the Christ-child and His title to the world's respect and allegiance. Accompanied with the chorus of the welcoming angels "Glory to God in the highest, on earth peace, good will to men," it has filled the world with new cheer. Today we honor the child Jesus in song and expressions of good cheer. But how many there are who pause at the manger but forget the rest of the prophetic vision who honor Him on Christmas and refuse to recognize Him the rest of the year. It was not merely that a child was born that lead to the prophetic utterance, but because of His exalted rule among men. "The government shall be upon his shoulder." It is not as the babe in the manger that He asks our allegiance but as the King of kings, the one to whom belongs all authority in heaven and in earth. To Him has been given a name that is above every name, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He only truly keeps Christmas who yields his heart allegiance to Jesus.

**The Everlasting Kingdom.** "Of the increase of His government and peace there shall be no end." No prophecy has ever met with such marvelous fulfillment. After two thousand years of storm and strife and bitter opposition, it is the mightiest force in the world. The church has not only survived the attacks of its enemies and the perfidy of its friends, but is stronger numerically and spiritually today than ever before. More Bibles were printed last year, more money was given last year, more missionaries were at work last year, more converts were won last year, than in any year since the reign of Christ began. Well may we accept the prophet's prediction that "It shall be established with judgment and with righteousness from henceforth even for ever."

**Arrow Points.** It is well that Christmas comes at least once a year, or some people would forget that such a person as Jesus was ever born in the world. * * * What radiance has shone from the Star of Bethlehem today sending its light into the darkest corners of the earth. V. 2. * * * The note of joy that is nearest universal is that first heard by the shepherds of Bethlehem, now sung around the world by untold millions who have found deliverance through the Gospel of Jesus. V. 3. * * * "For more than 2,500 years the three religions have had their chance in China, and she slept. One hundred years ago the Protestant Gospel was carried to China and during that short time she awoke and is making more rapid progress, materially, intellectually, governmentally, and spiritually than any country has ever made at any time in the history of the world."—Professor Headland. V. 7. * * *

LESSON 5—DECEMBER 29.

## REVIEW.

GOLDEN TEXT—John 7:17.

We have spent a delightful year together. o greater subject has ever commanded the tention of a group of men than that we have een considering—the life and mission and in- ience of Jesus of Nazareth. We pause at the ery climax of His earthly career. It is unfor- nate that in the plan of the lesson committee e were not permitted to follow Him through nother year to the end. But while we shall a sense part company with Him in the ible class, it will be our privilege to enjoy is companionship every day as we seek to ork out, under the guidance of His spirit, e problem of our own lives. As we look ackward through the studies of the year, ere are high points in the life of Jesus we ould keep fresh in mind.

**The Story of the Nativity.** The events at cluster around the infancy of Jesus will ways command the interest and adoration of en. So long as we delight in the beauty and mplicity of childhood, we shall feel the thrill f the story of the child Jesus. Miraculously onceived, humbly born, sublimely heralded by ngels, adored by shepherds, praised by saints, onored by wise men and hated by Herod, the hild of Bethlehem has changed the attitude f the world toward infancy and youth, and as brought to us a realization of the sacred- ess of our trust as parents. It only remains or its fuller influence to awaken and deepen ur concern for all youth, others as well as ur own, until every instrument that blights nd curses child-life is removed. May we ever become so strong and stern in our man- ood that the memory of the Christ-child may ot make us tender and helpful in our relation little children.

**The Years of Preparation.** What a lesson the years of obscurity and toil at Nazareth or the young man battling with poverty and dversity today. "Though he were a Son, yet arned he obedience by the things which he uffered." The preparation which these years rought Him was three-fold. First was the iscipline of home and work. We are told that e was "subject unto his parents," and that is was the path of toil as a carpenter. Sec- ndly, there was the spiritual preparation at is baptism, the anointing of the Holy Spirit ith the assurance of the Father's approval. hirdly, He was tested by all the forces that is world of sin could devise. "Tempted in l points like as we are, yet without sin." What a tower of strength He has been to s tempted men. When all the forces of evil ithin us and about us have conspired to our ndoing, and we have stood wavering on the rink of some moral pitfall, we have felt the fluence of this young man in His triumph ver temptation, and have been strengthened or resistance.

**The Beginning of the Ministry.** The path to recognition has always been slow. New truth seldom finds ready acceptance. A whole year of Jesus' public career passed with scarcely a ripple of interest. So barren was this year of achievement that the synoptic Gospels have passed it by with scarcely a mention. Though He taught, men refused to turn aside to hear Him. Though His power was manifest as occasion presented itself, friends lacked faith to bring their sick to Him. A small company recognized Him, believed in Him and followed Him, and out of this group He selected the twelve, whose names are ever to be associated with His and who were to bear His message to the world. It was the splendid triumph of a year to have found and attached to Himself such a company who, with a single exception, were faithful unto death. To have formed such friendships would be worthy of the best year of any man's life.

**His Fame as a Teacher.** It is difficult to tell which first won Him popular favor, teaching or healing. The story tells us that He taught and healed. But He began by preaching, saying, "The kingdom of heaven is at hand." It was a new note. It touched the heart-need of the masses. It was a living message, thrilling with human interest. As a result, we are told, "The common people heard Him gladly." Scholars asked, "Whence hath this man this wisdom, having never learned?" Officials declared, "Never man spake like this man." And all joined in saying, "We never heard it in this like before." And twenty centuries bear testimony to the excellence and beauty and helpfulness of His message. The Sermon on the Mount, the parables of the Kingdom and His discourse on the Judgment will always remain unrivaled in the world's literature.

**His Matcheless Power.** Perhaps the profoundest impression of Jesus' ministry on the multitude that thronged Him were his miracles. These group themselves in three classes, miracles of healing, miracles of raising and nature miracles. By far the larger group were miracles of healing, including all classes of disease, physical and mental, and He healed them all. The manifestation of His power in raising the dead is only thrice recorded, but there is reason to believe that this was not the limit. Perhaps the wildest enthusiasm was created by His nature miracles, turning water into wine, calming the sea, feeding the multitude. But all these pale before the later miracle of His own triumph over the grave. If we accept the resurrection, we need not stumble at a single other recorded miracle, but with Thomas must say as we lay down the Gospel story, "My Lord and my God."

LESSON 1—JANUARY 5, 1913.

## THE CREATION.

TEXT—Gen. 1:1-31. GOLDEN TEXT—Gen. 1:1.

1 In the beginning God created the heavens and the earth. 2 And the earth has waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

9 And God said, Let the waters under the heavens be gathered together unto one place and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

12 And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.

16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

21 And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

27 And God created man in his own image, in the image of God created he him: male and female created he them.

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The story of creation as recorded in Genesis still presents to the race the sublimest and most satisfying account of our material world. The science of geology has modified our interpretations, the theory of evolution has changed some of our ideas as to God's method of doing things, knowledge of astronomy has vastly increased our conception of the magnitude of creative energy; but in the light of modern investigation and discovery the story of the Old Book in its outline remains undimmed. The men of widest learning have come back from their explorations and speculations to acknowledge their indebtedness to Genesis and to declare their unwavering faith in a supreme intelligent Creator. "Scientific thought," says Lord Kelvin, "is compelled to accept the idea of Creative Power;" and along with him has stood Agassiz, Herschel, Romanes and the greatest living thinkers. "It is the little knowledge," as Bacon expressed it, "that leads to Atheism, the deeper knowledge which leads you back to God."

**In the Beginning.** Genesis is a book of beginnings, the beginning of creation, the beginning of revelation, the beginning of a chosen people; but its greatest message to us is "in the beginning God created." When that beginning was, it does not say. A Catholic Bishop worked out a system of chronology that fixed the beginning at a little more than six thousand years ago. For generations that date was unquestioned. But geology has shown that this is an old, old earth. Drawing its conclusions from formations and erosions and changes, it lengthens out the creative period through millions of years. In this it does not contradict or disprove the account in Genesis, for the Bible says, "In the beginning God created the heavens and the earth." Its lesson to us is that the universe was not self-originating or the result of blind force, but the splendid triumph of an intelligent Creator. "In the beginning God." How beautifully the Psalmist puts this essential truth: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God."

**The Order of Creation.** The Bible names six creative periods, leading up through countless ages of preparation until it reached its climax in the appearance of man upon the scene, as the completest product of Divine wisdom and love. Here again science and the Bible march hand in hand. The Bible says the work of creation went on through various stages from a period when "the earth was without form and void" until it was fit for the nourishing of life. Science has revealed for us the same story in its study of the earth's surface and its formations. The Bible announces first the appearance of plant life. Science confirms its testimony in the coal measures and fossils far beneath the present surface of the earth. The Bible represents the creation of birds, fishes and reptiles as the earliest forms of animal life. Science has discovered the remains of these, in many species now extinct, in a geological period anterior to the animal life in its higher order. The Bible mentions the creation of "cattle and beasts of the earth" as the triumph of the sixth creative period, and crowns it with the creation of man. "So God created man in his own image." Science shows the same order to be true as revealed in the story of the rocks. Whether you accept the theory of evolution that each new order represents the advancing stages of natural development or that they mark distinct creative periods, the creative order of the Bible remains unquestioned.

**The Origin of Life.** It was a great day when life appeared on our dead world. Science has been unable to account for it without the testimony of Revelation. For a time the theory of spontaneous generation was held, then discarded. Life was found to come only from life. Whence its origin? The Bible alone answers. "God said, Let the earth bring forth grass and herb." "Let the waters bring forth abundantly the moving creature that hath life." "Let the earth bring forth the living creature." "Let us make man in our own image." In no other way can we account for the appearance of life on this sphere. Science as well as religion must go back to the Bible with its declaration of a God-implanted life as its working basis. Granted that life came from God, our little theories of the methods of its operation do not amount to much. The truth that meets and satisfies our intellectual and spiritual needs is that "in Him was life and the life was the light of men."

**The World Beautiful.** "God saw that it was good." Some of us have looked out on life with such distorted vision that we have failed to appreciate the beauty of the world which God made and pronounced the perfection of creation. Why not rather cultivate a love for the beautiful and appreciate it in the handiwork of God? For nature as we see it is but another expression of the thought and love of the Creator. We may well learn the lesson of this little poem by Dr. Maltbie Babcock:

"What is it that you see, my child?" said I.
"The moon so beautiful," was his reply.
"But tell me what the moon is. Do you know?"
"It's beautiful," he said—his face aglow.

O God, I pray Thee for the childlike heart
That can enjoy—all vexing thoughts apart—
The beauties Thou in heaven and earth dost show,
Nor fret myself with things I do not know.

**Arrow Points.** The man who puts God in the beginning where He rightfully belongs will be able easily to dispose of his doubts and fears as they from time to time arise. V. 1. *** Not until this world-house was completed and beautified and supplied did God invite man to occupy it. V. 2. *** I wonder if we ever think to thank God for light as we look out upon the splendor of the rising sun, or do we go down to breakfast grumbling that our morning nap has been disturbed? V. 16. *** What a treasure-house for man God has prepared, filled with everything that meets man's necessities and contributes to his happiness. V. 25. *** What would all this world of life and beauty have amounted to without man to use and enjoy it, and what is man without a God to whom he can go for succor in time of need? V. 27.

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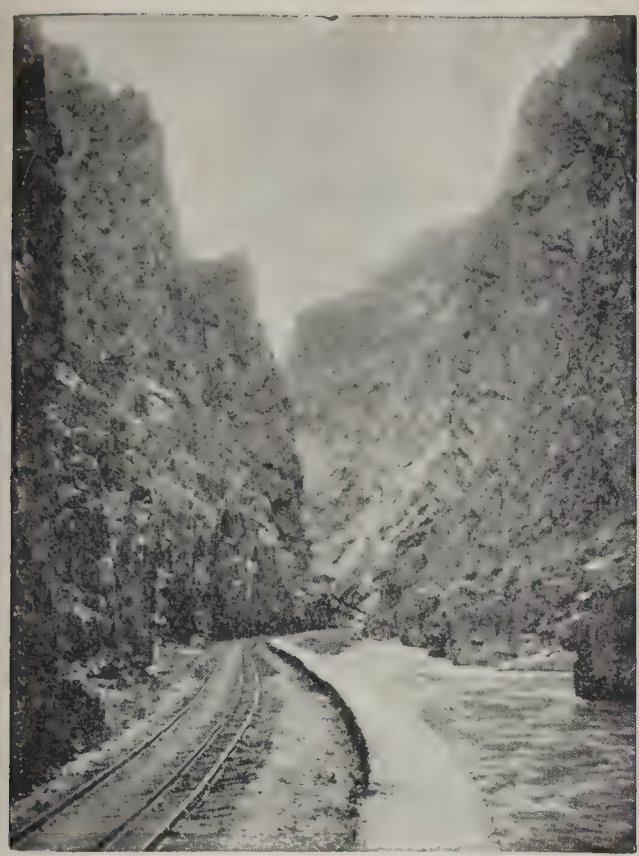

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